



Gospel of John

... that believing ye might have life through his name



FAMILY CAMP 2013
PA Bible Teaching Fellowship

Greetings, God bless you and welcome to Family Camp 2013! This week will be a wonderful time of learning and growing in God's Word as we consider the:

“Gospel of John”

The great purpose of the Gospel of John is summarized in verse 31 of chapter 20:

Joh 20:31

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

What can be more valuable than having life: gold, silver, precious stones? Since the ancient days, men have sought for the answer to eternal life and how to get themselves right before God. The answer is so beautifully simple, and what can be found in the Gospel of John has been written so that we might believe that Jesus is the Christ, the son of God; and that in believing we might have life through his name.

God's plan for man's redemption was put into motion immediately following his fall in the Garden. That plan called for God's Righteous Servant, the Christ, to bear our sicknesses and pain. Before doing so, he walked among mankind speaking the truth on behalf of his Father, and explaining what must be done in order for people to enter into the kingdom of God. How appropriate are the words from John chapter 1 verse 14 which state:

Joh 1:14

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

It is interesting that nearly two-thirds of the Gospel belong to the last six months of our Savior's life, and one third is the record of the last week. We will learn about John the Baptist, the selection of certain men who became apostles, Jesus Christ ministering to people such as Nicodemus, the Samaritan woman, and others who came to him seeking deliverance. We will see a Savior that walked with his Father in prayer and by way of the spirit. We will watch our Lord feed 5000, heal a man that was born blind, raise a believer from the dead, and offer to all of mankind "living water".

We will learn how to serve God's people, the abilities that are ours through the new birth spirit which he would make available, and his example of a lifestyle prayer and intimacy with the Father.

We will watch our Lord in the garden; in prayer before his Father, and thereafter before his adversaries, acknowledging his purpose and accepting his Father's will for all of mankind. Certainly the close of the Gospel of John very appropriate states:

Joh 21:24-25

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

This is a week that can change lives. Batteries need recharged? Need deliverance in the physical realm? Need to make a recommitment to serve God and his people? A week spent in the Scriptures and among like-minded Saints that love our Heavenly Father and our Lord and Savior Jesus Christ, can result in life changes. Our Lord did so much for us. How thankful we can be that we have such a loving Heavenly Father who provided such a wonderful Savior to do on our behalf what we could never do; make us right before God.

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Introduction to the Gospel of John

Joh 20:30-31

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

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

The purpose of the gospel of John is clearly stated in these two verses. God selected these signs to be written so that people would believe that Jesus is the Christ, the Anointed one, the Messiah, the Son of God. And believing that Jesus is the Christ they'd have life in his name. Here are the places that the word sign, *semion*, is used in John in reference to Jesus Christ:

Joh 2:11

This beginning of miracles [*semion*, a sign, a mark] did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The word "miracles" here in v 2:11 is the word, *semion* that by which a person or a thing is distinguished from others and is known. When Jesus turned the water into wine he manifested his glory and his disciples believed.

Joh 2:18-23

Then answered the Jews and said unto him, What sign [*semion*] shewest thou unto us, seeing that thou doest these things?

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

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

But he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

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

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles [*semion*] that thou doest, except God be with him.

Joh 4:48-54

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

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

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

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

Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

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

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

Joh 6:2

And a great multitude followed him, because they saw his miracles [*semion*] which he did on them that were diseased.

Joh 6:14

Then those men, when they had seen the miracle [*semion*] that Jesus did, said, This is of a truth that prophet that should come into the world.

When they saw the sign of Jesus feeding the multitude of about 5000 men those men believed.

Joh 6:26--30

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles [*semion*], but because ye did eat of the loaves, and were filled.

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

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

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

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

Joh 7:31

And many of the people believed on him, and said, When Christ cometh, will he do more miracles [*semion*] than these which this *man* hath done?

Joh 9:15-16

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles [*semion*]? And there was a division among them.

Joh 11:47

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles [*semion*].

Joh 12:17-18

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

For this cause the people also met him, for that they heard that he had done this miracle [*semion*].

Joh 12:37

But though he had done so many miracles [*semion*] before them, yet they believed not on him:

Joh 20:30

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

The signs that are written in the gospel of John mark Jesus as the Messiah, the Son of God.

We have life, eternal life because of what we believe regarding Jesus Christ, the Son of God, and what he accomplished on our behalf. It should not surprise us that the words “the Father” and “my Father” are used 156 times compared to a total of 84 times in all of the other gospels combined. More than in any other gospel we see in John the unique relationship Jesus has with God as His Heavenly Father. This can be a pattern to us of the relationship we can have with our Heavenly Father, too.

Joh 5:17

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

Joh 5:30

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me.**

Joh 8:16

And yet if I judge, my judgment is true: **for I am not alone, but I and the Father that sent me.**

Joh 8:28-29

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* **I do nothing of myself; but as my Father hath taught me, I speak these things.**

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Joh 8:38

I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

Joh 8:49

Jesus answered, I have not a devil; but **I honour my Father**, and ye do dishonour me.

Joh 8:54

Jesus answered, If I honour myself, my honour is nothing: **it is my Father that honoureth me;** of whom ye say, that he is your God:

Joh 10:15

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Joh 10:17-18

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. **This commandment have I received of my Father.**

Joh 10:25

Jesus answered them, I told you, and ye believed not: **the works that I do in my Father's name, they bear witness of me.**

Joh 10:30

I and my Father are one.

Joh 14:20-21

At that day ye shall know that **I am in my Father, and ye in me, and I in you.**

He that hath my commandments, and keepeth them, he it is that loveth me: and **he that loveth me shall be loved of my Father**, and I will love him, and will manifest myself to him.

Joh 14:23-24

Jesus answered and said unto him, If a man love me, he will keep my words: and **my Father will love him, and we will come unto him, and make our abode with him.**

He that loveth me not keepeth not my sayings: **and the word which ye hear is not mine, but the Father's which sent me.**

Joh 15:9-10

As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; **even as I have kept my Father's commandments,** and abide in his love.

Joh 15:15-16

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; **for all things that I have heard of my Father I have made known unto you.**

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that **whatsoever ye shall ask of the Father in my name, he may give it you.**

Joh 16:23

And in that day ye shall ask me nothing. Verily, verily, I say unto you, **Whatsoever ye shall ask the Father in my name, he will give it you.**

Joh 18:11

Then said Jesus unto Peter, Put up thy sword into the sheath: **the cup which my Father hath given me, shall I not drink it?**

Joh 20:17

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God.**

Joh 20:21

Then said Jesus to them again, Peace *be* unto you: **as my Father hath sent me, even so send I you.**

In John we see the beauty of the Father/ Son relationship that Jesus made available for us to have with our Heavenly Father.

Appendix I – Tables and Calendars, includes an “Overview of the Events in *The Acceptable Year of the Lord*”. Here, you will notice that John is quite different from the other gospels in what is covered. The feasts that occurred throughout the year of Jesus’ ministry are covered more completely than in the other records. John kind of zooms in to examine very closely certain

days in the life of Jesus. For example, John 1:19-28 cover the events of one day, but this is concerning John the Baptist's ministry. Verses 29-34 are about the very next day, because v. 29 says "the next day....". Verses 35 through 42 of Chapter 1 are the record of another new day. Then verse 43 begins "the day following." Next there's the passing of more days. On the third day that passed after John 1:43 Jesus went to the wedding in Cana. So within 6 days Jesus had been baptized, received holy spirit, collected followers (Andrew, Peter, Philip, Nathanael) and performed his first miracle which caused his disciples to believe on him.

Chapter 3:1-21 cover a conversation between Jesus and Nicodemus during which Jesus tells him about getting born again, spirit, and his purpose in coming.

Joh 3:16-17

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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

Chapter 4:5-42 are about the conversation with the woman at the well in Samaria. What great truths he shared with one woman who happened to be a Samaritan! Then she shared what she learned and many believed. Here's just a little of what he shared with her:

Joh 4:23

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

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

Then after a couple of days he headed to Capernaum and healed the nobleman's son, his second miracle or sign.

Chapter 5 is about Jesus healing the lame man on the Sabbath and the religious leaders harassing him about it. They sought to kill him and he taught God's Word.

After that in Chapter 6, he went over the sea of Galilee and he did miracles or signs on them that were diseased and fed about 5000 men. Then he walked on the water. The next day people looked for him, because of the food he provided. He taught them about the bread that comes down from heaven and said, "I am the bread of life."

Some time passed before Chapter 7, because it starts, "After these things..."

Chapter 8 through 10:21 covers one day.

In Chapter 9, he healed the man which was blind from his birth and began teaching the Pharisees and others. He taught them about himself being the good shepherd.

The record continues in Chapter 10. He went away again beyond Jordan and many believed.

In Chapter 11 he raised Lazarus from the dead.

By Chapter 12, it's only 6 days before the Passover and this is the record of the last week of Jesus Christ's life in his first body. Chapters 12 through 14 cover about 6 days.

Chapters 13- 19:16a cover one evening.

That means one fourth of the book of John took place in one evening and overnight. He shared amazing truth with his disciples as he prepared them for what he knew was about to take place. He taught them so much about the gift of holy spirit which would soon become available and about the relationship they could have with God as their Heavenly Father.

Joh 14:26

But the Comforter, *which is the Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

What we have in the gospel of John is a portrait of Jesus Christ, the Son of God. As we believe we have life in his name.

John – Chapter One

John 1:1, 2

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

Much has been said, written and taught about John 1:1, 2. We will take some time letting the Scriptures speak for themselves. In order to do this we need to do a background study in Genesis.

Gen 1:1

¹ In the beginning God created the heaven and the earth.

“In the beginning” is something we will look at a bit later. This beginning is the very beginning of the creation of the heaven and earth.

Gen 1:2

² And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The word “was” is the Hebrew word haw-yah. Many times it is translated “became”, “become” or “come to pass”.

Gen 2:7

⁷ And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Man became = haw-yaw, a living soul

Gen 3:22

²² And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

become = haw-yah

Gen 1:2

² And the earth was (became) without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The earth became without form and void. God created the heavens and the earth and they became without form and void.

without form = tahu

void = bohu It became that way.

Jer 4:23

²³ I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they *had* no light.

In Genesis it said “darkness was upon the face of the deep”.

It became desolate and barren – tahu va bohu

Isa 45:18

¹⁸ For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the Lord; and *there is* none else.

He created it not tahu. It was created with form but it became desolate and barren.

V2 of Genesis tells us the earth was not in a state of ruin but became that way. The Scriptures in Isaiah, Ezekiel, 1 Peter and the book of Revelation speak of a rebellion among the angels of God led by the angel called Lucifer, who was 2nd in command to God. These rebellious angels brought utter destruction to the earth. Starting in V3 of Genesis 1 to Genesis 2:3 there was a foundation of the physically ordered world laid again.

Gen 1:3-10

³ And God said, Let there be light: and there was light.

⁴ And God saw the light, that *it was* good: and God divided the light from the darkness.

⁵ And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

⁶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

⁷ And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

⁸ And God called the firmament Heaven. And the evening and the morning were the second day.

⁹ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

¹⁰ And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

This is how God put order back to the heavens and the earth.

2Pet 3:5, 6

⁵ For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

⁶ whereby the world that then was, being overflowed with water, perished:

These two verses refer to the first heaven and earth in Gen 1:1. Then in V6 it speaks of the earth being overflowed with water, perished, was destroyed.

This is not speaking of the flood with Noah and the ark; this is speaking of the earth being flooded to the end that is was without form and void. It perished.

2Pet 3:7

⁷ but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

2Pet 3:12, 13

¹² looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

¹³ Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

These sections of scripture speak of the 1st heaven and earth Genesis 1:1, the 2nd heaven and earth which are now and the third heaven and earth which is to come.

MAN AND THE GARDEN

Gen 2: 7-9

⁷ And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

⁸ And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

⁹ And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen 2:15-17

¹⁵ And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

¹⁶ And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

¹⁷ but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen 2:21-25

²¹ And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

²² and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

²³ And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man*

²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

²⁵ And they were both naked, the man and his wife, and were not ashamed.

They walked honestly with their God.

THE FALL OF MAN

Gen 3:1-14

¹ Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

³ but of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

⁴ And the serpent said unto the woman, Ye shall not surely die:

⁵ for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

⁶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

⁷ And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

⁸ And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

⁹ And the Lord God called unto Adam, and said unto him, Where *art* thou?

¹⁰ And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

¹¹ And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

¹² And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

¹³ And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

¹⁴ And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

THE PROMISED REDEEMER

Gen 3:15

¹⁵ and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This is the promised redeemer, the Christ that would redeem mankind.

Looking ahead to the new testament, Galatians speaks of this seed.

Gal 3:16

¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

THE WORDS “IN THE BEGINNING” OR SIMILAR WORDS

Mat 19:4-8

⁴ And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

⁵ and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

⁶ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

⁷ They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

⁸ He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

This beginning was when Adam and Eve were brought together by God.

Luke 1:1-2

¹ Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

² even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

This is the beginning of Jesus Christ's birth and ministry.

John 8:25

²⁵ Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

The beginning of his exchange with these Pharisees saying he was the Son of God.

1John 1:1, 2

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ² (for the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

This beginning refers to when eternal life was made available on the day of Pentecost, the beginning of this administration of grace to which we belong.

There are other places similar to “in the beginning” and it is always necessary to let the context tell us what it is talking about.

BEFORE THE FOUNDATION OF THE WORLD

Eph 1:4

⁴ according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Foundation is the Greek word Katabolē = a casting down, founding, establishing. In this verse it is used to refer to a cast down foundation, a laid foundation; it is used with the Greek word “kosmos” = the physically ordered world. This cast foundation or laid foundation of the physically ordered world does not refer to the creation of the heavens and earth in Gen 1:1. Nor does it refer to the foundation of the physically ordered world laid again in Gen 1:3 – 2:3 after the earth became overflowed with water and perished (Gen 1:2). Another foundation that was laid was in Gen 3:22-24.

Gen 3:22-24

²² And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

²³ therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

²⁴ So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life

This was after the fall of man in Genesis 3 and after the promise was made concerning the savior, Jesus Christ, the promised seed.

God determined, at the time of Adam’s fall, what He was going to do for mankind and after that He reordered the physical world (Gen 3:22-24).

1Pet 1:18-20

¹⁸ forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot:

²⁰ who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

God knew before He reordered the physical world that His son would be that sacrificial lamb without blemish for those who accepted God's plan of redemption.

Luke 11:49 – 51

⁴⁹ Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: ⁵⁰ that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ⁵¹ from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

From the time God planned on redeeming mankind from Adam's sin, Abel was born and he was a prophet of God. Gen 4 tells of Him as does Heb 11. There has always been an incredible opposition to God's plan of redemption since He planned man's redemption and promised it.

John 1:1-2

¹In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

As we saw earlier, this word referring to Jesus Christ was first mentioned in Gen 3:15. That was his beginning. That was God's response to man's need for a savior after Adam's fall. Prior to the fall of man things were good, good, very good. Adam and Eve were unashamed walking with God. There was no need for a savior for mankind until the fall of man and God responded.

Rom 5:12-19

¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

¹³ (for until the law sin was in the world: but sin is not imputed when there is no law.

¹⁴ Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

¹⁵ But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

¹⁶ And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

¹⁷ For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

¹⁸ Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

WHY JOHN WAS WRITTEN

John 20:31

³¹ but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

When we read this gospel, it is good to remember this. It is talking about Jesus Christ, the son of God and that believing you might have life thru his name.

John 1:1-2

¹In the beginning was the Word, and the Word was with God, and the Word was God.

²The same was in the beginning with God.

The beginning in these two verses is referring to Gen 3:15 when the Word concerning Jesus Christ was first mentioned. The need for a savior was not until man disobeyed God and spirit life died in man. It was from Gen 3:15 onward that the Scriptures will speak of the coming savior.

“the Word was God” in verse 1 means it represented Him. It was God’s plan of redemption. We could say “what does the Word say” or “what does God say”.

Acts 15:21

²¹ For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

The law was called “Moses”. Moses represented the law.

John 1:3-5

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

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

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

In the context “him” in Greek could be neuter or masculine. The word “him” could also be translated “it”. This could be referring to the light of God, His Word, and that light of God’s Word is also including the coming Christ.

John 1:6-9

⁶ There was a man sent from God, whose name was John.

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

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

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

Here is the message of the angel of the Lord speaking to Zacharias concerning the birth of John.

Luke 1:13-17

¹³ But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

¹⁴ And thou shalt have joy and gladness; and many shall rejoice at his birth.

¹⁵ For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

¹⁶ And many of the children of Israel shall he turn to the Lord their God.

¹⁷ And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Here is a prophecy of Zacharias in Luke after the birth of John.

Luke 1:68-79

⁶⁸ Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

⁶⁹ and hath raised up an horn of salvation for us in the house of his servant David;

⁷⁰ as he spake by the mouth of his holy prophets, which have been since the world began:

⁷¹ that we should be saved from our enemies, and from the hand of all that hate us;

⁷² to perform the mercy *promised* to our fathers, and to remember his holy covenant;

⁷³ the oath which he swore to our father Abraham,

⁷⁴ that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

⁷⁵ in holiness and righteousness before him, all the days of our life.

⁷⁶ And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

⁷⁷ to give knowledge of salvation unto his people by the remission of their sins,

⁷⁸ through the tender mercy of our God; whereby the dayspring from on high hath visited us,

⁷⁹ to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

What a magnificent ministry John had!

John 1:10-13

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

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

¹² But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

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

God was rejected by His own yet some believed concerning the coming Christ.

John 1:14

¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The word of the promise of Gen 3:15 was now flesh.

John 1:15-18

¹⁵ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

¹⁶ And of his fulness have all we received, and grace for grace.

¹⁷ For the law was given by Moses, *but* grace and truth came by Jesus Christ.

¹⁸ No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Now the Jews send priests and Levites from Jerusalem to see who John was.

John 1:19-21

¹⁹ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? ²⁰ And he confessed, and denied not; but confessed, I am not the Christ. ²¹ And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

They asked him if he was Elijah.

The angel that spoke to Zacharias said that John the Baptist would come in the power of Elijah. Mat 11 refers to him in a similar way.

Mat 11:13-14

¹³ For all the prophets and the law prophesied until John.

¹⁴ And if ye will receive *it*, this is Elias, which was for to come.

Mal 4:5-6

⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

⁶ and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

John came and fulfilled what the angel had said and what was prophesied in Malachi.

They asked if he was that prophet that Moses spoke of in Deuteronomy. That prophet was Jesus Christ.

Deu 18:15

¹⁵ The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

John 1:22-28

²² Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

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

²⁴ And they which were sent were of the Pharisees.

²⁵ And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

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

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

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

The Pharisees mishandled the Scriptures in this section.

You will see more of this in their dealings with the Lord Jesus Christ.

THE NEXT DAY

John 1:29-34

²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

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

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

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

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

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

Jesus Christ was referred to as the Lamb of God. Here is a prophecy in Isaiah.

Isa 53:4-7

⁴ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

⁵ But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

⁶ All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

⁷ He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

For your own personal study I would recommend the book “The Acceptable Year of the Lord” by Walter Cummins. In that work the sections dealing with John the Baptist are handled and it will give you a very thorough understanding of his ministry.

In this record in John, chapter 1, John said, “I saw the Spirit descending from heaven”. He also said, “I saw, and bare record that this is the Son of God.” This would indicate that the baptism of Jesus occurred sometime in the past.

In this section of scripture John the Baptist also spoke of Jesus Christ as the one who was to baptize with holy spirit.

Acts 1:5

⁵ For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

This came to pass on the day of Pentecost the following year.

THE NEXT DAY AND NEW DISCIPLES

John 1:35-42

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

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

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

³⁸ Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

³⁹ He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

⁴⁰ One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter’s brother.

⁴¹ He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

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

Two of John the Baptist’s disciples heard John speak of Jesus Christ and then followed him. He was again referred to as “the Lamb of God”. These disciples of John believed what John had spoken concerning the Christ.

The word “Messias” or “Messiah” is derived from the Hebrew word meaning “the anointed”. The word “Christ” is from the Greek word meaning “the anointed”.

Acts 4:26-27

²⁶ The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

²⁷ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

Christ is “the anointed” and it was God who anointed him.

Acts 10:38

³⁸ how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

This anointing occurred when Jesus was water baptized and holy spirit descended on him as a dove.

THE THIRD DAY, MORE DISCIPLES

John 1:43-51

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

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

⁴⁵ Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

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

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

⁴⁸ Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

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

⁵⁰ Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

⁵¹ And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

The Time of Jesus Christ's Earthly Ministry

Biblical Reckoning of Time

A Day Defined

Night time and the day time make up a whole day.

Gen 1:3-5

And God said, Let there be light: and there was light.

And God saw the light, that *it was* good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Divisions of a Day – 12 Hours

Joh 11:9 and 10

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

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

Daytime divided into 12 periods of time called hours.

- 3rd hour – about 9 AM
- 6th hour – about 12 noon, etc.

Divisions of Night – Four Watches

Mar 13:35

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Night time divided into four periods of time or watches

- Evening watch – about 6-9 PM
- Cock-crowing watch – 12-3 AM
- Midnight watch – 9-12 mid
- Morning watch – 3-6 AM

A Week

Defined the same as today – seven days make up a week

- The days were not named (like Monday, Tuesday ...) but were numbered (the first day of the week, the second day of the week ...).

- Each week contained 7 days. The weekly Sabbath was called the seventh day of the week.
- Sabbaths
 - A holy convocation is called a Sabbath
 - Therefore there are 2 kinds of Sabbaths
 - Weekly
 - Holy convocation

Months

Psa 104:19

He appointed the moon for seasons: the sun knoweth his going down.

The moon was appointed by God to mark time. Therefore, months were lunar months:

- 29 to 30 days each
- 12 months per year
- An extra month was added every 2 or 3 years to account for the fact that 12 months at 29 to 30 days is not the same as 365 ¼ days

The standard year began in spring with the month of Nisan. Months were counted starting from Nisan:

<u>Month</u>	<u>Name</u>	<u>Month</u>	<u>Name</u>
1	Nisan [Abib]	7	Tishri [Ethanium]
2	Iyyar [Zif]	8	Marcheshvab [Bul]
3	Sivan	9	Kislev
4	Tammuz	10	Tebeth
5	Ab	11	Shebat
6	Elul	12	Adar
			Adar II (added month)

God set Nisan (also called Abib) to be the first month.

Exo 12:1 & 2

And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Exo 13:4

This day came ye out in the month Abib.

Josephus wrote the following about the calendars that were used in the time of Noah and in the time of Moses:¹

This calamity happened in the six hundredth year of Noah's government, [age,] in the second month, called by the Macedonians *Dius*, but by the Hebrews *Marchesuan*: for so did they order their year in Egypt. **But Moses appointed that · Nisan, which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month:** so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh [seventeenth] day of the forementioned month; and this was two thousand six hundred and fifty-six [one thousand six hundred and fifty-six] years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down, with great accuracy, both the births and deaths of illustrious men.

While the Scriptures have set Nisan as the first month in the standard calendar for Israel, Leviticus 23 establishes the seventh month, or Tishri, as the month which marked the beginning of the civil year. Among other things the civil year would mark the beginning of a king's reign.

Lev 23:24

Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

It is also worth noting that whether Judeans had their own calendar system, the Romans who ruled over Judea in the first century used the Julian calendar. The Julian calendar was very much like the currently used Gregorian calendar which runs from January to December.

In summary, concerning biblical reckoning of time, we have seen the following:

- Days began at sunset.
- Daytime was divided into 12 periods of time called hours; nighttime was divided into four periods of time called watches.
- A week consisted of seven days, with the seventh day being called the Sabbath.
- Months were lunar months consisting of 29 or 30 days each.
- Twelve lunar months comprise the year but an additional month was added every two or three years to make up for leap year.
- The standard Judean calendar began in the spring with the month of Nisan. Festivals and other sacred matters were counted based on Nisan.
- The Judean civil year began in the autumn with the month of Tishri. The reigns of kings and other civil matters were reckoned by the civil year.

¹ Flavius Josephus, *Antiquities of the Jews*, Book I, Chapter 3, Paragraph 3, translated by William Winston, *The Complete Works of Josephus* (Philadelphia, Pennsylvania, p. 28.

The Year of Jesus Christ's Baptism and John the Baptist's Ministry

Luk 3:1-3

History tells us that Tiberius Caesar begin the first year of his reign on 1 Tishri 12 A.D. Thus his 15th year would have begun on 1 Tishri 26 A.D. and concluded in 27 A.D.

Luk 3:21-23

Jesus Christ was born on 1 Tishri 3 BC (September 11, 3 BC) puts the year that John baptized Jesus at about 27 A.D. ($3BC + 30 = 27 AD$).

Joh 2:20

Historians tell us that the first year of construction of the temple occurred in 20/19 BC. ($20/19 BC + 46 = 26/27 AD$).

Based on a consideration of the above, John the Baptist began preaching the baptism of repentance for the remission of sins in the 15th year of the reign of Tiberius Caesar, Jesus Christ was baptized when he was about 30 years of age, and the 46th year the Temple in construction, all occurred between 26 and 27 A.D.²

Calendar Chart 6 in Appendix 1 shows the Julian and Judean calendars beginning 1 Tishri 26 A.D.(October 1, 26 A.D.) through 1 Tishri 27 A.D.(September 21, 27 A.D.).³

The Year of the Crucifixion

Mar 15:1

Pilate was the Gov. of Judea from 26 A.D. to 36 A.D. From previous studies we have concluded that Jesus Christ was crucified on Wednesday, 14 Nisan. The years when 14 Nisan occurred on a Wednesday during the 26 A.D. to 36 A.D. period were 28 A.D., 31 A.D., 34 A.D.⁴

26/27 to 28 is 1 year. 26/27 to 31 is 4 years. 26/27 to 34 is 7 years. The length of his public ministry would have been either one year, four years, or seven years, respectively.

Of the three years when the 14 Nisan occurred Wednesday, only 28 A.D. fits within a one-year ministry therefore eliminating the possibilities that the crucifixion occurred either 31 A.D. or 34 A.D. Calendar Chart 7 (Appendix 1), shows the period of Passover to Passover in 27 to 28 A.D.

² For a more complete discussion of this topic, see Cummins, Walter J., *The Acceptable Year of the Lord*, (Scripture Consulting, 2005).

³ Calendar Charts 6, 7 and 8 (Appendix 1) are copied from *The Acceptable Year of the Lord* and used with the permission of Walter J. Cummins, author, for the PA Bible Teaching Fellowship 2013 Family Camp.

⁴ Jack Finegan, *Handbook of Biblical Chronology* (Princeton, New Jersey: Princeton University Press, 1964), p. 295.

The Judean Feasts

Deuteronomy 16 and Leviticus 23 mention that there are three feasts which require male attendance and when this feasts were to occur the Judean calendar

Deu 16:16

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

Lev 23:4-8

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

In the **fourteenth day of the first month** at even *is* **the LORD'S passover**.

And on **the fifteenth day of the same month is the feast of unleavened bread** unto the LORD: seven days ye must eat unleavened bread.

Lev 23:9-14

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then **ye shall bring a sheaf of the firstfruits of your harvest** unto the priest:

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

And **ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year** for a burnt offering unto the LORD.

Lev 23:15-22

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

Even **unto the morrow after the seventh sabbath shall ye number fifty days**; and ye shall offer a new meat offering unto the LORD.

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* **the firstfruits unto the LORD**.

Lev 23:33-34

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of tabernacles for seven days** unto the LORD.

On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: *it is* a solemn assembly; *and* ye shall do no servile work *therein*.

Table 1 in Appendix 1 is a quick reference for the various feasts in the Judean calendar and provides names of the feasts, their purpose according to the Scriptures, when they occurred and significance. Calendar Chart 8 shows when the Judean feasts would have occurred in 27/28 A.D.

The Feasts Recorded in John

The gospel of John mentions several feasts and celebrations as noted in the following:

Joh 2:13

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

Passover

Joh 5:1

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Unnamed feast

Joh 6:4

And the passover, a feast of the Jews, was nigh.

Passover

Joh 7:2

Now the Jews' feast of tabernacles was at hand.

Feast of Tabernacles

Joh 10:22

And it was at Jerusalem the feast of the dedication, and it was winter.

Feast of Dedication

Joh 12:1

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

Passover

Joh 2:12-13

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

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

Joh 5:1

After this **there was a feast of the Jews;** and Jesus went up to Jerusalem.

Joh 6:1-4

After these things Jesus went over the sea of Galilee, which is *the sea of Tiberias*.

And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

And Jesus went up into a mountain, and there he sat with his disciples.

And the passover, a feast of the Jews, was nigh.

Joh 7:1-14

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

Now the Jews' feast of tabernacles was at hand.

His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

Joh 10:22-23

And it was at Jerusalem **the feast of the dedication,** and it was winter.

And Jesus walked in the temple in Solomon's porch.

Feast of Dedication was held annually 25 Kislev to 2 Tebeth. This would corresponded to December 13-20, 27 A.D., according to Calendar Chart 8. John 10:22 mentions this feast was in the winter and that "Jesus walked in the temple in Solomon's porch."

Joh 11:55

And the **Jews' passover was nigh at hand:** and many went out of the country up to Jerusalem before the passover, to purify themselves.

Joh 12:1

Then Jesus **six days before the passover** came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

Joh 12:20

And there were certain Greeks among them that came up **to worship at the feast:**

Joh 13:1

Now **before the feast of the passover**, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Joh 13:29

For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* **that we have need of against the feast;** or, that he should give something to the poor.

Joh 18:28

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; **but that they might eat the passover.**

Joh 18:39

But ye have a custom, that I should release unto you one **at the passover:** will ye therefore that I release unto you the King of the Jews?

Joh 19:14

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

Summary of Feasts of John

Having looked at each of the records of the feasts and festivals from the Gospel of John, we have seen that the accounts of the feasts appear in chronological order.

- John 2:13 spoke of a Passover and Feast of Unleavened Bread that Jesus Christ attended at Jerusalem.
- John 5:1 to spoke of an unnamed feast attended by Jesus Christ at Jerusalem, which could have been the Feast of Weeks, also called Pentecost, or possibly another feast.
- John 6:4 spoke of the feast of the Judeans that was nigh but did not indicate that Jesus went to Jerusalem. This could have been the Memorial of Blowing of Trumpets on 1 Tishri or the Feast of Tabernacles which is mentioned in John 7.
- John 7:1–14 spoke of the Feast of Tabernacles that Jesus attended Jerusalem.
- John 10:22 spoke of the Feast of Dedication that Jesus attended to Jerusalem.

- John 11-19 as numerous references to the Passover and the Feast of Unleavened Bread that occurred in 28 A.D. during the time of Jesus Christ's crucifixion and resurrection.

Our consideration of the feasts recorded in the Gospel of John indicates that these occurred during the course of one year from the Passover of 27 A.D. to the Passover 28 A.D.

In summary of this session, we have considered the biblical reckoning of time including:

- Definitions for a day and night, and how they were divided
- How months were calculated
- How calendars that were assigned to the Judean and civil years
- The importance of feasts and festivals, when they occurred and their purpose.
- We compared the feasts that are recorded in the Gospel of John and saw that the events in that Gospel occurred within a one-year period of time between the Passover of 27 A.D. and the Passover of 28 A.D.

John 2 & 3 - Miracle at Cana and Nicodemus

John 2:1 –11

V1-2:

“The third day” - after meeting with Philip and Nathaniel and six days after John the Baptist declared “behold the Lamb of God”, V1:36.

V3-5:

“Woman, what have I to do with thee?” Is this a derogatory statement? According to the footnoted author, this last verse is a mistranslation; that is why it appears to make no sense in the context. “It should be, ‘Gracious Mother, what concern of yours is mine; my turn is not yet come.’ This refers to the custom of supplying the sacramental wine in order of age: the oldest person there must first supply, and the younger ones later. Jesus, being 30 years of age at the time, was placed farther down the line, and it was not yet his turn to provide the wine to the guests in honor of the bride and bridegroom.”⁵

V6-11:

A firkin is equal to about 9 gallons; 2-3 firkins would be approximately 20 to 25 gallons each. A firkin is one quarter of a barrel.

Here the word “miracles” is *sēmeion*. A search of the English word “miracle” shows there are 3 words used as synonyms for miracle in NT (*sēmeion*, *teras*, *dunamis*). These words are not synonyms based on their Greek definitions.

- *sēmeion* is typically signs
- *teras* is typically wonder of that which astounds
- *dunamis* - the context is usually miracles in the plural

Here, *sēmeion* appears to be “signs”, that is things that distinguished Jesus Christ from other people.

These things distinguished him from others and made evident his fame. And his disciples believed on him.

⁵ Pillai, Bishop K.C., *Light Through an Eastern Window*, (American Christian Press 1986), pg 18.

John 2:12-25

V12:

Capernaum was a city on the western side of the Sea of Galilee. Six days plus these few days constituted a brief time after Jesus Christ's water baptism and the 40 days in the wilderness is mentioned in the other Gospels.

V13-17:

This Passover occurred on 14 Nisan 27 A.D. (April 9/10) - see Calendar Chart 8.

The selling of animals in the Temple had become a corrupt practice. See follow-up incidents much later as recorded in Mt 21:12-13, Mk 11:15-18, Lk 19:45-46.

“The zeal of thine house hath eaten me up.” This is a reference to Psalm 69:9.⁶

V18-22:

The 20 mentions “46 years was this temple in building” - historians tell us that the first year of construction of the temple occurred in 20/19 BC. Therefore the 46 year would've occurred in 26/27 A.D.

Verses 21-22 are a digression. The digression adds information that was understood at the time of the writing of the gospel of John. It is the figure of speech *parekbasis*, the temporary turning aside from one subject to another. In English, we might enclose this kind of digression in parentheses. See Appendix II.

V23-25

Verse 23 states: “Now when he was in Jerusalem at the Passover, in the feast.” This verse is referring to the feast of unleavened bread which covered a period of seven days not a single day and would have occurred from 15-21 Nisan 27 A.D. (April 10 – 17). Refer to Calendar Chart 8 for the various feast days.

Verse 24 mentions: “Jesus did not commit himself unto them.” Here the word “commit” is *pisteuō*, and in this instance means “to put trust in.” He did not put his trust in them. For other examples see footnote.⁷

John 3:1-8

⁶ Psa 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

⁷ Luk 16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust [*pisteuō*] the true riches?
1Th 2:4 But as we were allowed of God to be put in trust [*pisteuō*] with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

V1-2:

There were three chief sects among the Jews at this time: the Pharisees, the Sadducees, and the Essenes. These made be described as the Formalists, the Freethinkers, and the Puritans, respectively.

This is the same Nicodemus that was to wrap and anoint the body of Jesus Christ.⁸

V3-7:

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Here Jesus Christ mentions two births:

<u>First</u>	<u>From Above (Anew, Again)</u>
water	spirit
flesh	spirit
natural	spiritual
soul life	spirit life
	entry into the kingdom of God

In the phrase “born again,” the word “again” is the Greek word *anōthen* and it means “from above.” This verse could be translated “Except a man be born from above, he cannot see the kingdom of God”.

V8:

Joh 3:8 The wind [*pneuma*] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit [*pneuma*].

The verse could be rendered: “The Spirit [God] breathes where he wills, and His voice you hear, but you know not from whence He comes, or where He goes: thus is everyone who has been borne out of the Spirit [God].”⁹

II Timothy 3:16 tells us that all Scripture is God-breathed and it is profitable. God breathes and produces words which we can receive by our five senses (hearing or seeing). We can’t see spirit, but we can see or hear the evidence of it when it is manifested.

The gift of holy spirit was a reality to come, such as was foretold in Joel 2: 28 – 31. Nicodemus did not understand these things.

⁸ see John 7:50 – 51; John 19:39 – 42.

⁹ see Geer, Christopher C., *Walking in God's Power Intermediate Class*, (Word Promotions Ltd., 1995), pg 185.

John 3:9-12

John 3:13-15

V13:

Verse 13 is a digression and could be placed in parentheses. See Appendix II.

The fact that "no man hath ascended up to heaven but he that came down from heaven, the Son of man which is in heaven," was not true at the time that Jesus Christ was having this discussion with Nicodemus, but it was something that was true when John received revelation to write the gospel.

Verse 13 introduces the subject "heavenly things" to the reader.

V14-15:

A comparison is made of Jesus Christ being lifted up with what Moses did (see Numbers 21:5-9).¹⁰ On that occasion, the people of Israel spoke against God and when bitten by snakes, many died.

"Lifted up" (*hupsoō*) occurs here and in John 12 and Acts 2, as follows:

Joh 12:32-33

And I, if I be lifted up [*hupsoō*] from the earth, will draw all *men* unto me.

This he said, signifying what death he should die.

Act 2:33

Therefore being by the right hand of God exalted [*hupsoō*], and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

¹⁰ Num 21:5-9

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

At the time when Jesus spoke those words to Nicodemus, his ascension was still a future reality, and so Jesus said, “even so must the Son of Man be lifted up,” as recorded in verse 14. Then Jesus told Nicodemus the purpose for his being lifted up, as recorded in verse 15: “that whosoever believes in him should not perish, but have eternal life.” In the referred to Old Testament record, those who looked up at the serpent lived. Those who would look up at the “lifted up” Christ and believed in him were to have eternal life. It was necessary for Jesus Christ to be lifted up into heaven, that he would be ascended, so that those who believed in him could receive the gift of holy spirit and eternal life.¹¹

John 3:16-21

V16-21:

Verses 16 to 21 or another digression and could be enclosed in parentheses. At the time of the conversation between Jesus Christ and Nicodemus, everlasting life was not a reality. Man was still in a state of condemnation. However these statements were true when John received revelation to write this gospel.

John 3:22-26

V22-26:

The laws regarding ceremonial cleansing, called washing or baptism, had been given to Israel, including the washings of priests before approaching the altar of God, washing when a person was defiled due to a particular act (examples can be found in Leviticus 12 – 15) or when a person was absolved from the guilt of a particular act. Many of the original laws had been modified or replaced by tradition and a question had arisen.

John the Baptist water baptized and he baptized with the baptism of repentance for the remission of sins. We know from the Scriptures that Jesus Christ baptized with the gift of holy spirit.

John 3:27-34

V27-34:

Jesus Christ had been sent by God to speak the words of God. He would testify of what he would see and hear for God giveth not the spirit by measure unto him.

God gave his words to Jesus Christ in abundance, and Jesus Christ was to give those words to others so they would have something to believe. It is interesting to consider the words that Jesus Christ gave in light of his prayer to the father as recorded in John 17:8.

Joh 17:8

¹¹ for a more complete discussion see Cummins, W.C., *The Acceptable Year of the Lord*, (Scripture Consulting, 2005), pgs 106 to 110.

For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

John 3:35-36

V35-36:

These verses are another digression, true when John received a revelation but not when spoken by John the Baptist and they could be enclosed in a parentheses.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him¹².

Reading from the summary that is included on page 116 of *The Acceptable Year of the Lord*,

We have considered what is recorded in the Gospel of John after Jesus Christ was pointed out by John the Baptist as the Lamb of God, and after Philip said to Nathaniel: “We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.”

Three days later Jesus attended a wedding in Cana of Galilee where he did his first miracle by turning water into wine. Then Jesus, along with his family and disciples, went to Capernaum for a few days. These events covered a brief period of several days and began shortly before the Passover, which occurred on 14 Nisan (April 10), 27 A.D.

Jesus traveled to Jerusalem for the Passover and the Feast of Unleavened Bread. At that time, he overthrew the moneychangers’ tables, drove out the animals, and spoke to the Judeans. During the Feast of Unleavened Bread many believed in Jesus Christ. During that feast, Jesus also taught Nicodemus and great truths regarding the gift of holy spirit and entrance into the kingdom of God.

Leaving Jerusalem after the Feast of Unleavened Bread, Jesus went to other parts of Judea where his disciples baptized. At the same time, John the Baptist was active in Aenon of Decapolis ministering and baptizing. It was there that John the Baptist said of Jesus Christ, “he must increase but I must decrease.” All of these events occurred before the time when John the Baptist was put in prison and the time when Jesus began to preach in Galilee regarding the kingdom of God.

¹² Some critical Greek texts omit the third occurrence of the word “God”. For a more complete discussion, see Geer, Christopher C., *Walking in God’s Power, Intermediate Class*, (Word Promotions Ltd.), pg 112.

John 4 & 5 - The Woman at the Well, The Samaritans, The Father's Business, Witnesses

Chapter 4 The Woman at the well and the Samaritans

Vs. 1-4

In this 4th chapter of the Gospel of John we read and we see how the Lord Jesus Christ goes above and beyond ethnic boundaries. He lovingly and fearlessly transcends the norms, the mores and folkways, if you will, of culture and gender. He purely loved unhindered by the opinion of religion and the opinion of those around him.

vs. 4 And he must needs go through Samaria.

"must needs"

dei

Thayer Definition:

1) it is necessary, there is need of, it behooves, is right and proper

John 3:7 Marvel not that I said unto thee, Ye **must** be born again.

Matthew 16:21 From that time forth began Jesus to shew unto his disciples, how that he **must** go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

1Corinthians 15:53 For this corruptible **must** put on incorruption, and this mortal *must* put on immortality.

Vss.5-9

"have dealings with" - in a social way, the disciples just went away unto the city to buy meat. That must have been OK.

"Samaritan" Who were the Samaritans?

Luke 10:30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

Luke 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Luke 10:32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

Luke 10:33 But a certain **Samaritan**, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

Luke 10:34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Luke 10:35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Luke 10:36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Luke 10:37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Luke 17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

Luke 17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

Luke 17:13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

Luke 17:14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

Luke 17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

Luke 17:16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

Luke 17:17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

Luke 17:18 There are not found that returned to give glory to God, save this stranger.

"stranger" - *allogenēs* - foreigner

Matthew 10:1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Matthew 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

Matthew 10:6 But go rather to the lost sheep of the house of Israel.

John 8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

Act 8:25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Some Old Testament References to the Samaritans

II Kings 17:23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

II Kings 17:24 And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

II Kings 17:25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

II Kings 17:26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

II Kings 17:27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

II Kings 17:28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

II Kings 17:29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

II Kings 17:30 And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

2Ki 17:31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

II Kings 17:32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

II Kings 17:33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

II Kings 17:34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

Ezra 4:1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

Ezra 4:2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

Ezra 4:3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

Vss. 10-15 Jesus Christ spoke the words of truth on a higher plane than the words and understanding of the people to whom he was ministering. Rather than lowering himself to their level, he brings people up to the higher plane of truth and to his understanding. We see this over and over in the Gospel of John.

We saw in John 3; Jesus' conversation with Nicodemus seems to be two different planes of thinking.

Later in chapter 4 in verses 31 through 34; the disciples are clueless of the meaning of the words which Jesus is speaking on a "higher plane"

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

vs. 13, 14 "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be **in him a well of water springing up into everlasting life.** "

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

She still doesn't get the greatness of what Jesus is sharing with her about "living waters."

John 7:37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

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

John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

Vss. 16-19 Vs. 19 at this time the conversation turns toward the spiritual for the woman, the conversation has always been spiritual for Jesus.

Jesus gets her attention and the woman's thoughts change to more spiritual matters.

Vss. 20,21 Mount Gerizim - The Samaritans held this mountain with great regard. This was the mountain on which they believe the tabernacle was to be not Shiloh.

Vs. 22 "Ye worship ye know not what:..." Refer back to:

II Kings 17:33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

- Vs. 23,24** True worshippers, Jesus is talking on a higher plane of thought and now the woman is starting to get in synch with the nature of Jesus' plane of thought.
- Vss. 25,26** There must have been some understanding that the Messiah would be able to tell all things. This must have been one of the characteristics the people believed of the Messiah.
- Vs. 27** "... marvelled that he talked with the woman..." It just wasn't according to the custom for Jesus to be talking with a woman in these circumstances especially taking in consideration that she was a Samaritan.
- See # 796 Bible Manners and Customs, James M. Freeman
 "Their astonishment was not only because of the non-intercourse of the Jews and the Samaritans, but also because it was unusual for a Jewish teacher to converse with women in a public place."
- Vs. 28** Bishop K.C. Pillai, teaching notes page 123,
 "Woman who leaves waterpot at well is a permanent disgrace of society. Worse than living with a man. Jesus, in order to prove he was Son of God, told her her own life story, of her husbands. She left for joy which was so great when she perceived that he was Christ. Ran to tell others, joy was so great she forgot all tradition, shame, disgrace, society life.
- Vs. 29** Relating back to vss. 17-19
 John 1:45ff Nathaniel had the same thinking
- Vss. 30-34** Once again Jesus is talking on a higher plane than those around him
- Vss. 35-39** Orientalism, the field being white already to harvest
 Bishop K.C. Pillai, Teaching notes, page 123 "It was four months until the harvest of grain. The white is the people in white clothes which were coming out of the town to see Jesus because of the testimony of verse 29"
- Vss. 40-42** "...Now we believe, not because of thy saying (the woman at the well) : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."
- Vss. 43-54** Notice the result of Jesus operating the manifestation of holy spirit is believing. Not only those who witnessed the miracle but those who heard of it!

John Chapter 5 - The Father's Business and Witnesses

Vs. 1 "After this there was a feast of the Jews; and Jesus went to Jerusalem"

The Passover and the Feast of Unleavened Bread was mentioned in John 2:13

The next required feast was the Feast of Weeks. But as explained in Chapter 2 of The Acceptable Year of the Lord, Walter Cummins, "...or it could have referred to another feast and perhaps to another year."

Vss. 3,4,5 **John 5:3-5 (NIV)**

:3 Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. :5 One who was there had been an invalid for thirty-eight years.

Vs. 16 **Mark 2:27** And he said unto them, The sabbath was made for man, and not man for the sabbath:

Mark 2:28 Therefore the Son of man is Lord also of the sabbath.

Exodus 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Relationship Father and Son - the Father's business

Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that **I must be about my Father's business?**

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, **but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

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.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; **but as my Father hath taught me**, I speak these things

The son can do nothing of himself, but what he seeth the Father do: **for what things soever he doeth, these also doeth the son likewise.**(John 5:19) 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.

- Vs. 21 Quickeneth
Vs. 22 Judgeth
Vs. 23 Honor from all
Vs. 24 Word to be believed - Life
Vs. 30 Humility and unity of purpose according to God's plan

Witness of Jesus being the Christ the son of the living God

Vss. 31-35 John the Baptist a witness or testimony

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

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

John 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

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

John 1:34 And I saw, and bare record that this is the Son of God.

Matthew 11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

Matthew 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

Matthew 11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

Matthew 11:10 For this is *he*, of whom it is written, Behold, I send my

messenger before thy face, which shall prepare thy way before thee.

Mark 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mark 1:3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Isaiah 40:1 Comfort ye, comfort ye my people, saith your God.

Isaiah 40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Matthew 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Matthew 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Matthew 11:13 For all the prophets and the law prophesied until John.

Matthew 11:14 And if ye will receive *it*, this is **Elias**, which was for to come.

Matthew 11:15 He that hath ears to hear, let him hear.

Luke 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Luke 1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

Luke 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Luke 1:16 And many of the children of Israel shall he turn to the Lord their God.

Luke 1:17 And he shall go before him in the spirit and power of **Elias**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Mat 17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

Mat 17:11 And Jesus answered and said unto them, **Elias** truly shall first come, and restore all things.

Mat 17:12 But I say unto you, That **Elias** is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Mat 17:13 Then the disciples understood that he spake unto them of John the Baptist.

Vs. 36

Jesus' works a witness or testimony

Matthew 11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

Matthew 11:3 And said unto him, Art thou he that should come, or do we look for another?

Matthew 11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

Matthew 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Matthew 11:6 And blessed is *he*, whosoever shall not be offended in me.

John 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

John 14:11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Vs. 37

The Father Himself a witness

Luk 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

Luk 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

(Matthew 3:13-17; Mark 1:9-11; John 1:34)

Joh 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. (to confirm authenticate, place beyond doubt)

Vs. 39

The Scriptures a witness

Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Luke 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

Luke 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Luke 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Vss. 45-47

Moses a witness

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Deuteronomy 18:16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Deuteronomy 18:17 And the LORD said unto me, They have well *spoken that* which they have spoken.

Deuteronomy 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Deuteronomy 18:19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

Ultimately God is the origin of the witness that Jesus is the son of the Living God, the Christ

John the Baptist

Jesus' works

The Father Himself

The Scriptures

Moses

John 6 & 7 - The Bread of Life & Living Waters

Chapter 6 – The Bread of Life

- Vs. 1-4**
- Evidence from early writers suggest that the word rendered here for "Passover" was not in the earlier manuscripts that they were reading and made reference to in their writings. refer to page 66, The Acceptable Year of the Lord, Walter Cummings
 - If it were one of the required feasts, then Jesus would have been in Jerusalem to fulfill the law.
 - The next feast of significance which would not require attendance at Jerusalem would be The Feast of Trumpets - Tishri 1,

Vs. 4 **Isaiah 55:1** Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Isaiah 55:2 Wherefore do ye spend money for *that which is* not bread? **and your labour for *that which* satisfieth not?** hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

Isaiah 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

John 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

John 6:27 **Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life**, which the Son of man shall give unto you: for him hath God the Father sealed.

- Bishop K.C. Pillai, Teaching notes, page 226.

"In the East, on the anniversary of a marriage, or of a birthday, people do not expect gifts. Instead the people give gifts away; others expect from them. A man considers his birthday a blessing from the Lord and gives to others as a thank offering (as showing gratitude unto the Lord by making others happy). For it is believed that if the man can give others a happy heart, then God is happy too.

Vs. 5 Whence shall we **buy** bread, that these my eat?

Vs.6 "And this he said to **prove** him; for he himself knew what he would do."

Exodus 16:4 Then said the LORD unto Moses, Behold, I will rain bread from

heaven for you; and the people shall go out and gather a certain rate every day, that I may **prove** them, whether they will walk in my law, or no.

Deuteronomy 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to **prove** thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

Vs. 6
(cont.)

Deuteronomy 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know **that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.**

Vs. 9

- "There is a lad here,..." Bishop K.C. Pillai, Teaching Notes Page 126
- (relating to Isaiah 55) "...Wherever there is a congregation of people in the East, there is always a baker's lad. This was a baker's lad who was selling bread."

"a lad" , page 1528 Companion Bible, E.W. Bullinger -"The baker boy", with his basket of barley-loaves is still to be seen where people congregate.

Feeding the Five Thousand

John 6:1 After these things Jesus went over the sea of Galilee, which is *the sea of Tiberias*.

John 6:2 And a great multitude followed him, because they saw his (1) miracles which he did on them that were diseased.

John 6:3 And Jesus went up into a mountain, and there he sat with his disciples.

John 6:4 And the passover, a feast of the Jews, was nigh.

John 6:5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, (2) Whence shall we buy bread, that these may eat?

John 6:6 And this he said to prove him: for he himself knew what he would do.

John 6:7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

John 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

John 6:9 (2) There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

John 6:10 And Jesus said, Make the men sit down. Now there was (3) much grass in the place.

Matthew 14:14 And Jesus went forth, and saw a great multitude, and was (1) moved with compassion toward them, and he healed their sick.

Matthew 14:15 And when it was evening, his disciples came to him, saying, (3) This is a desert place [an uncultivated region fit for pasturage], and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

Matthew 14:16 But Jesus said unto them, They need not depart; give ye them to eat.

Matthew 14:17 And they say unto him, (2) We have here but five loaves, and two fishes.

Matthew 14:18 He said, Bring them hither to me.

Matthew 14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and (4) gave the loaves to his disciples, and the disciples to the multitude.

Matthew 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

Matthew 14:21 And they that had eaten were about (5) five thousand men, beside women and children.

Luke 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a (3) desert place [an uncultivated region fit for pasturage] belonging to the city called Bethsaida.

Luke 9:11 And the people, when they knew *it*, followed him: and he received them, and (1) spake unto them of the kingdom of God, and healed them that had need of healing.

Luke 9:12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

Luke 9:13 (2) But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

Luke 9:14 (5) For they were about five thousand men. And he said to his disciples, (4) Make them sit down by fifties in a company.

Luke 9:15 And they did so, and made them all sit

Mark 6:32 And they departed into a (3) desert [an uncultivated region fit for pasturage] a place by ship privately.

Mark 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

Mark 6:34 And Jesus, when he came out, saw much people, and was (1) moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Mark 6:35 And when the day was now far spent, his disciples came unto him, and said, (3) This is a desert place, [an uncultivated region fit for pasturage] and now the time *is* far passed:

Mark 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

Mark 6:37 He answered and said unto them, (2) Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

(5) So the men sat down, in number about five thousand.

John 6:11 (4) And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

John 6:12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

John 6:13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

John 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

down.

Luke 9:16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

Luke 9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Mark 6:38 (2) He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

Mark 6:39 (4) And he commanded them to make all sit down by companies upon the (3) green grass.

Mark 6:40 (4) And they sat down in ranks, by hundreds, and by fifties.

Mark 6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

Mark 6:42 And they did all eat, and were filled.

Mark 6:43 And they took up twelve baskets full of the fragments, and of the fishes.

Mark 6:44 And they that did eat of the loaves (5) were about five thousand men.

Scripture Build-up - Four Gospels, same record, fuller understanding of the event.

1. What did Jesus do before the feeding of the five thousand?
2. How did Jesus originally get the bread and fishes?
3. Where did the feeding of the five thousand take place?
4. How did Jesus have the people situated during the feeding of the five thousand?
5. How many people were present?

- Vss. 26-30**
- This is the work of God that ye believe on him whom he hath sent.
 - What sign? Really?
 - **John 6:59** These things said he in the synagogue as he taught in Capernaum.
- Vs. 31** Remember why God gave manna? Deuteronomy 8:3 "... that he might make thee know **that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.**"
- Vs. 32**
- "true bread" true - *alethinos* - (which definition determined by the context)
 - As the genuine is to the symbolical or the semblance of the genuine. As the body is to the shadow. As the object is to the pattern.

Some Examples:

Hebrews 8:2 A minister of the sanctuary, and of the **true** tabernacle, which the Lord pitched, and not man.

Hebrews 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

Hebrews 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Hebrews 8:5 Who serve unto the **example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the **pattern shewed to thee in the mount**.

Hebrews 9:24 For Christ is not entered into the holy places made with hands, *which are* **the figures of the true**; but into heaven itself, now to appear in the presence of God for us:

Alethinos In the Gospel of John with the same meaning considering the context John 1:9 - true light; John 4:23 - true worshippers; John 6:32 - true bread; John 15:1 - true vine;

Vss. 33-35 "I am THE BREAD OF LIFE - see "I am" appendix

Vs. 53-58 "Except ye eat the flesh of the Son of man, and drink his blood, ye have no **life** in you."

John 3:15 That whosoever **believeth** in him should not perish, but have **eternal life**.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever **believeth** in him should not perish, but have **everlasting life**.

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and **believeth** on him, may have **everlasting life**:..."

John 6:47 Verily, verily, I say unto you, He that **believeth** on me hath **everlasting life**.

Jeremiah 15:16 Thy **words** were found, and I did **eat** them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

Psa 34:8 O **taste** and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

Psa 119:103 How sweet are thy **words** unto my **taste!** *yea, sweeter* than honey to my mouth!

- Relate this concept to "Communion" Where the bread - Christ's body and wine - Christ's blood are just as much the word of God to be believed as the printed page. To be consumed, to be digested, **to be believed!**

Vs. 63

- "... they are spirit and they are life!"
- Remember John 1:14 tells us :

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Vs. 64-71

Vss. 68,69 "...Lord, to whom shall we go? Thou has the **words of eternal life.** And we **believe** and are sure that thou art that **Christ, the Son of the Living God.**

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John Chapter 7 - Living Waters

Vss. 1,2 "After these things..." Most probably chapter six is recording the events surrounding the Feast of Trumpets, Tishri 1. The Feast of Trumpets was not a required feast for Jewish Males. Quickly following The Feast of Trumpets, Tishri 1, was The Feast of Tabernacles. This was one of the required feasts. And it started on 15th of Tishri till the 22nd of Trishri.

Vss. 3-10 Jesus did attend this feast, thus fulfilling the requirement of the law.

Vss. 11-13 See verse 20. Compare

Vss. 14-18

- Jesus taught in the Temple
- The Jews marvelled, for such an uneducated man, how could he teach like this, no credentials.
- Jesus made known his credentials

Vss. 19,20 Who goeth about to kill thee? Their lies were to certainly play out.

Vss. 21-24 Refer back to the man healed on the Sabbath.

John 5:6-16

John 5:16 And **therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.**

Mark 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

Mark 2:28 Therefore the Son of man is Lord also of the sabbath.

Vss. 25,26 Can you imagine how this must have infuriated the religious leaders whose power was to be minimized, and rightfully so, by Jesus

Vss.27-31

- No man laid hands on him, because his hour was not yet come.
- They sent officers to take him, see vs. 45

Vss. 33-36 Once again, Jesus is talking on a higher plane and they are clueless

Vss. 37-39

- Jesus **stood and cried** (see Nehemiah 9:4)
- If any man thirst let him come unto me and drink - who is the source?
- He that believeth on me, as the scripture said.
- out of his belly shall flow rivers of living water.
- This spake he of the spirit, which they that believe on him should receive...

As the scripture said. To my knowledge there is no Old Testament reference to "out of his belly shall flow rivers of living water." But there are references to Jesus being the source.

Old Testament references

Exodus 17:6 Behold, I will stand before thee there upon the rock in Horeb; and **thou shalt smite the rock, and there shall come water out of it, that the people may drink.** And Moses did so in the sight of the elders of Israel.

Deuteronomy 8:15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who **brought thee forth water out of the rock of flint;**

Psalm 78:19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

Psalm 78:20 Behold, he smote **the rock, that the waters gushed out, and the streams overflowed;** can he give bread also? can he provide flesh for his people?

Psalm 105:41 He **opened the rock, and the waters gushed out;** they ran in the dry places *like* a river.

Psalm 114:8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

Isaiah 44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

Isaiah 44:2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

Isaiah 44:3 For **I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring**

Isaiah 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Isaiah 35:6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for **in the wilderness shall waters break out, and streams in the desert.**

Isaiah 35:7 And the **parched ground shall become a pool, and the thirsty land springs of water:** in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes

Nehemiah 8:14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

Nehemiah 8:15 And that they should publish and proclaim in all their cities, and in Jerusalem,

saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

Nehemiah 8:16 So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

Nehemiah 8:17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

Nehemiah 8:18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

Nehemiah 9:3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

Nehemiah 9:4 Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and **cried with a loud voice** unto the LORD their God.

Nehemiah 9:15 And gavest them bread from heaven for their hunger, and **broughtest forth water for them out of the rock for their thirst**, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

Nehemiah 9:20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and **gavest them water for their thirst**.

Psalms 106:32 They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:

Psalms 106:33 Because they provoked his spirit, so that he **spake unadvisedly** with his lips.

Num 20:1 Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

Numbers 20:2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

Numbers 20:3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

Numbers 20:4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

Numbers 20:5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? *it is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

Numbers 20:6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

Numbers 20:7 And the LORD spake unto Moses, saying,

Numbers 20:8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and **speak ye unto [concerning] the rock** before their eyes; and it shall give forth his water, and

thou shalt **bring forth to them water out of the rock**: so thou shalt give the congregation and their beasts drink.

Numbers 20:9 And Moses took the rod from before the LORD, as he commanded him.

Numbers 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

Numbers 20:11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

Numbers 20:12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

Numbers 20:13 This *is* the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

I Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

I Cointhians 10:2 And were all baptized unto Moses in the cloud and in the sea;

I Co inthians10:3 And did all eat the same spiritual meat;

I Cointhians 10:4 And **did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.**

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

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

Vss.40-43 Not sure who Jesus was, there was a division among the people because of him.

Vss. 44-46

- refer to verse 32
- Never man spake like this!

Vss.47-52

- see verse 41 "Shall Christ come out of Galilee?"
- vs. 52 "...Art thou also of Galilee?"

II Kings 14:25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant **Jonah**, the son of Amittai, the prophet, which

was of Gathhepher. [Gathepher was in Galilee]

(In an earlier encounter with the religious leaders Jesus has the following discourse)

Matthew 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Mat 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Matthew 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

The greatness of this section is lost in the KJV

Isaiah 9:1 (KJV) Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and **afterward did more grievously afflict *her by*** the way of the sea, beyond Jordan, in Galilee of the nations.

(Isaiah 9:1 (ISV)

Isaiah 9:1 But there will be no gloom for her who was in distress. Formerly, he brought contempt to the region of Zebulun and the region of Naphtali, **but in the future he will have made glorious the way of the sea**, the territory beyond the Jordan—**Galilee of the nations**.

Isaiah 9:2 **The people who walked in darkness have seen a great light; for those living in a land of deep darkness, a light has shined upon them.**

Isaiah 9:3 You have increased the nation; you have increased its joy; they rejoice in your presence as they rejoice at the harvest, as they are glad when they're dividing the spoils of war.

Isaiah 9:4 Now as to the yoke that has been his burden, and the bar laid on his shoulder—the rod of his oppressor—you have broken it as on the day of Midiam.

Isaiah 9:5 For every boot of the tramping soldier in battle tumult and every garment rolled in blood will be used for burning as fuel for a fire.

Isaiah 9:6 **For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name is called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.**

John 8 - Dispute with the Pharisees

INTRODUCTION

- In this section of John 7:53 - John 10:21, we will continue to read of the events that are recorded of Jesus being in Jerusalem for the feast of Tabernacles. In John 10:22-39, we will also be reading what is recorded when Jesus returned to Jerusalem for the Feast of Dedication. Finally in John 10:39-42, we will read of his going to the land beyond Jordan, where John first baptized, and many believed on him. During these events, Jesus continued to walk with God; speaking the words His Father gave him to speak, and doing the works God sent him to do.

QUESTIONABLE SECTION OF JOHN 7:53-8:11

- The authenticity of the first record in John 8 of the woman taken in adultery has been disputed by Biblical scholars, because John 7:53-8:11 is omitted in numerous Greek texts and manuscripts. Some manuscripts that do contain this record even place it at a different position in the Gospels, although the majority of manuscripts that include it, place it at the same position as it stands in the Authorized King James Version. Since there is inconclusive evidence as to whether or not this section should be included in the opening verses of John 8, we will read these verses as if they are to be included. It is a well-known record, and typical of how Jesus dealt with people in a forgiving and loving manner
- John 7:53-John 8:1 – There is a chapter division here in the middle of a thought in the Authorized King James Version. This is an example of how chapters and verses were added by the translators, and lack the authority of the original Scriptures.
- These two verses would be better read as one verse, and should be the concluding verse for John 7, since they are talking about the last day of the feast, the weekly Sabbath.

John 7:53, 8:1

And every man went into his own house, Jesus went unto the mount of Olives.

- The new day could be the beginning of John chapter 8, as it begins a new thought.

John 8:2

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

- “Early in the morning” would place this event on the next day after the last day of the feast, if this is to be considered an authentic record in the beginning of John chapter 8.

John 8:3-5

And the scribes and Pharisees brought unto him a woman taken in adultery; and when they set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not

- They did this to tempt the Lord Jesus Christ that they might accuse him of giving advice contrary to the Law of Moses.
- The consequences under the Mosaic Law for committing adultery are written in the following verses:

Leviticus 20:10

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

Deuteronomy 22:22

If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

- The Pharisees only brought to Jesus a woman – why not the man also?
- Jesus taught his disciples a greater understanding of adultery than the Pharisees:

Matthew 5:28

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Matthew 5:32

But I say unto you, That whosoever shall put away [divorce] his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

- It states in verse 4 that the Pharisees claimed the woman was taken in adultery, in the very act.
- It states that when they asked him Moses commanded “***such should be stoned, but what sayest thou?***” that Jesus stooped down and wrote with his fingers on the ground.
- Bishop K. C. Pillai, who taught many things concerning orientalisms, said that with regards to this record, in the lands and times of the Bible, the elders of the gate would discuss a case such as this and present a verdict to the leader among those elders. The leader, upon hearing that verdict, would wait upon God, and may actually write with his finger on the ground the word “God”, before pronouncing a final verdict. The Lord Jesus Christ would have only spoken what God would have wanted him to speak, so perhaps this is why the record says he wrote with his finger on the ground. He may have done this waiting on an answer from God.

John 8:7-11

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

- He that is without sin among you, has the article=the sinless one among you
- Although the authenticity of this record has been disputed, it shows Jesus handling the situation in a very loving and forgiving manner. A similar record would be his forgiveness of a woman who had been a sinner, but had come into Simon the Pharisee's house and washed his feet with her tears in Luke 7:36-50.

Luke 7:44-48

And he turned to the woman and said unto Simon [the Pharisee], Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven thee.

- Jesus Christ was not sent to condemn people in his earthly ministry, but he often told people of God's forgiveness of them, and he often healed them.
- John 7:53 – 8:11 – If this record is to be included as an authentic section of the Scriptures, it does not change the fact that what occurred in John 8 through the first part of John 10 would still have been the Sabbath, as there was a special Sabbath the day following the last day of the Feast of Tabernacle, which would have occurred in 27 A.D. The day after the last day of the Feast of Tabernacles would have been Sunday, the first of the week, corresponding with our October 12. If John 7:53 – 8:11 is not to be included as an authentic record, then what occurred in John 8 through the first part of John 10 would have also occurred on the last day of the Feast of Tabernacles and would have been the Saturday Sabbath in 27 A.D., October 11. Either way, what is recorded in John 9:14 would still be accurate, "***And it was the Sabbath day when Jesus made the clay, and opened his eyes.***" So this would have been accurate, whether it was the Saturday Sabbath, the last day of the Feast, or the next day, the special Sabbath on Sunday.

John 8:12

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

- Follow means to go with or after someone. Used of soldiers, servants and pupils

- The words darkness and life in verse 12 should include the article = the darkness, and the life.
- In John 1:4, it states that “***In him [God’s Word] was life, and the life was the light of men***”. God sent the Lord Jesus Christ to make spirit life available to those who followed him. That life certainly was the light, as compared to the darkness of the death men had been walking in since Adam had lost spirit life.

John 8:13, 14

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

- This record shows a stark contrast between the things the Pharisees believed to be true, and what Jesus Christ believed and declared to be true.
- These Pharisees’ immediate response to Jesus stating that whoever followed him would have “the light of life” was that he was bearing witness of himself falsely.
- Jesus Christ knew where he had come from and where he was going . He knew had come from God his Father, to do his works and complete what was needed for man’s salvation: to be killed, to be raised from the dead, and ascend to heaven.
- They refused to believe on him and could not tell where he had come from or where he was going. The Jews in John 7 did not even realize geographically where he had come from, believing he had come from Nazareth of Galilee, yet he had been born in Bethlehem of Judea according to what the prophets had spoken.

John 8:15-20

Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: If ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

- This dispute with the Pharisees occurred in the treasury of the Temple, which was located in the area known as the court of the women. The court of the women was where all of Israel, men and women, were permitted to be, but no Gentiles.
- He told the Pharisees that they judged after [according to] the flesh, but he said he judged no one [according to the flesh]
- Jesus Christ declared if he did judge it would be true judgment, because he was not alone, but would consult the Father that was with him.
- Jesus Christ declared he bore witness of himself and his Father also bore witness of him, which would constitute the witness of two, which was legal under their law.
- This can be compared to what he said at the Feast in John 5. He told them then that if he bore witness of himself, his witness alone would not be true, but:
 - John the Baptist testified of him.

- The works that his Father had sent him to do, bore an even greater witness of him than that of John.
- The Father himself verbally bore witness of him.
- He told them to search the Scriptures, in which they believed they had eternal life, and that they testified of him.
- When they asked him where is your Father who bares witness of you, he simply said you don't know me or my Father, and if you had known me – God's son, you would have known my Father God also.

John 8:21

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? Because he saith, Whither I go, ye cannot come.

- As he declared in John 7, when he said “whither I go ye cannot come”, the Pharisees here also did not understand what he meant. He would ascend to heaven, after he would first lay down his life for mankind's redemption and be raised from the dead.
- He told them that they would seek him; often they had sought him in an effort to trap him in his words and to kill him; yet they did not seek him to believe on him.

John 8:23- 24

And he said unto them, Ye are from beneath; I am from above, ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

- Jesus Christ expressed the same truth in verse 23 in two different ways. “Ye are from beneath” = “ye are of this world”. “I am from above” = “I am not of this world”. Jesus came to do the will of his Father who had sent him from above.

John 8:25-27

Then said they unto him, Who art thou? And Jesus said unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you, but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father.

- Jesus Christ told them he was the same that he had been telling them from the beginning of his exchanges with them in his public ministry in Jerusalem.
- He told them he had many things to say and judge of them, but he only spoke the things that he had heard of God who had sent him, who they did not know.

John 8:28, 29

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

- Jesus Christ told them that, when they would lift up the Son of man, [by crucifying him], that they would know that “I am he”.

- Jesus Christ said that they would also know he was not doing anything of himself, but he was speaking the things that the Father had taught him, and his Father had not left him alone, since he always did those things that pleased him.

John 8:30-32

As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free.

- In the middle of this intense dispute with these Pharisees, there were many of the other Judeans present who came to believe on him as he spoke these words.
- Jesus Christ told them if they would continue in his word they would be his disciples indeed; they would know the truth, and the truth would make them free.
- Part of verse 32, “the truth shall make you free” is often quoted out of its context, which was to continue in Jesus Christ’s word by which they would know the truth.

John 8:33

They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

- These Pharisees seemed to ignore the fact that as Abraham’s seed they were in bondage to the Romans. The children of Israel had been in bondage several times:
 - The children of Israel were in bondage in Egypt.
 - The 10 northern tribes were carried away by the Assyrians; the southern tribes in Jerusalem of Judea were carried away to Babylon.
 - How foolish for them to say they were never in bondage to any man!
 - Jesus Christ did not argue the point that they were never in bondage to any man, but he declared that whosoever committeth sin is the servant of sin.
- Sin was the bondage they needed to be made free from. The Pharisees’ sin was to continue to practice their sin, and not to follow and accept him as the savior from sin.

John 8:35, 36

And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed

- The servant was not guaranteed permanent residence in his master’s house, but the son was, since he was the heir of all that his father had.
- The genuine freedom was indeed through God’s Son, the Lord Jesus Christ

John 8:37, 38

I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father and ye do that which ye have seen with your Father.

- They had determined, through their unbelief, that his word had no place in them.

- He spoke to them regarding their father being different from his Father and each doing what they had seen with their respective fathers.

John 8:39, 40

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

- In verse 37, Jesus Christ told them “I know ye are Abraham’s seed”, meaning he knew they were his physical offspring.
- In verse 39, the Pharisees endeavored to claim that Abraham was their father.
- Jesus Christ bluntly told them that the children of Abraham would do the works of Abraham, which would not have been to endeavor to kill a man that had told them the truth which he had heard from God!
- The children of Abraham today are those who believe concerning the Lord Jesus Christ, not necessarily those who were his physical offspring, as there were many of the children of Israel who did not believe concerning Jesus Christ.

Romans 9:6, 7

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither, because they are the seed of Abraham, are all children: but in Isaac shall thy seed be called.

Galatians 3:7

Know ye therefore that they which are of faith [believing], the same are the children of Abraham.

- Children of Abraham are described in these verses as being of the same believing as Abraham, not the bloodline of Abraham.

John 8:41, 42

Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God, neither came I of myself, but he sent me.

- The Pharisees still believed that the Lord Jesus Christ was conceived illegitimately by Mary outside of marriage, so they accused him by saying they were not born of fornication, implying that he was. But Jesus knew he proceeded forth from God, and if God was their Father they would have loved him.

John 8:43

Why do ye not understand my speech? Even because ye cannot hear my word.

- The word for speech is the Greek word *lalia* – which is the mere act of speaking.

- The word for word is the Greek word *logos* – which is not just the words in their outward form, but as connected with the inward thoughts, the sense of the words.
- This is reminiscent of what the prophet Isaiah spoke, and is quoted by Paul from Isaiah 6:9-10, to the Judean leaders in Rome years later.

Acts 28:26-27 (WT)

Saying [Isaiah 6:9-10] ‘Go to this people and say, in hearing you will hear and in no way understand, and in seeing you will see and will in no way perceive. In fact, this people’s heart is made fat [thickheaded], and with the ears they have heard with difficulty, and they have closed their eyes, so that they may not see with their eyes and hear with their ears and understand with the heart and turn back again, and so I should heal them.

John 8:44-45

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.

- Jesus told these Pharisees who had been disputing with him that the Devil was their father.
- The Greek word for “devil” is *diabolos* – referring to the prince of all devil spirits. He is also called Satan, and in Genesis 3, he is referred to as the serpent.
- He was a murderer from the beginning, as he caused the destruction of the first heaven and earth with his rebellion against God, and killed whatever life forms were upon the earth at that time.
- He is a liar, and the father of it. His lies seduced Eve, and Adam went along with her to eat of the tree of knowledge of good and evil, and they died by losing spirit, suffering the consequences God had forewarned him of.
- God spoke the following words to the serpent, the devil, at that time.

Genesis 3:14, 15

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

- God told him that the seed of the woman was to bruise the head of the Devil.
- God also spoke to the Devil at that time about the enmity between the seed of the woman and the seed of the Devil. (Enmity may be defined as positive hatred which may be open or concealed, mutual ill will.)
- Recognizing that the Devil was the father of the Pharisees who had been disputing with Jesus in the temple, and that Jesus Christ was the seed of the woman, we see the enmity between the two seeds spoken of in Genesis 3:15 being displayed.
- These Pharisees refused to believe on Jesus Christ; endeavored to persuade the other Judeans to reject him; strongly opposed him and sought to kill him.

John 8:46-52

Which of you convinceth me of sin? And if I say the truth, why do you not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and has a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh, and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

- The word translated “my saying” is the Greek word *logos* = my word.
- Jesus Christ that those who kept his word, would never see the death that God had spoken to Adam about, the loss of spirit life.
- The Pharisees claimed he had said a man would not taste of death, die physically.
- Jesus was not speaking these words because he was seeking his own glory, but he honored his Father God who gave him the words to speak, so that those who heard and believed them could one day have that spirit life, eternal life.

John 8:53-56

Art thou greater than our father Abraham, which is dead? And the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honourest me, of whom ye say, that he is your God. Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and was glad

- ‘Your father Abraham’ is said in an ironic way.
- Jesus said he did not honor himself, but he honored God, therefore his Father God honored him. The Pharisees said God was their Father but dishonored his Son
- Earlier, Jesus Christ had told them “if you were Abraham’s children you would do the works of Abraham”.
- He tells them that Abraham, who you claim as your father, rejoiced to see my day-the day when the Lord Jesus Christ would come and accomplish man’s redemption.

John 8: 57-58

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

- The Pharisees turned Jesus’ words around about Abraham seeing his day, to “has thou seen Abraham?”
- Abraham knew and believed what God told him concerning the Christ to come, and rejoiced to know that “his day” would come and was glad.

- Rather than arguing with the Pharisees that they had turned his words around, Jesus simply responds “before Abraham was, I am”.
- This appears to have been in response to what they asked earlier in their dispute with him, “Are thou greater than our father Abraham? or the prophets, whom makest thyself?”
- Jesus Christ was of course greater than all the prophets that spoke of his coming.
 - “Before Abraham was, I am”, was a terse statement, and could be understood as “Abraham was before, but I am now”. (Before Abraham had the promises and declarations of God which he had believed, but I am now the fulfillment of those promises.)
 - This statement could also be understood as “before Abraham existed I was in God’s plan”. Jesus Christ was spoken of in Genesis 3:15, before Abraham or any of the other prophets were spoken of in God’s word.
 - John the Baptist when he pointed out Jesus to Israel in John 1:30 also said ***“This is he of whom I said, After me cometh a man that is preferred before me, for he was before me”***
 - The Pharisees may have understood this as “before Abraham existed, I existed”, since they thought he was claiming to have seen Abraham.
 - Apparently there were many Judeans, including these Pharisees, who had beliefs in reincarnation, people having lived in previous physical bodies at previous times. (The disciples of Jesus Christ told him in Matthew 16:14 that some in Israel were saying of Jesus Christ that he was John the Baptist risen again from the dead, or Elijah or Jeremiah or one of the prophets.)
- The Pharisees had deliberately twisted other things that Jesus had said, and they would not have listened to any further reasoning. So they decided at the end of this dispute to just kill him, let us just do away with him!

John 8:59

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

- The words at the end of this verse rendered “going through the midst of them, and so passed by” are omitted by most critical Greek texts. Jesus Christ would not be killed by any plot against his life before it was his time to lay it down.

CONCLUSION OF THE DISPUTE WITH THE PHARISEES

- In this dispute with the Pharisees, there was no doubt that God and his Son, as well as those who believed on his Son were the clear winners. The Pharisees had endeavored to expose Jesus as a fraud, but God had his Son to expose these men as liars and murderers, as they were doing the lusts of their father the devil who was also a liar and a murderer. In this dispute in the Treasury, the people of Israel were given the opportunity to make up their minds to believe on the Lord Jesus Christ, because as he spoke these words, many believed on him. It was a day of deliverance for those who chose to believe, as they had the opportunity to have

their eyes opened to who he was, despite all the controversy that had swirled around him.

- As Jesus left the temple, another great miracle was about to occur, as he continued to walk with his Father and do the works he sent him to do.

John 9:1-5

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither has this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

- When Jesus saw the man born blind, God must have given him instructions to heal him, since he said he must do the works of him that sent me.
- The man had been born blind, and the disciples' question in John 9:2 concerning whether the man had sinned previously probably reflects someone's belief in reincarnation.
- Jesus' answer to his disciples was that neither this man's sin nor his parents had caused him to be born blind. (We know that sin and its consequences stem from the sin of Adam).
- The remainder of verse 3 as it appears in the Authorized King James version suggests that Jesus was saying that the reason for this man's blindness was for the purpose of the works of God being made manifest in him. There is no evidence in the Scriptures that God would make someone incomplete, (such as blind), for the purpose of sending his Son Jesus Christ to heal him.
- There are no punctuation marks in many of the old Greek manuscripts. These punctuation marks have been added by various editors of the texts, but were not part of the original divinely inspired record.
- We should consider whether an alternative punctuation in this record would solve the problem that is posed in the Authorized King James Version at the end of verse 3.
- The latter part of this verse, "...that the works of God should be made manifest in him", gives a reason for something, but it is not the reason for the man's blindness.
- The reason that the works of God should be made manifest in him are given in the beginning of verse 4, specifically, "I must work the works of him that sent me." Therefore, by beginning a new sentence in the middle of verse 3 that continues into the beginning of verse 4, a good alternative punctuation of verses 3 and 4 could be given. Verses 3 through 5 would then read as follows.

John 9:3-5

"Jesus answered, Neither has this man sinned, nor his parents. However, that the works of God should be made manifest in him, I must work the works of him that sent me while it is day. The night cometh when no man can work. As long as I am in the world I am the light of the world."

- The works of God in this record would have been the works of healing, not making the man incomplete or blind.
- In order for the works of God to be made manifest in the blind man, it was necessary for Jesus to do the works of God, who had sent him, while it was yet day. It would be day as long as the Lord Jesus Christ was in the world.

John 9:6-7

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

- This tremendous miracle occurred because of Jesus' obedience to his Father, as he said he must do the works of Him that sent him. He acted on the information that God gave him to anoint the man's eyes with clay from his spittle, and to tell him to go, wash in the pool of Siloam. And it happened, because of the blind man's simple obedience to Jesus Christ's command - he went and washed in the pool of Siloam as he was told, and came seeing. What a miracle! This healing of the blind was spoken of in Isaiah as one of the miracles the Christ would do, and this particular miracle had quite the impact during this time of the Feast of Tabernacles in Jerusalem, as we shall see. We shall continue to read of the controversy that this stirred up in Jerusalem due to healing of this one man born blind.

John 9 & 10 - The Man Born Blind, The Good Shepard

THE TESTIMONY OF THE BLIND MAN'S HEALING

- A great miracle occurred in Jerusalem outside of the temple, as Jesus Christ continued to do the works of him that sent him. A man born blind had been miraculously healed, as Jesus Christ acted on God's instructions, and the man born blind had obeyed Jesus Christ's instructions. He went and washed in the pool of Siloam which was south of the Temple in Jerusalem, and came seeing.
- There was a lack of acceptance of this miracle by many in the community of Judeans in Jerusalem, especially by the Pharisees, because they refused to believe on Jesus Christ.
- Their rejection of him continued to blind them as to who he was, and to the great benefits of what his earthly ministry was to accomplish.

John 9:8

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

- Often people begged in the lands and times of the Bible to express their humility in looking to God for deliverance, not necessarily for financial help-like the lame man who was healed in Acts 3.

John 9:9-14

Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes.

- This may have been the weekly Sabbath, or the special Sabbath the day following the last day of the Feast of Tabernacles, depending on whether the record in John 7:59-John 8:11 should be included. Either way, it was a Sabbath day, and his healing on the Sabbath of course would have again offended the Pharisees.
- The neighbors of the man born blind could not make up their minds whether this was actually the man born blind, but the man born blind said "I am he"!
- The man born blind explained to them how the miracle occurred and told them he did not know of Jesus' whereabouts.
- They brought him to the Pharisees, perhaps to examine the legitimacy of this great miracle.

John 9:15-16

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisee, This man is not of God, because he keepeth not the Sabbath

day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

- There was a division among the Pharisees. While some of them adamantly opposed Jesus Christ, as the ones in John 8, some had enough good sense to ask ‘How can a man that is a sinner do such miracles?’

John 9:17-18

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

- The Jews must have considered that this man may have been fabricating this story, that he really may not have been born blind, so they consulted his parents.

John 9:19-21

And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

- By this time, he most likely would have spoken to his parents about his deliverance. They should have been thankful enough about his deliverance to say more than they did.

John 9:22-23

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him.

- The fear of being put out of the synagogue had prevented these parents from speaking up for their son; confirming that as he had told them, a man named Jesus had healed him.
- Their son who had been healed was a lot bolder about declaring who had delivered him.

John 9:24-25

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

- They told the man “Give God the glory”, yet they wanted to discredit God’s only begotten Son who always did his Father God’s will. They called him a sinner!
- The man was definite that he knew one thing, “whereas I was blind, now I see”!

John 9:26-32

Then said they to him again, What did he to thee? How opened he thine eyes? He

answered them, I have told you already, and ye did not hear, wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples. We know that God spoke unto Moses, as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing

- They asked him again how Jesus had opened his eyes, and the man asked them ‘Why do you want to hear it again, do you also want to be his disciples?!’
- Then they reviled him and said “You are his disciple, but we are Moses’ disciples”. If they were truly Moses disciples they would have believed on Jesus Christ as the prophet that Moses had spoken of in Deuteronomy 18:15-18.

Deuteronomy 18:18

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

- He told them “Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes”. He was bold!
- He knew that the miracle was one that had never been heard of him since the world began, to open the eyes of a man born blind. The man who had been blind was teaching the Pharisees about the man who had healed him.

John 9:34

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

- Casting him out of the Temple would have meant that he not only would no longer have access to the Temple, he also would not have been accepted within the Judean community, due to his boldness and honesty.
- They told him “Thou was altogether born in sins, and dost thou teach us?” Evidently, since they said he was altogether born in sins, they believed similar to some of Jesus’ disciples, that he had been born blind due to his or his parents’ sins.

John 9:35-38

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

- Jesus Christ had great compassion! Hearing that the Pharisees had cast the man born blind out of the Temple, he went and found the man, despite his own life being at risk. They may have rejected him, but Jesus Christ accepted him!

- The blind man had spoken up on behalf of Jesus who had healed him as a prophet, but he had never physically seen him.
- Jesus asked him “***Dost thou believe on the Son of God ?***” Although the man was delivered from blindness, there was greater deliverance in believing on the Son of God for eternal life. He asked “***who is he, Lord, that I might believe on him ?***”
- What a moment this must have been for this man, when Jesus told him, “***Thou hast both seen him, and it is he that talketh with thee***”! He must have been thrilled. What a day it had been for this man! And he responded with “***Lord I believe***”! And the man born blind worshipped Jesus.

John 9:39

And Jesus said, For judgment I am come into this world, that they which see not might see; and they which see might be made blind.

- Jesus utilized this healing of the blind man to exhibit a greater truth.
- The judgment Jesus refers to resulted from people deciding to believe on him, like the man who had been born blind, or people deciding to reject him, like some of the Pharisees. Their choice would determine this judgment, whether they would see or be made blind. The word *see* in verse 39 is the Greek word, *blepo*, which can refer to both physically seeing, or perceiving mentally or understanding. Here Jesus referred to perceiving mentally or understanding.
- Jesus Christ had said in John 8:12 “***I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.***” They would see.
- When people refused to believe on Jesus Christ, although they could hear his words, and see his works, they still did not see, or perceive who he was. And so in that sense they were made blind, as Isaiah had prophesied of years before, and is quoted later in John 12.

John 12:37-40

But though he had done so many miracles before [in the presence of] them, yet they believed not on him. [With the result] That the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

- The prophecy from Isaiah uses the idiom of permission. Although it sounds as if God would blind their eyes, and harden their hearts, God would not literally do that. He desires for all to be saved and come to the knowledge of the truth. II Corinthians states that it is the god of this world who blinds people’s minds

II Corinthians 4:3-4

But if our gospel be hid, it is hid to them that are lost [perishing]. In whom the god of this world [age] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

- So in this sense, Jesus told the people that he came that those that see not might see, and those who see might be made blind.

John 9:40-41

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth.

- The Pharisees asked him ‘Are we blind also?’ This verse reads in the Greek with the negative *me*, ‘**Surely we also are not blind, are we?**’ – expecting a negative response. They could not fathom how Jesus Christ would imply that they were blind. Jesus replied, ‘if you were blind [assuming you had the condition of this man born blind], you should have no sin, but now ye say, we see [*blepo*-perceive]; therefore your sin remaineth’.
- As it says in John 12, despite many miracles being done in their presence, they refused to believe, yet they said they saw.
 - He told the Jews in John 5, they had the witness of John the Baptist; they had the greater witness of the works God sent Jesus Christ to do.
 - They could have searched the Scriptures that testified of him.
- In regards to seeing who the Lord Jesus Christ was and what he was making available to them they were blinder than the man born blind!
- It is to these Pharisees that he addresses the teaching on the good shepherd in John 10.

THE GOOD SHEPHERD

John 10:1-6

Verily, verily, I say unto you [Pharisees] , He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

- It was not surprising they did not understand what Jesus was talking about, since they had not understood many other things he had said, nor believed who he was.
- The English word for parable in verse 6 in the Authorized King James Version is not the Greek word for parable- *parabole*. Instead it is the Greek word *-paroimia* which means “a saying out of the usual course or deviating from the usual manner of speaking”. It is used to refer to proverbs and other figurative sayings.
- Jesus used this custom regarding a shepherd who cared for his sheep, and how the sheep would know the shepherd’s voice and would follow the shepherd rather than a stranger, thief or robber.

- To understand this, we should consider the manners and customs common in the lands and times of the Bible concerning the sheepfolds, shepherds and the sheep.
 - The sheepfold was a place that shepherds would herd their flock into at night in the lands and times of the Bible, and it is still used to day in some Middle Eastern countries like Syria.
 - In James Freeman’s book on Manners and Customs of the Bible, he described the sheepfold as low, flat buildings opening into a court, which was surrounded by a stone wall, and may have been protected on top by a layer of thorns.



- A doorway in the stone wall would form the entrance, which was referred to as the door in John 10:1, which was carefully guarded often by the shepherd himself, or a trusted family member such as a wife or son.
- Luke 2:8 speaks of the shepherds who were abiding in the field, keeping watch over their flock by night, when the angels announced to them that the savior who is Christ the Lord was born. The Greek word for “abiding in the field”, can literally be translated **“lodging in the folds in the field”**, according to Bullinger’s Critical Greek Lexicon.
- These shepherds were keeping watch over the sheep at the opening of these open enclosures in the fields. The sheep were not grazing then.

- The only ones who would attempt to climb up some other way would be thieves or robbers.



- The shepherd would only enter in at the door, and the porter [door keeper] who was guarding the door, (the shepherd himself or someone the shepherd would trust like his wife or son), would allow him in.
 - The shepherds would give names to their sheep, just as we would give names to our pet. They would love the sheep as their own children.
 - The sheep would recognize the shepherd's voice and the shepherd had a very unique call for his own sheep.
 - The sheep would follow the shepherd out of the sheep fold in the morning to graze, but would not follow a stranger, a thief ,or a robber.
 - The sheep would need to be led to where they had good grass or pasture to graze, and had still water to drink. The shepherd would watch over his flock, sometimes with the assistance of sheep dogs, and if any would stray, he would search for the lost one until he found it.
- The shepherd's job required great watchfulness, against predatory animals as wolves and lions, and against thieves and robbers; particularly by night.
- The shepherd's job also required tenderness towards the young and the feeble; particularly when driving them to pasture.
- The shepherd had various tools for his work, such as:
 - The crook, or staff, was 5 foot long and bent with a sharp blade on the end. The staff was used to fight off animals, and if there was no grass he could use it to bring down certain leaves from trees so the sheep could eat.
 - He had a rod that was about 18 inches long.

- The shepherd also carried stones with a sling shot. If the sheep would stray he would call them back. If the sheep did not listen, the shepherd could use his sling shot to warn the sheep with a stone that was shot close by the sheep's side but would not hit the sheep.
- He also had a flute to comfort and cheer the sheep.
- These customs were known, but the Pharisees did not understand the things Jesus Christ was speaking about. So he continued with this teaching on sheep, the door of the sheepfold, thieves and robbers, and himself being the good shepherd.

John 10:7-11

Then [Therefore] said Jesus unto them [the Pharisees] again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.

- Following what he said in the opening verses 1-5 of John 10, Jesus compared himself to “the door of the sheep”.
- At the door opening of the enclosure or the sheepfold, where the sheep were sometimes kept, the shepherd would lie across it, with the staff to fight off intruders. Therefore the shepherd himself was spoken of as “the door of the sheep”, and no one could enter through that door without going past the shepherd.
- The thieves and robbers would try and climb up some other way, but the sheep would not recognize their voice, nor follow them.
- Jesus used this metaphor to tell the Pharisees about his care for people by doing what was necessary for them to have life more abundantly. As the good shepherd, he would give his life for the sheep.
- He spoke of thieves and robbers as the ones who came before him, and he spoke of the thief – referring to the devil - as the one who came not but for to steal and to kill and to destroy.
- When Jesus spoke of “all that ever came before me”, he was not referring to the prophets such as Abraham, Moses or Isaiah who pointed to the Christ to come.
- He may have referred to those who should have cared for God's people, such as the Pharisees, by teaching them accurately concerning the Law of Moses and acknowledging that the Lord Jesus Christ was the prophet Moses spoke of.
- The Pharisees should have led God's people towards the Lord Jesus Christ, rather than away from him, calling him a sinner for healing people on the Sabbath.
- God had spoken years before by the prophets Jeremiah and Ezekiel, (when God's people were being carried away to other nations), of his displeasure with those who were supposed to be the shepherds in Israel at that time, but did not do their job and forsook the sheep, and the sheep were scattered.
- God's promise was that He himself would seek and gather and care for his sheep and set up shepherds, and a shepherd to care for them.

Jeremiah 23:1-5

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors [shepherds] that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds [sheepfold]; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

- This was a promise to the children of Israel, that he would gather them and set up shepherds over them and raise unto David a righteous branch and a king to reign and prosper and execute judgment and justice in the earth. God spoke more about this in Ezekiel, and again his promise to seek out the scattered sheep of Israel.

Ezekiel 34:2-5

Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them [sounds similar to the Pharisees of Jesus Christ's time]

Ezekiel 34:10-12

Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Ezekiel 34:14-16

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold [sheepfold] be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and strong; I will feed them with judgment

Ezekiel 34:23-24

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord their God, and my servant David a prince among them; I the Lord have spoken it.

- Although Ezekiel spoke of David in verses 23&24, God was referring to the offspring of David, the Lord Jesus Christ. David was no longer living when Ezekiel prophesied, but Jesus Christ was to be born out of the lineage of David, as God had sworn by an oath to David.
- In his earthly ministry, Jesus Christ spoke of being sent to the lost sheep of the house of Israel.
- There were times in his earthly ministry when he saw the multitudes, he looked on them with compassion, because they were as sheep not having a shepherd.
- During one of his itineraries through the cities of Galilee, realizing he could only be at one place at one time, he sent out his twelve apostles to the lost sheep of the house of Israel.
- Jesus Christ gave his life for the sheep in his earthly ministry, and would lay down his life in paying the price for their redemption, as a ransom.

John 10:11-18

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I may take [receive] it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take [receive] it again. This commandment have I received of my Father.

- Comparing himself to a shepherd, Jesus spoke of the good shepherd giving his life for his sheep.
- He said that no one would take his life from him, and we have seen how God delivered him a number of times when the Jews attempted to kill him. Rather than anyone taking his life from him, he had the power [authority] to lay down his life and to receive it again.
- He said ‘This commandment have I received from my Father’, according to verse 18. God had commanded Jesus Christ regarding some of the details of his accomplishments at Jerusalem.
- Jesus Christ knew what he was to do, and like the good shepherd, he was willing to lay down his life for his sheep. He also knew that he was to be raised from the dead and to ascend to his Father.
- Jesus Christ would not treat his people, his sheep as an hireling would, who did not care for the sheep, and flee when the wolf came.

- A faithful shepherd in the east, in the lands and times of the Bible, would not entrust his sheep to a hireling, who would not care for his sheep.
 - The hireling was often the young men who would be hired from the village. They would help take the animals such as the donkeys, or cattle out in the morning, from the crib or mangers in the city, to the fields for grazing. They would lead them back to the gates of the city in the evening, and the animals would find their way back to the crib or manger. The hireling would not need to closely guard those animals.
- In contrast, the shepherd would lead his sheep back to the sheep fold.
- If a sheep would get lost, he would go and find the lost sheep, and carry it back on his shoulders and may scold him. But then he would soothe it if it got wounded and bandage its wounds. He loved the sheep as his own children, and if one of his sheep was killed, it was as if he lost one of his own children. So he would literally put his life on the line for the sheep.
- Jesus Christ's concern for God's people was not as an hireling, but he cared for them as a shepherd for his own sheep. He would lay his life down for the sheep, and also God had told him he would take it up again, and be raised from the dead.
- There are references in the New Testament books of I Peter and Hebrews to Jesus Christ as the shepherd and bishop of your souls, the chief shepherd, and that great shepherd of the sheep. It is interesting that in all three of these sections of scripture, mention is made of his having given his life for the sheep.

I Peter 2:24-25

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls

I Peter :1-4

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lord over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

- The chief shepherd would be a shepherd over other shepherds in an area where there were several flocks of sheep. He would be one who would be highly respected among the other shepherds.

Hebrews 13:20

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

- Jesus Christ as “that great shepherd”, shed his blood and God raised him from the dead as part of the making of the new, everlasting covenant
- The reaction to Jesus' healing of the man born blind, and teaching the Pharisees about himself being the good shepherd, brought mixed reactions among the Jews.

John 10:19-21

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

- This record brings to a close the record of the events that occurred around the time of the Feast of Tabernacles.
- Many of the Judeans believed on Jesus Christ during that feast, while many others adamantly opposed the things he did and taught. Nevertheless Jesus Christ faithfully spoke the words His Father God gave him to speak and did the works His Father God sent him to do, so that if anyone desired to know who he was, they could hear his words and see his works and believe on him.
- The final verses of John 10:22-42 record what occurred at the Feast of Dedication, some two months later.
 - You can read the chronology of the events that follow the Feast of Tabernacles in Luke 10:1-17:19, beginning with him sending out the 70 disciples to preach in the cities he would visit.
- During this time, Jesus Christ began to travel through the cities of Galilee and Samaria on his way to Jerusalem.
- He would travel towards Jerusalem once again to give those in Jerusalem one final opportunity to believe on him, before his coming to Jerusalem during the time of the Passover the following spring. Luke spoke of his desire to help those in Jerusalem at that time.

Luke 13:34

O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not [did not want it] !

- On his way to Jerusalem, he also shared three parables in Luke 15 with the scribes and Pharisees who murmured about his receiving and eating with publicans and sinners. The first parable is the one of a man finding his lost sheep.

Luke 15:1-5

Then drew near unto him all the publican and sinners for to hear him. And Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. .

- He told them that there was that kind of joy in heaven over one sinner repenting.
- When he gets to Jerusalem, it is in December, which is the season for the winter rains and snows, so he walked in Solomon's porch, where there was shelter.

John 10:22-23

And it was at Jerusalem the feast of dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.

- Jesus came to this feast even though it was not required by the law of Moses to attend this feast. This Feast celebrated the dedication of the rebuilt Temple.

John 10:24

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

- The words ‘make us to doubt’ can be literally translated from the Greek as “raise our souls, i.e. hold us in suspense, or excite our expectations.”

John 10:25-30

Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. I and my Father are one.

- Jesus declared to them he told them who he was and they believed him not
- The works that he did, such as healing the man born blind, in his Father’s name bore witness of who he was.
- Jesus told them that his sheep hear his voice, and follow him, as the good shepherd, and he knew them.
- These Judeans did not believe on him, because they were not of his sheep.
- He would give to those who were “his sheep” eternal life, which again would come because of what he would accomplish in the future.
- The phrase pluck them out of my hand, refers to a game in the east, that young boys play.
 - A coin is placed in one boy’s hand, and his palms are closed together. Then another boy his own age will come and try to separate the hands and get the money.
- Jesus Christ declared I and my Father are one. They are united in one purpose, to giving their people eternal life, and no one could pluck people out of their hands

John 10:31-39

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father, for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand

- Jesus Christ declared he was not out of line to say he was the Son of God, if the prophets to whom the Word of God came were referred to as gods
- Jesus Christ exhorted them to believe on him if he was doing his Father's works.
- They should have considered believing on him because those were some powerful works that he did in his Father's name. This was his final visit to Jerusalem before he would return the following spring at the Feast of Passover, to lay down his life.

John 10:40-42

And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracles: but all things that John spake of this man were true. And many believed on him there.

- Finally outside of Jerusalem, they believed on him because of his miracles

John 11 & 12 - The Raising of Lazarus, Bethany and Jerusalem

John 11

John chapter 11 commences after a winter stay by Jesus in the land beyond Jordan. There he had continued to teach regarding the Kingdom of God to those that resorted to him and believed on him, and he blessed and healed many people.

John 11:1 Bethany was approximately 1.7 miles from Jerusalem

John 11:2 The parenthesis is a digression, known at the time of the writing, but written out of order. The account regarding this anointing will actually occur in Chapter 12.

John 11:7 Jesus' movements were according to God's direction.

John 11:10 Jesus was not referring to "daytime"..that would not have guaranteed his safety...but he was referring to walking according to the light of receiving information from God by word of knowledge and word of wisdom.

John 11:14 Jesus had used the word "sleep" figuratively as a euphemism. Death is a hard subject, so substituting the word sleep softens the impact. However, they misunderstood him so then he spoke plainly.

John 11:16 Thomas was not offering much encouragement, but again, he also was still not quite understanding Jesus' references regarding what he was about to do.

John 11:27 Jesus helped Martha deal with her emotions and steered her back towards believing.

John 11:35 Jesus wept because he was a man with human emotions. He encountered the misunderstanding of his disciples, of Martha and now Mary expressing their emotions, and he dealt with his own emotions, yet he stayed the course of walking in the light. When you have information by way of the manifestations, there may be distracting emotional provocations, but Jesus Christ continued to hold fast to what had been revealed to him.

John 11:45 Jesus prayed aloud for the benefit of others present..he knew God heard when his prayers were inaudible.

This was not the first time Jesus Christ had raised someone from the dead. After he had chosen his 12 apostles he raised a young man from the dead at Nain in Luke 7.

What makes the raising of Lazarus from the dead remarkable is that Lazarus was a friend of Jesus yet Jesus believed and abided the direction God gave him. Jesus waited until God gave him the “go sign”, and he weathered the challenges from various other friends and his own emotions and still raised Lazarus from the dead. Jesus Christ had greater reverence for God’s way and God’s agenda that this event would result in many more people believing on him who was himself to die and be resurrected by his Heavenly Father.

John 5:24-29 In the big picture, Jesus had previously spoken about the authority given to him by the Father to execute judgment with regard to those who had already died. In the future he will initiate and preside in the resurrection of life and the resurrection of damnation.

Rom 6:4 With regard to the saints in this administration, it is vital to begin to fully appreciate that Christ identified with you by his crucifixion, and, that when you believe on Jesus Christ, you died **WITH** him and were raised **WITH** him to walk in newness of life with all the rights privileges and abilities that are freely yours.

John 11:47 Council = gr. *sunedrion*. Used of any judicial assembly but primarily of the Sanhedron, the judicial council of 71 Judeans.

John 11:51-52 Another digression. What Caiaphas spoke was not actual prophecy. He was merely speaking with respect to the worldly and political concerns of unbelieving and envious chief priests and Pharisees, but what he said did ironically issue in having a greater significance than what he intended.

John 11:54 Ephriam is 13 miles north of Jerusalem near border of Judea/Samaria. The tribe of Ephriam descended from the patriarch Joseph. It is very near Bethel where (Gen 12:8) Abram first built altar to God, called upon the name of God. Jesus would leave from here to carry out what Abraham & other patriarchs had anticipated, and that was to fulfill what he had heard from the vision of Elijah and Moses at his transfiguration and had spoken of himself regarding his sufferings death, resurrection to his disciples.

John 12 – Bethany & Jerusalem

John 12 opens with Jesus having journeyed to Bethany from Ephraim. From the other gospels, this involved the further expounding to his apostles of his sufferings and death as declared in Isaiah 53 in order for man's justification to be accomplished, and also his resurrection. He traveled by way of Jericho where he visited with Zacchaeus, and healed a number of blind men going in and out of Jericho.

John 12:1 This was a Thursday, Nisan 8. He would be in the heart of the earth this time next week.

John 12:3 This was a very tender and loving get-together. Anointing was observed when crowning a king, installing high priest, or expressing a joyful welcome to a household visitor. It symbolized the presence of God and as a sign God was setting someone apart. This anointing was a demonstration of great humility and gratitude on Mary's part. Only her best was good enough. It indicated her willingness to serve the Master who had blessed her family with the teaching of God's Word and deliverance.

John 12:6 Judas was the treasurer for the disciples.

John 12:12 Now proceeding into Jerusalem the next day, Friday, Nisan 9

John 12:15 Here Zechariah 9:9 is not completely quoted. This is not a prophecy fulfillment, but it is expressing a similar situation like as a judge that rode a white ass colt when he came to carry out justice. "Found" indicates that his disciples brought him a temple animal donated for God's service as recorded in the Mark 11 account.

John 12:19 The Luke 19 account of this Friday Nisan 9 further includes Christ wailing over the city of Jerusalem, his heart being rent as he prophesied her destruction. Again, he was a man with human emotions, but his emotions did not control him. God's Word was always his guide and stay. That evening according to Mark 11:11, he returned to Bethany.

John 12:20-50 The events and teaching of this next section covers a few days, occurring sometime between this Friday Nisan 9 and before the last supper on Monday evening Nisan 13. Also according to the other Gospel records, Jesus would return to Bethany in the evening.

John 12:33 At this urgent hour, the request for audience with Jesus was met with an exhortation to follow and serve him. In addition, the voice of God out of heaven indicated to all present that His Son had been and will be designated for God's glory. God's voice had previously been audibly heard at Jesus' baptism by John and then at the transfiguration. Once again God was being audibly heard here to further extend the opportunity to believe on His Son.

John 12:36 When Jesus stated that by his death he would draw all men unto him, those present expressed disbelief. Previously in John 9:5, Jesus had stated “As long as I am in the world, I am the light of the world.” In this verse 36 Jesus exhorts them “While ye have light, believe in the light, that ye may be the children of light.”

John 12:37-43 Another digression. See Appendix II.

John 12:38 A more proper translation of this phrase would be “with the result that the saying of Esaias the prophet was fulfilled” (*hina plerothe, gr.* – subjunctive mood indicating result rather than purpose)

This prophecy is a quotation from Isaiah 53:1.

John 12:39 “Therefore they could not believe, because that Esaias said again,”...they might have believed because of free will, but as to why they did not believe can be understood in light of the idolatry of Isaiah’s times at which we will briefly look.

Joh 12:40 The quotes here are from Isaiah 6:9-10, the year when King Uzziah died.

Isaiah 6:1, 9-10 When Isaiah spoke to God’s people they were unresponsive just like in John 12.

2 Kings 15 was written about the reign of Uzziah, who was also called Azariah:

2 Kings 15:4 The idolatrous practices of the high places indicated the low spiritual state of God’s people during that time. After Uzziah’s 52 year reign his son Jotham became king.

2 Chronicles 27:1-2 Although both Uzziah and Jotham did that which was right in the eyes of the Lord, verse 2 says “...the people did yet corruptly.”

2 Chronicles 28:1-4 After the reign of Jotham for 16 years, there was a further escalation into idolatry for another 16 years during the reign King Ahaz. The continued generational idolatry of the people became the official policy of Judah by King Ahaz.

As we saw prior to this, God had revealed in Isaiah 6 that his heart was to heal His people, and Isaiah was to faithfully remind them of God’s covenant in spite of their non-response. Isaiah asked “Lord, how long?”

“And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.” ...in other words, until there is nobody to tell. He was to disregard their unbelief and continue to speak, and so he did.

Likewise so also did Jesus Christ faithfully speak and do God's Word, in spite of his own emotions, in the face of contradiction and the threat of death throughout his ministry, and then even on the cross while he was suffering and dying.

John 12:41 These things said Esaias, when he saw his glory, and spake of him.

This prophecy in Isaiah 6 regarding the unbelief he foresaw is his most quoted outside the Old Testament. It's quoted in the other 3 Gospels, Paul quotes Isaiah 6 in closing out the book of Acts and then also in Romans 11. (Isaiah 6:9-10, Matt 13:14, Mk 4:12, Luke 8:10, Acts 28:26-27, Rom 11:8)

John 12:42-43 We have seen that there were those that simply did not believe on him and that their unbelief was even prophesied. These verses clarify that there were those among the chief rulers that DID believe on him but would not publicly say so as they ought because of their preference for the praise of the Pharisees. What a lame and meager reason for not believing! But they were up in the ranks, they had to protect their station.

John 12:44-50 In spite of any rejection to God's Word that Jesus Christ spoke, he continued to declare the truth that he was to be believed upon for everlasting life.

John 13 & 14 – The Last Supper Before the Crucifixion

This section begins towards Monday dusk of Nisan 12 and moves into the evening, the beginning of Tuesday on Nisan 13. However, at one point earlier in the day on Monday, Jesus was outside Jerusalem when he sent 2 of his disciples into the city to make preparations for a Passover supper on Wednesday evening. But otherwise evening suppertime was being spent in Bethany.

Matt 26:18-19 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

John 13:1 God has now revealed to him that his hour has come to die and be resurrected. There will be no Passover meal together in Jerusalem on Wednesday night.

John 13:2 “And supper being ended” [the text reads “taking place” or “beginning to take place”]

John 13:3 In view of knowing that he was that promise given before sending man out of Eden, Jesus Christ is now going to model foot washing as an illustration of humility in service and leadership to be imitated.

John 13:4-5 The lowliest bondsman was the son of the bondsman who washed the feet of family and guests. Jesus did this humble task and thereby set an example of love, service and humility. In washing his disciple’s feet, he totally broke with custom to show the extent of the love of God they were to have in their lives. Betrayal was already in Judas’ heart, yet Christ washed his feet as well.

John 13:6-10 Jesus explained that washing Peter’s feet was necessary, but fully washing Peter was unnecessary.

John 13:11-17 At the heart of the act washing their feet was having the humility of a dedicated, trusted bondsman. True imitators will devotedly help each other keep their walks pure before God. They were not above him, so they should do likewise, and they would be blessed.

John 13:18 A proper way to translate this verse would be:

I speak not of you all: I know whom I have chosen: but (I speak) with the result that the scripture was fulfilled, He that eateth bread with me hath lifted up his heel against me.

Judas was never forced to comply with the prophecy of the Scripture. He, by his own free will, selected his course of action which resulted in the fulfillment of the prophecy of Psalm 41:9 which indicates Judas as a betrayer.

- John 13:19-20 Jesus told them about his betrayal before it occurred which would help strengthen their believing on him after it came to pass.
- Joh 13:21 ... he was troubled in spirit (usage 7c – inner being)
- Joh 13:22-30 Jesus indicated to the disciple that he loved who the betrayer was. Peter originally posed the question about the identity of the betrayer to the disciple Jesus loved, but it is not certain that any but that disciple heard what Jesus said.
- The sop was normally a piece of flat round pliable bread wrapped around a morsel of food that would be dipped by the host into the common dish and given to the guest to whom he wanted to show his greatest love and esteem. In showing Judas honor and love by giving him the sop, Jesus Christ gave him another chance to abandon his plans of betrayal. But after the sop, in went Satan, therefore Jesus sent Judas off to follow through with the betrayal, but no one else at the table understood that Judas was going right then to set in motion Jesus' capture.
- John 13:31-35 Five times Jesus refers to the glory that will ensue out this anguishing situation.
- John 13:36-38 As Simon Peter declares he will lay down his life for him, Jesus spoke information God revealed to him that Peter would shortly deny Jesus a number of times.
- John 14:1-4 Directly Jesus then spoke comfortingly that they should NOT let their heart be troubled. He again took up the topic that his ultimate destination was going to be with the Father and that they did know this and would be with him too.
- John 14:5-12 Jesus explains that contrary to their remarks, they did know the way and they had seen the Father because they had seen God work in him.
- Jesus then turns the discussion to the topic of now---that since he will be going to the Father after resurrection, it is expedient for them to believe: to believe that as the Father dwells in him and directs his words and his works, so will the Father also dwell in them and do the same works and greater.
- John 14:13-15 He also directed them to ask of the Father in Christ's name. God gave Jesus Christ a name above every name. His name represents all the accomplishments, position, power, authority, reputation and attributes associated with him. In the near future they would have the right to call on the name of Jesus Christ and to be baptized in his name in order to be saved and to receive the gift of holy spirit. Those who were saved could also make requests to the Father in the name of Jesus Christ. They had the right to ask in the name of Jesus Christ when they had a need. If they truly loved Jesus Christ, they would not fail to carry out these commandments.
- John 14:16-26 Next Jesus Christ assures them that even though he is going away, they are still going to have access to counsel by way of "the Comforter."

The counsel that would be made available to God's people on the day of Pentecost was to be given so that they would not be "comfortless," or more accurately, "orphaned"—an orphan has no parent from which to get guidance.

This would be provided because Jesus Christ was going to be resurrected, spend a brief but amazing period of time with them and then proceed to the Father's right hand. It was therefore vital that his apostles prove their love by heeding Jesus Christ's direction until these things came to pass.

John 14:27 In spite of the impending scenario of Christ's crucifixion, the apostles had cause to be peaceful and joyful due to the information Jesus had told them regarding future good things to come. Again he reminds them that when they see these many things coming to pass, it will inspire their believing.

John 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

John 14:31 But that the world may know that I **love** the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

John 15 & 16 - An Evening Walk with His Disciples

◇ Two key words in this chapter to note:

- ✓ **Abide; meno;** To remain, take up residence and used 12 times in John 15. Translated, abide, abideth, continue and remain.
- ✓ **Love, loved: agapeo, agape;** Used 9 times in John 15.

John 15:1-11

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

- ◇ **Jesus Christ is the true (the genuine) vine.** Israel is referred to as a vine a number of times. An example of this is found in Psalms.

Psalm 80: 8 - 14

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

Israel at best could demonstrate God's goodness and blessings to the nations. Jesus Christ as the true vine not only demonstrated God's love to the world, but would give life to all who believe on him.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

◇ His men that he was walking with were clean through the Word they had been taught. Judas was not present as he had left to betray Jesus Christ.

John 13:10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

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

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

◇ **The vine supplies life to the branch enabling the branch to produce fruit. A branch separated from the vine can produce nothing and will wither. Note that Judas who had been with these men had left. While commentators have written volumes on this verse and how it applies to Christians today, if left in its context, Jesus is lovingly preparing these men regarding one who had been with them from the beginning.**

Luke 22:22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

◇ **Glorified;** *Bring honor to, His goodness and excellence displayed.*

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

John 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Hebrews 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

◇ **Jesus Christ was living what he was teaching them. He was lovingly preparing and teaching them as he was walking to the garden where he would give himself over to be tortured and crucified, beginning with the betrayal of one of his own men. He was doing this at the command of the Father whom he loved - with joy!**

13 Greater love hath no man than this that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

◇ **Exodus 33:11** And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

2Ch 20:7 *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

Biblically a friend is one who is “like souled”. Moses had the same heart for God’s people as did God. Abraham was as willing to sacrifice “his only begotten” at God’s command as God would be to bring about man’s redemption.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

◇ **Jesus Christ’s joy was full as he abode in His Father’s love. They were to abide in his love and demonstrate their love for him by loving one another with that same love. In so doing their joy would be full. We will see later in John 17 that his prayer was that this would be the case for all those that would believe on him through their word!**

- 18 If the world hate you, ye know that it hated me before *it hated* you.
- 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
- 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

◇ **John 13:15 For I have given you an example, that ye should do as I have done to you.**

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

- 21 But all these things will they do unto you for my name's sake, because they know not Him that sent me.
- 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
- 23 He that hateth me hateth my Father also.
- 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

◇ **We know from Romans 3:23 “that all have sinned and come short of the glory of God.” And from Romans 5:12 and Ephesians 2:1 that all men are born dead in sin. The sin that they had no cloak for was the rejection of the Christ, God’s promised redeemer who fulfilled every jot and tittle of the scriptures regarding him with his words and works, the very scripture that they professed to stand on and teach.**

- 25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

◇ **“That the scripture might be fulfilled” should be understood here as “with the result that the scripture was fulfilled”**

Psalm 69:4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify (or *bear witness*) of me:

◇ **Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.**

27 And ye also shall bear witness, because ye have been with me from the beginning.

John 16

John 16:1- 32

- 1 These things have I spoken unto you, that ye should not be offended. (or *stumble*)
- 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
- 3 And these things will they do unto you, because they have not known the Father, nor me.
- 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
- 5 But now I go my way to him that sent me; and none of you asketh me, whither goest thou?
- 6 But because I have said these things unto you, sorrow hath filled your heart.
- 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

◇ **Verse 7 Amplified version;** However, I am telling you nothing but the truth when I say it is profitable (good, expedient, advantageous) for you that I go away. Because if I do not go away, the Comforter (Counselor, Helper, Advocate, Intercessor, Strengthener, Standby) will not come to you [into close fellowship with you]; but if I go away, I will send Him to you [to be in close fellowship with you].
- 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
- 9 Of sin, because they believe not on me;
- 10 righteousness, because I go to my Father, and ye see me no more;
- 11 Of judgment, because the prince of this world is judged.

- ◇ To reprove means to convict, instruct, convince of something. Light makes manifest darkness. The gift of holy spirit testifies that Jesus Christ is Lord, the Son of God and that he lived and died to make men righteous and deliver them from God's judgment. (Reprove; Luke 3:19; Herod was reproved by John. I Cor 14:24; But if all prophesy...he is convinced of all (the unlearned). Ephesians 5:11, 12; (All things that are reproved are made manifest by the light.) Some come to the light and being convinced, confess Jesus as Lord, accepting God's justice and deliverance from His judgment. Others, as was the case with Herod, hate the light. Acts 2 is an example of holy spirit convincing men of their sin, that Jesus Christ is risen, that Jesus Christ is God's standard for righteousness, that the prince of this world has been judged and condemned in God's raising Jesus Christ from the dead and that Jesus Christ has the authority of he who sits at the right hand of the Father.

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

- 31** He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- 32** This Jesus hath God raised up, whereof we all are witnesses.
- 33** Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- 34** For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
- 35** Until I make thy foes thy footstool.
- 36** Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
- 37** Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?
- 38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- 39** For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth (*the spirit of the truth*), is come, he will guide you into all truth: for he shall not speak of himself (*or speak on its own*); but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

◇ **Glorify;** *The honor, goodness and excellence of Jesus Christ bestowed on him by the Father would be displayed.*

15 All things that the Father hath are mine: therefore said I, that he (*the spirit*) shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

◇ **Most critical Greek texts omit the end of this verse “because I go unto the Father”. His ‘going to the Father’ was mentioned in verse 10.**

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

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

◇ **The word “joy” is used 5 times in chapters 16 and 17. In spite of the warnings he issued regarding future events by a world who did not know God or His son, they would have a joy that no one could take from them.**

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

◇ **To ask in the name of someone would be as if that person were asking themselves. The request is made with the authority, standing and reputation of the person in whose name the request is being made.**

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask (question) thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

◇ **In verse 30 they were sure they “got it”! But the time that he was teaching them of, when he would give them the comforter, holy spirit, had not yet come. These men would shortly abandon Jesus Christ to sacrifice himself on behalf of mankind, defeating the devil and overcoming the world. Only His Father would be with him. How these loving words in verse 33 must have comforted their hearts in the days and weeks to follow. How these words comfort our hearts today!**

John 17 & 18 - It is Finished

His prayer

- 1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
- 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
- 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

◇ **Verse 2 speaks of the gift of eternal life. Verse 3 speaks to its purpose.**

- 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

◇ **Here Jesus, in his prayer refers to being glorified (*bring honour to, esteem, to cause the worth or dignity of something to be manifested*) with God with the glory he had before the world (world: *kosmos; current order or arrangement of this world*) was.**

Genesis 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Bruise; to strike, crush.

- ◇ **God's vow to the serpent (the devil) was that the seed of the woman, the redeemer, while having his heel bruised or crushed by the serpent, would strike a fatal blow to the serpent's head. This promise was declared before the order or arrangement of the world due to Adam's transgression was pronounced. Jesus Christ as man's redeemer was about to carry out this vow made by God bringing glory to God, and God would glorify him in carrying out that which He had given him to do.**
- 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

- 7 Now they have known that all things whatsoever thou hast given me are of thee.
- 8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.
- 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
- 10 And all mine are thine, and thine are mine; and I am glorified in them.
- 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.
- 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
- 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
- 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (*or from the evil one NIV*)
- 16 They are not of the world, even as I am not of the world.
- 17 Sanctify them through thy truth: thy word is truth.
- ◇ **Sanctify; to separate from the common lot**
- 18 As thou hast sent me into the world, even so have I also sent them into the world.
- 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.
- 20 Neither pray I for these alone, but for them also which shall believe on me through their word;
- 21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
- 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:
- 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

◇ 1John 4:15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17 Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

19 We love, because he first loved us. (ASV)

As Jesus Christ is loved by the Father, so are we in this world. When we love with this love we are one with the Father bringing glory to Him and our lord Jesus Christ.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

◇ **John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.**

God set His love, honor and esteem upon His promised redeemer knowing that that redeemer, the Christ, would carry out His will, before pronouncing the order or arrangement of the world as a result of Adam's transgression.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

John 18

- 1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
 - ◇ **Upon arrival at the garden we know from the other three Gospels (Matt 26:36 – 44, Luke 22:40 – 46 and Mark 14:32 – 42) that while his disciples slept Jesus prayed three times while in amazement and agony at what was before him, if there was any other way to accomplish God’s purpose. God’s final answer was that there was no other way.**
- 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
- 3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
- 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
- 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.
- 6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.
- 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
- 8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:
- 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.
 - ◇ **John 17:12** While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept and none of them is lost, but the son of perdition; that the scripture might be fulfilled
- 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
- 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
- 12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

◇ **Summary of events beginning with his being taken in the garden**

His arrest was carried out by Roman soldiers, Levitical temple guard and religious leaders consisting of 400 to 600 armed men. He was bound, his disciples scattered, and he was first taken to Annas the Judean high Priest, interrogated and beaten with cane whips. He was then led to Caiaphas, (who had been appointed high priest by the Romans) and the Sanhedrin who set up false witnesses and sentenced him to death. They then began to torture Jesus, spitting in his face, putting a sack over his head and beating him with their fists and whip like rods.

At dawn he was again sentenced to die by the priests and Sanhedrin and then led to Pilate who wanting to release Jesus had him led to Herod where he was mocked and dressed in a bright robe. He was then led back to Pilate where the people were offered a choice for release between Jesus Barrabas or Jesus Christ, they chose Barrabas. Pilate then handed Jesus over to his soldiers to be beaten, whipped and tortured. It was at this time when the soldiers drove a crown of thorns into his head and dressed him in purple. Pilate, for the third time, presents the horribly beaten Jesus to the crowd in the hope that the people would realize that a man having endured this kind of torture would admit his guilt. However, Pilate found no fault in him and Jesus had remained silent. Their response was “crucify him.” He was then handed back over to Pilate’s soldiers to be mocked, whipped and tortured.

Approximately 36 hours after his being taken in the garden Jesus Christ was dragged from Pilate’s judgment hall through Jerusalem to Calvary, outside the city gates, nailed to a stake and crucified with four others who were criminals.

John 19:28-30

- 28** After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
- 29** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.
- 30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
- ◇ **All that God had given Jesus Christ to complete for the redemption of mankind was finished. Jesus Christ faithfully paid the necessary ransom for man and died believing that His Father would raise him from the dead.**

Isaiah 53:2-12

- 2** For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

- 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.
- 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- 5 But he *was* wounded for our transgressions; *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.
- 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
- 9 And he made his grave with the wicked and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.
- 10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.
- 11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
- 12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Some Resurrection Appearances

All four gospels contribute information regarding the burial of Jesus. After Jesus died Joseph of Arimathaea boldly asked for and was given the body of Jesus. By going to see Pilate (a Gentile) and handling a dead body Joseph made himself unclean for the Passover. He was a rich man, a disciple of Jesus, an honorable counsellor, a good and just man, and one who waited for the kingdom of God. He did not consent to the crucifixion of Jesus and kept himself hidden for fear of the Jews, but then boldly went to Pilate to beg for Jesus' body.

Luk 23:53

And he took it down, and wrapped it in linen, [*sindon*] and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

Mar 15:46

And he bought fine linen, and took him down, and wrapped him in the linen, [*sindon*] and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

Mat 27:59-60

And when Joseph had taken the body, he wrapped it in a clean linen cloth, [*sindon*]

And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

This wonderful man Joseph purchased pure fine linen and had a new sepulchre quarried and ready in time to place Jesus' body in immediately after his death. (Pilate marveled that Jesus was already dead when Joseph came to request his body.) The location of this tomb was near the place of the crucifixion which was about 25 miles from Joseph's home in Arimathaea. It seems unlikely that a wealthy man would choose to purchase a tomb for himself or his family in the location where criminals were executed without some good reason. He was clearly expecting and prepared for Jesus' death. There are indications that he was also prepared for his resurrection. The word used for the cloth Joseph wrapped Jesus in is *sindon*, not the usual word for grave wrappings. This indicates that Joseph used a fine linen cloth and wrapped the body of Jesus in it, but did not wind his body in the usual way a body was prepared for burial in the East. He did not anoint the body with spices according to their tradition. Joseph's loving actions seem to show his awareness that the typical burial rites were unnecessary in this case since Jesus wouldn't be in the grave for long.

Mat 27:61

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

In Matt 27:61, “over against” means “on the opposite side of, away from, or facing.” They watched Joseph, observing his handling of Jesus’ body.

Mar 15:47

And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

Luk 23:55

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

They noted that Joseph had not given Jesus a proper Jewish burial. They determined to give Jesus a proper burial, so they left and made preparations including purchasing and preparing the spices and ointments and resting on the Sabbath days (there was the Passover which was a special Sabbath, the next day during which they could purchase and prepare their spices and then the weekly Sabbath). After they left to begin their arrangements Nicodemus came on the scene with his own plan for caring for Jesus’ body. Nicodemus brought the equivalent of about 75 lbs of myrrh and aloes.

Joh 19:40

Then took they the body of Jesus, and wound [*deo*] it in linen clothes [*othonion*] with the spices, as the manner of the Jews is to bury [*entaphiazō*].

In John 19:40 the word for “wound” is *deo* which means to bind or wind, to tie. The word translated “linen clothes” is *othonion* which means “bandages or wrappings, grave clothes, strips of linen cloth for swathing the dead.” The word for “bury” means “to prepare a body for burial, by the use of every requisite provision.” Nicodemus came prepared to give Jesus a traditional Jewish burial according to their customs. This is quite different from Joseph’s handling of Jesus’ body. It is evident from their actions that both men loved Jesus, but they had different expectations. Joseph purchased a fine linen sheet with which to wrap Jesus. Nicodemus brought the traditional grave wrappings and spices and bound Jesus’ body according to custom. It seems that Nicodemus gave Jesus the preparation for a final burial while Joseph carefully tended to Jesus’ body without doing the normal burial rites.

Joh 20:1-6

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

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

And he [the other disciple] stooping down, and looking in, saw the linen clothes [othonion, grave wrappings] lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes [othonion, grave wrappings] lie,

Peter and the other disciple saw the grave wrappings with which Nicodemus had wound Jesus' whole body lying right where they had been when Jesus was dead and prepared for burial.

Joh 20:7

And the napkin [soudarion, a cloth used for binding the face of a corpse], that was about his head [bound around his head], not lying with the linen clothes [othonion, grave wrappings], but wrapped together [entulisso] in a place by itself.

In verse 7 the word for “wrapped together” means “rolled or coiled round and round.” The cloth that was bound around Jesus' head was off to the side still in the shape it had been when it was wound around Jesus by Nicodemus.

Joh 11:43-44

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

When Lazarus was raised from the dead he had to be released, set free from the grave wrappings. But Jesus went right through his grave wrappings and they were still undisturbed with the turban part that had covered his head in one place apart from the wrappings that had been wound around his body. This convinced the other disciple that Jesus had been raised from the dead.

Joh 20:8-17

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

For as yet [oudepo, never before, until then] they knew not [did not understand] the scripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mar 16:9

Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

It is worth mentioning that the first person to see Jesus was this woman who had been delivered of seven devil spirits. Jesus didn't allow her to touch him, because he was the firstfruits from the dead.

1Co 15:20

But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

1Co 15:23

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

This was the day that the priest would present the firstfruits of the spring barley harvest as an offering to God in the Temple. Jesus Christ would replace that offering as the true firstfruits from the dead that very day. He was the high priest and the offering. As the high priest he had to be clean.

Heb 8:1

Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Lev 23:10-11

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Joh 20:18-19

Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

Even though Jesus had told them himself that he'd be crucified and raised from the dead and Mary had given them the message that he was indeed raised and she had seen him, they were still in unbelief and paralyzed by fear.

Joh 20:20-22

And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

One of the first things recorded that he taught them after the resurrection was how to receive holy spirit.

Joh 20:23

Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

Less than two months later on the day of Pentecost Peter taught those present how to have their sins remitted.

Act 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

They could have their sins forgiven by accepting Jesus as Lord and receive the gift of holy spirit or they could reject the Lord Jesus Christ and have their sins retained.

Joh 20:24-28

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless [an unbeliever], but believing.

And Thomas answered and said unto him, My Lord and my God.

This was an exclamation of awe and reverence. It is a figure of speech meaning, “My godly lord!” Thomas was declaring his submission to the Lord Jesus Christ in a very emphatic way.

Joh 20:29 – 21:17

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

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

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

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

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caught.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed [*bosko*, provide pasture for] my lambs [*arnion*, lambs.]

He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed [*poimaino*, shepherd] my sheep [*probaton*, sheep.]

He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed [*bosko*, provide pasture for] my sheep [*probaton*, sheep.]

In the Aramaic Peshita New Testament Translation Jesus' instruction to Peter is as follows:

Verse 15, "...Feed my lambs for me."

Verse 16, "...Feed my sheep for me."

Verse 17, "...Feed my ewes [female sheep] for me."

Jesus constrained Peter to take care of all of God's people. He was to feed (find pasture for) the little lambs and all of the adult sheep male and female. And he was to be a shepherd to all the sheep which included binding the wounds, protecting, comforting and all the care involved in overseeing the flock. See Psalm 23.

Jesus himself had given Peter the best example as the good shepherd during his ministry:

Joh 10:11-15

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

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

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

I am the good shepherd, and know my *sheep*, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Peter followed Jesus Christ's example of being a shepherd as he carried out this charge made to him by Jesus. Look at his exhortation to the overseers:

1Pe 5:1-4 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Feed [*poimaino*, to tend a flock, keep sheep, provide pasture for, nourish, supply the needs of] **the flock** [*poimnion*, little flock] **of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;**

Neither as being lords over God's heritage, but being ensamples to the flock [*poimnion*, little flock.]

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Joh 21:18

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

“Jesus Christ was illustrating a great truth in teaching Peter the responsibility he soon would have. The reference to the young man who girded himself refers to a person who does not accept responsibility, but does whatever he wants. The reference to the old man who would be girded by someone other than himself refers to a person who has taken on responsibility given him by another. He is responsible to do what another says to do. He is clothed as another desires for him to be clothed. He is under the care and guidance of another and is to obey him. This was to be Peter's calling as a bondsman to Jesus Christ, responsible for leading God's people.”

From: *Jesus Christ Our Passover*, p. 360

Not too long after this in Acts 10 Peter was led to the home of a Gentile, Cornelius, and taught his household how to get born again. Peter allowed himself to be led by God in order to carry out God's will.

Joh 21:19

This spake he, signifying by what [by what means] death [omit “death”] he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Peter glorified God by carrying out the responsibility given to him by God and following his Lord Jesus Christ. His life of service was a glory to God.

Joh 21:20-25

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

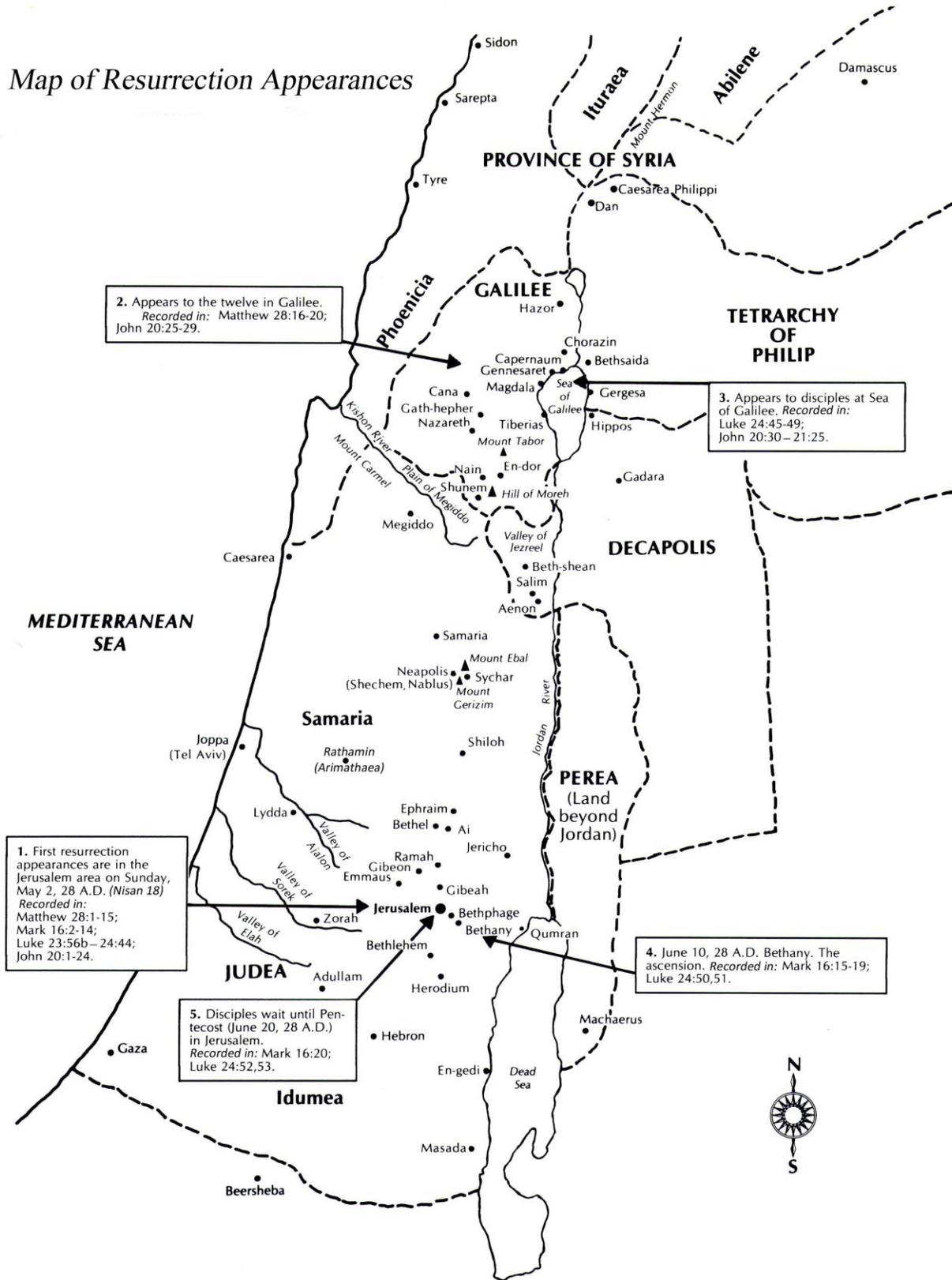
Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Map of Resurrection Appearances



Appendix I – Tables and Calendars

Table Showing Overview of Events in *The Acceptable Year of the Lord*¹³

Overview of the Events in *The Acceptable Year of the Lord*

Chapter 3. The Ministry of John the Baptist

3.1. The Beginning of John the Baptist's Ministry sometime between October of 26 AD and April of 27 AD.	MATTHEW 3:1-12.	MARK 1:1-8.	LUKE 3:1-18.	
3.2. The Water Baptism of Jesus Christ.	MATTHEW 3:13-17.	MARK 1:9-11.	LUKE 3:21-23.	
3.3 The Forty Days of Temptation in the Wilderness.	MATTHEW 4:1-11.	MARK 1:12-13.	LUKE 4:1-13.	
3.4. John the Baptist in the Land beyond Jordan.				JOHN 1:19-28.
3.5. John the Baptist and Jesus Christ Together on the Next Day.				JOHN 1:29-34.
3.6. Jesus' First Disciples on the Next Day.				JOHN 1:35-42.
3.7. More Disciples on the Next Day.				JOHN 1:43-51.
3.8. Cana of Galilee on the Third Day.				JOHN 2:1-11.
3.9. Jesus to Capernaum for a Few Days.				JOHN 2:12.
3.10. The Passover and the Feast of Unleavened Bread on 14-21 NISAN (sunset 9 to sunset 17 April) in 27 AD.				JOHN 2:13-3:21.
3.11. Jesus in Judea and John the Baptist in Aenon.				JOHN 3:22-36.

Chapter 4. Jesus Christ Increasing and John the Baptist Decreasing

4.1. Sychar in Samaria.				JOHN 4:1-42.
4.2. Second Miracle in Cana of Galilee.				JOHN 4:43-54.
4.3. John the Baptist's Imprisonment.	(MATTHEW 14:3-5)*	(MARK 6:17-19)*	(LUKE 3:19-20)*	
4.4 A Feast at Jerusalem in Judea, which could have been the Feast of Weeks (Pentecost) on 7 SIVAN (sunset 31 May to sunset 1 June) in 27 AD.				JOHN 5:1-47.
4.5. Return to Galilee after John the Baptist's Imprisonment.	MATTHEW 4:12-17.	MARK 1:14-15.	LUKE 4:14-30.	
4.6. Calling of Four Disciples by the Sea of Galilee.	MATTHEW 4:18-22.	MARK 1:16-20.		
4.7. Healing in the Capernaum Synagogue on a Sabbath.		MARK 1:21-28.	LUKE 4:31-37.	
4.8. Healing Others on the Same Day.	(MATTHEW 8:14-17)*	MARK 1:29-34.	LUKE 4:38-41.	
4.9. First Galilean Itinerary.	MATTHEW 4:23-25.	MARK 1:35-39.	LUKE 4:42-44.	

Chapter 5. Preaching About the Kingdom of God

5.1. Teaching From a Ship and a Fishing Miracle.			LUKE 5:1-11.	
5.2. Teaching on a Mountain in Galilee.	MATTHEW 5:1-7:29.			
5.3. Healing of a Leper.	MATTHEW 8:1-4.	MARK 1:40-45.	LUKE 5:12-16.	
5.4. Return to Capernaum after Some Days.	(MATTHEW 9:2-8)*	MARK 2:1-12.	LUKE 5:17-26.	
5.5. Calling of the Tax Collector(s) and Teaching by the Sea.	(MATTHEW 9:9)*	MARK 2:13-14.	LUKE 5:27-28.	
5.6. Picking Grain on a Sabbath.	(MATTHEW 12:1-8)*	MARK 2:23-28.	LUKE 6:1-5.	
5.7. Healing on Another Sabbath.	(MATTHEW 12:9-13)*	MARK 3:1-5.	LUKE 6:6-10.	
5.8. Healing by the Sea of Galilee.	(MATTHEW 12:14-23)*	MARK 3:6-12.	LUKE 6:11.	

¹³ The Overview of the Events in *The Acceptable Year of the Lord* is copied from *Scripture Consulting Issue 12* and used with the permission of Walter J. Cummins, author, for the PA Bible Teaching Fellowship Family Camp 2013.

Chapter 6. The Training of Twelve Apostles

6.1. Choosing the Twelve Apostles.		MARK 3:13-19a.	LUKE 6:12-16.	
6.2. Teaching on a Plain.			LUKE 6:17-49.	
6.3. Healing of a Centurion's Servant at Capernaum.	(MATTHEW 8:5-13)*		LUKE 7:1-10.	
6.4. Traveling to Nain on the Next Day.			LUKE 7:11-17.	
6.5. Messengers from John the Baptist.	(MATTHEW 11:2-30)*		LUKE 7:18-35.	
6.6. Meal with a Pharisee Named Simon.			LUKE 7:36-50.	
6.7. Another Itinerary.			LUKE 8:1-3.	
6.8. Teaching in a House.	(MATTHEW 12:24-50)*	MARK 3:19b-35.	(LUKE 8:19-21)*	
6.9. Teaching by the Seashore.	(MATTHEW 13:1-9)* (MATTHEW 13:24-35)*	MARK 4:1-9. MARK 4:21-34.	LUKE 8:4-8. LUKE 8:16-18.	
6.10. Privately in a House.	(MATTHEW 13:10-23)* (MATTHEW 13:36-53)*	(MARK 4:10-20)*	(LUKE 8:9-15)*	
6.11. Crossing the Sea of Galilee.	(MATTHEW 8:18-27)*	MARK 4:35-41.	LUKE 8:22-25.	

Chapter 7. Jesus Christ and the Twelve Apostles

7.1. The East Shore of the Sea of Galilee.	(MATTHEW 8:28-34)*	MARK 5:1-20.	LUKE 8:26-39.	
7.2. Return to Capernaum.	(MATTHEW 9:1)*	MARK 5:21.	LUKE 8:40.	
7.3. The Great Feast at Levi's House.	(MATTHEW 9:10-17)*	(MARK 2:15-22)*	(LUKE 5:29-39)*	
7.4. The Healing of a Woman and a Girl after the Feast.	(MATTHEW 9:18-26)*	MARK 5:22-43.	LUKE 8:41-56.	
7.5. Healing of Others.	(MATTHEW 9:27-34)*			
7.6. At Nazareth.	(MATTHEW 13:54-58)*	MARK 6:1-6a.		
7.7. Jesus' Third Recorded Itinerary.	(MATTHEW 9:35-38)*	MARK 6:6b.		
7.8. The Mission of the Twelve Apostles.	(MATTHEW 10:1-11:1)*	MARK 6:7-13.	LUKE 9:1-6.	

Chapter 8. Travels in Galilee and Surrounding Areas

8.1. The Report about the Death of John the Baptist.	MATTHEW 14:1-12.	MARK 6:14-29.	LUKE 9:7-9.	
8.2. The Miracle of Feeding the Multitude.	MATTHEW 14:13-21.	MARK 6:30-44.	LUKE 9:10-17.	JOHN 6:1-15.
8.3. Crossing the Sea of Galilee most likely during September of 27 AD.	MATTHEW 14:22-33.	MARK 6:45-52.		JOHN 6:16-21.
8.4. Landing in the Area of Gennesaret.	MATTHEW 14:34-36.	MARK 6:53-56.		
8.5. The Following Day.				JOHN 6:22-71.
8.6. The Scribes and Pharisees.	MATTHEW 15:1-20.	MARK 7:1-23.		
8.7. The Border of Tyre and Sidon.	MATTHEW 15:21-28.	MARK 7:24-30.		
8.8. The Border of Decapolis.	MATTHEW 15:29-39a.	MARK 7:31-8:9.		
8.9. By Ship to Magdala on the West Coast.	MATTHEW 15:39b-16:4.	MARK 8:10-12.		
8.10. By Ship to Bethsaida.	MATTHEW 16:5-12.	MARK 8:13-26.		

Chapter 9. Teaching a New Subject

9.1. The Coasts of Caesarea Philippi.	MATTHEW 16:13-28.	MARK 8:27-9:1.	LUKE 9:18-27.	
9.2. The Transfiguration.	MATTHEW 17:1-13.	MARK 9:2-13.	LUKE 9:28-36.	
9.3. The Next Day.	MATTHEW 17:14-21.	MARK 9:14-29.	LUKE 9:37-43a.	
9.4. Traveling through Galilee.	MATTHEW 17:22-23.	MARK 9:30-32.	LUKE 9:43b-45.	
9.5. At Capernaum.	MATTHEW 17:24-18:35.	MARK 9:33-50.	LUKE 9:46-50.	

Chapter 10. The Feast of Tabernacles

10.1. Travel to Jerusalem.			LUKE 9:51-62.	JOHN 7:1-10.
10.2. In the Midst of the Feast of Tabernacles on 15-21 TISHRI (sunset 4 to sunset 11 October) in 27 AD.				JOHN 7:11-36.

10.3. The Last Day of the Feast.				JOHN 7:37-52.
10.4. Forgiveness of a Woman Taken in Adultery.				[JOHN 7:53-8:11]**
10.5. Dispute with the Pharisees.				JOHN 8:12-59.
10.6. Healing a Man Born Blind.				JOHN 9:1-41.
10.7. The Good Shepherd.				JOHN 10:1-21.

Chapter 11. From the Feast of Tabernacles to the Feast of Dedication

11.1. The Mission of the Seventy.			LUKE 10:1-24.	
11.2. A Certain Lawyer's Question.			LUKE 10:25-37.	
11.3. Mary and Martha in a Certain Village.			LUKE 10:38-42.	
11.4. Teaching about Prayer in a Certain Place.			LUKE 11:1-13.	
11.5. Casting out a Devil Spirit and Teaching the People.			LUKE 11:i4-36.	
11.6. Another Meal with a Pharisee.			LUKE 11:37-54.	
11.7. Teaching to the Disciples and to a Multitude.			LUKE 12:1-13:9.	
11.8. In a Synagogue on a Sabbath.			LUKE 13:10-21.	
11.9. Teaching and Traveling.			LUKE 13:22-35.	
11.10. Meal with a Chief Pharisee on a Sabbath.			LUKE 14:1-24.	
11.11. Teaching the Multitudes as He Went.			LUKE 14:25-17:10.	
11.12. Passing through Galilee and Samaria.			LUKE 17:11-19.	
11.13. The Feast of Dedication in Jerusalem on 25 KISLEV - 2 TEBETH (sunset 12 to sunset 20 December) in 27 AD.				JOHN 10:22-39.

Chapter 12. From the Feast of Dedication to the Passover

12.1. Travel to the Land beyond Jordan.	MATTHEW 19:1-2.	MARK 10:1.		JOHN 10:40-42.
12.2. Teaching in the Land beyond Jordan.	MATTHEW 19:3-12.	MARK 10:2-12.		
12.3. Further Teaching to the Pharisees and Disciples.			LUKE 17:20-18:14.	
12.4. Blessing the Little Children.	MATTHEW 19:13-15.	MARK 10:13-16.	LUKE 18:15-17.	
12.5. A Rich, Young Man.	MATTHEW 19:16-24.	MARK 10:17-25.	LUKE 18:18-25.	
12.6. Teaching His Disciples.	MATTHEW 19:25-20:16.	MARK 10:26-31.	LUKE 18:26-30.	
12.7. Raising Lazarus from the Dead at Bethany.				JOHN 11:1-44.
12.8. The Council's Plan to Kill Jesus.				JOHN 11:45-53.
12.9. Ephraim.				JOHN 11:54-57.
12.10. On the Road to Jerusalem for the Passover.	MATTHEW 20:17-28.	MARK 10:32-45.	LUKE 18:31-34.	
12.11. On the Jericho Road.	MATTHEW 20:29-34.	MARK 10:46-52.	LUKE 18:35-19:18.	
12.12. To the Jerusalem Area on 8 NISAN (sunset 21 to sunset 22 April) in 28 AD, six days before the Passover that occurred on Wednesday, 14 NISAN (sunset 27 to sunset 28 April) in 28 AD.	MATTHEW 21:1.	MARK 11:1.	LUKE 19:29.	JOHN 12:1.

*The events not recorded in chronological order in the Gospels are enclosed in parentheses ().

**Passages enclosed in brackets [] are omitted or noted as questionable passages in some critical Greek texts and manuscripts.

Calendar Chart 6 - Julian and Judean Calendars in 26 & 27 A.D.¹⁴

Calendar Chart 6

	26 AD Julian Calendar							Judean Calendar								
	Su	M	Tu	W	Th	Fr	Sa	Su	M	Tu	W	Th	Fr	Sa		
Oct			1	2	3	4	5			1	2	3	4	5	Tishri	1 TISHRI (sunset 30 September to sunset 1 October) in 26 AD: Begin 15 th year of Tiberius and 29 th year of Jesus Christ.
	6	7	8	9	10	11	12	6	7	8	9	10	11	12		
	13	14	15	16	17	18	19	13	14	15	16	17	18	19		
	20	21	22	23	24	25	26	20	21	22	23	24	25	26		
Nov	27	28	29	30	31	1	2	27	28	29	30	1	2	3	Marcheshvan	
	3	4	5	6	7	8	9	4	5	6	7	8	9	10		
	10	11	12	13	14	15	16	11	12	13	14	15	16	17		
	17	18	19	20	21	22	23	18	19	20	21	22	23	24		
Dec	24	25	26	27	28	29	30	25	26	27	28	29	30	1	Kislev	
	1	2	3	4	5	6	7	2	3	4	5	6	7	8		
	8	9	10	11	12	13	14	9	10	11	12	13	14	15		
	15	16	17	18	19	20	21	16	17	18	19	20	21	22		
Jan	22	23	24	25	26	27	28	23	24	25	26	27	28	29		
	29	30	31	1	2	3	4	30	1	2	3	4	5	6	Tebeth	
	5	6	7	8	9	10	11	7	8	9	10	11	12	13		
	12	13	14	15	16	17	18	14	15	16	17	18	19	20		
Feb	19	20	21	22	23	24	25	21	22	23	24	25	26	27		
	26	27	28	29	30	31	1	28	29	1	2	3	4	5	Shebat	
	2	3	4	5	6	7	8	6	7	8	9	10	11	12		
	9	10	11	12	13	14	15	13	14	15	16	17	18	19		
Mar	16	17	18	19	20	21	22	20	21	22	23	24	25	26		
	23	24	25	26	27	28	1	27	28	29	30	1	2	3	Adar	
	2	3	4	5	6	7	8	4	5	6	7	8	9	10		
	9	10	11	12	13	14	15	11	12	13	14	15	16	17		
Apr	16	17	18	19	20	21	22	18	19	20	21	22	23	24		
	23	24	25	26	27	28	29	25	26	27	28	29	1	2	Nisan	
	30	31	1	2	3	4	5	3	4	5	6	7	8	9		
	6	7	8	9	10	11	12	10	11	12	13	14	15	16		
May	13	14	15	16	17	18	19	17	18	19	20	21	22	23		
	20	21	22	23	24	25	26	24	25	26	27	28	29	30	Iyyar	
	27	28	29	30	1	2	3	1	2	3	4	5	6	7		
	4	5	6	7	8	9	10	8	9	10	11	12	13	14		
Jun	11	12	13	14	15	16	17	15	16	17	18	19	20	21		
	18	19	20	21	22	23	24	22	23	24	25	26	27	28	Sivan	
	25	26	27	28	29	30	31	29	1	2	3	4	5	6		
	1	2	3	4	5	6	7	7	8	9	10	11	12	13		
Jul	8	9	10	11	12	13	14	14	15	16	17	18	19	20		
	15	16	17	18	19	20	21	21	22	23	24	25	26	27	Tammuz	
	22	23	24	25	26	27	28	28	29	1	2	3	4	5		
	29	30	1	2	3	4	5	6	7	8	9	10	11	12		
Aug	6	7	8	9	10	11	12	13	14	15	16	17	18	19		
	13	14	15	16	17	18	19	20	21	22	23	24	25	26	Ab	
	20	21	22	23	24	25	26	27	28	29	30	1	2	3		
	27	28	29	30	31	1	2	4	5	6	7	8	9	10		
Sep	3	4	5	6	7	8	9	11	12	13	14	15	16	17		
	10	11	12	13	14	15	16	18	19	20	21	22	23	24		
	17	18	19	20	21	22	23	25	26	27	28	29	1	2	Elul	
	24	25	26	27	28	29	30	3	4	5	6	7	8	9		
Oct	31	1	2	3	4	5	6	10	11	12	13	14	15	16		
	7	8	9	10	11	12	13	17	18	19	20	21	22	23		
	14	15	16	17	18	19	20	24	25	26	27	28	29	30	Tishri	
	21	22	23	24	25	26	27	1	2	3	4	5	6	7		
Nov	28	29	30	1	2	3	4	8	9	10	11	12	13	14		
	5	6	7	8	9	10	11	15	16	17	18	19	20	21		
	12	13	14	15	16	17	18	22	23	24	25	26	27	28		
	19	20	21	22	23	24	25	29	1	2	3	4	5	6	Marcheshvan	
Dec	26	27	28	29	30	31	1	7	8	9	10	11	12	13		

¹⁴ Calendar Chart 6 is copied from *The Acceptable Year of the Lord* and used with the permission of Walter J. Cummins, author, for the PA Bible Teaching Fellowship Family Camp 2013.

Calendar Chart 7 - Passover to Passover in 27 to 28 A.D.¹⁵

Calendar Chart 7

27 AD	Julian Calendar							Judean Calendar								
	Su	M	Tu	W	Th	Fr	Sa	Su	M	Tu	W	Th	Fr	Sa		
Mar	23	24	25	26	27	28	29						1	2	Nisan	Begin Judean standard calendar year.
	30	31	1	2	3	4	5	3	4	5	6	7	8	9		
Apr	6	7	8	9	10	11	12	10	11	12	13	14	15	16		Passover: 14 NISAN (sunset 9 to sunset 10 April) in 27 AD.
	13	14	15	16	17	18	19	17	18	19	20	21	22	23		
	20	21	22	23	24	25	26	24	25	26	27	28	29	30		
	27	28	29	30	1	2	3	1	2	3	4	5	6	7	Iyyar	
May	4	5	6	7	8	9	10	8	9	10	11	12	13	14		
	11	12	13	14	15	16	17	15	16	17	18	19	20	21		
	18	19	20	21	22	23	24	22	23	24	25	26	27	28		
	25	26	27	28	29	30	31	29	1	2	3	4	5	6	Sivan	
Jun	1	2	3	4	5	6	7	7	8	9	10	11	12	13		
	8	9	10	11	12	13	14	14	15	16	17	18	19	20		
	15	16	17	18	19	20	21	21	22	23	24	25	26	27		
	22	23	24	25	26	27	28	28	29	1	2	3	4	5	Tammuz	
	29	30	1	2	3	4	5	6	7	8	9	10	11	12		
Jul	6	7	8	9	10	11	12	13	14	15	16	17	18	19		
	13	14	15	16	17	18	19	20	21	22	23	24	25	26		
	20	21	22	23	24	25	26	27	28	29	30	1	2	3	Ab	
	27	28	29	30	31	1	2	4	5	6	7	8	9	10		
Aug	3	4	5	6	7	8	9	11	12	13	14	15	16	17		
	10	11	12	13	14	15	16	18	19	20	21	22	23	24		
	17	18	19	20	21	22	23	25	26	27	28	29	1	2	Elul	
	24	25	26	27	28	29	30	3	4	5	6	7	8	9		
	31	1	2	3	4	5	6	10	11	12	13	14	15	16		
Sep	7	8	9	10	11	12	13	17	18	19	20	21	22	23		
	14	15	16	17	18	19	20	24	25	26	27	28	29	30		
	21	22	23	24	25	26	27	1	2	3	4	5	6	7	Tishri	
	28	29	30	1	2	3	4	8	9	10	11	12	13	14	Begin Judean civil year.	
Oct	5	6	7	8	9	10	11	15	16	17	18	19	20	21		
	12	13	14	15	16	17	18	22	23	24	25	26	27	28		
	19	20	21	22	23	24	25	29	1	2	3	4	5	6	Marcheshvan	
	26	27	28	29	30	31	1	7	8	9	10	11	12	13		
Nov	2	3	4	5	6	7	8	14	15	16	17	18	19	20		
	9	10	11	12	13	14	15	21	22	23	24	25	26	27		
	16	17	18	19	20	21	22	28	29	30	1	2	3	4	Kislev	
	23	24	25	26	27	28	29	5	6	7	8	9	10	11		
	30	1	2	3	4	5	6	12	13	14	15	16	17	18		
Dec	7	8	9	10	11	12	13	19	20	21	22	23	24	25		
	14	15	16	17	18	19	20	26	27	28	29	30	1	2	Tebeth	
	21	22	23	24	25	26	27	3	4	5	6	7	8	9		
	28	29	30	31	1	2	3	10	11	12	13	14	15	16	Begin 28 AD on January 1 of the Julian Calendar.	
Jan 28 AD	4	5	6	7	8	9	10	17	18	19	20	21	22	23		
	11	12	13	14	15	16	17	24	25	26	27	28	29	30		
	18	19	20	21	22	23	24	1	2	3	4	5	6	7	Shebat	
	25	26	27	28	29	30	31	8	9	10	11	12	13	14		
Feb	1	2	3	4	5	6	7	15	16	17	18	19	20	21		
	8	9	10	11	12	13	14	22	23	24	25	26	27	28		
	15	16	17	18	19	20	21	29	1	2	3	4	5	6	Adar	
	22	23	24	25	26	27	28	7	8	9	10	11	12	13		
	29	1	2	3	4	5	6	14	15	16	17	18	19	20		
Mar	7	8	9	10	11	12	13	21	22	23	24	25	26	27		
	14	15	16	17	18	19	20	28	29	30	1	2	3	4	Adar II	
	21	22	23	24	25	26	27	5	6	7	8	9	10	11	Begin Judean standard calendar year.	
	28	29	30	31	1	2	3	12	13	14	15	16	17	18		
Apr	4	5	6	7	8	9	10	19	20	21	22	23	24	25		
	11	12	13	14	15	16	17	26	27	28	29	1	2	3	Nisan	
	18	19	20	21	22	23	24	4	5	6	7	8	9	10	Passover: 14 NISAN (sunset 27 to sunset 28 April) in 28 AD.	
	25	26	27	28	29	30	1	11	12	13	14	15	16	17		
May	2	3	4	5	6	7	8	18	19	20	21	22	23	24		
	9	10	11	12	13	14	15	25	26	27	28	29	30	1	Iyyar	

¹⁵ Calendar Chart 7 is copied from *The Acceptable Year of the Lord* and used with the permission of Walter J. Cummins, author, for the PA Bible Teaching Fellowship Family Camp 2013.

Chart 8 - Judean feasts in 27/28 A.D.¹⁶

Calendar Chart 8: Judean Feasts as They Would Have Occurred in 27/28 AD

27 AD	Julian Calendar							Judean Calendar									
	Su	M	Tu	W	Th	Fr	Sa	Su	M	Tu	W	Th	Fr	Sa			
Mar	23	24	25	26	27	28	29							1	2	Nisan	Passover and Feast of Unleavened Bread on 14-21 NISAN (sunset 9 to sunset 17 April) in 27 AD. Required attendance.
	30	31	1	2	3	4	5	3	4	5	6	7	8	9			
Apr	6	7	8	9	10	11	12	10	11	12	13	14	15	16			
	13	14	15	16	17	18	19	17	18	19	20	21	22	23			
	20	21	22	23	24	25	26	24	25	26	27	28	29	30			
	27	28	29	30	1	2	3	1	2	3	4	5	6	7	Iyyar		
May	4	5	6	7	8	9	10	8	9	10	11	12	13	14			
	11	12	13	14	15	16	17	15	16	17	18	19	20	21			
	18	19	20	21	22	23	24	22	23	24	25	26	27	28			
	25	26	27	28	29	30	31	29	1	2	3	4	5	6	Sivan	Feast of Weeks (Pentecost) on 7 SIVAN (sunset 31 May to sunset 1 June) in 27 AD. Required attendance.	
Jun	1	2	3	4	5	6	7	7	8	9	10	11	12	13			
	8	9	10	11	12	13	14	14	15	16	17	18	19	20			
	15	16	17	18	19	20	21	21	22	23	24	25	26	27			
	22	23	24	25	26	27	28	28	29	1	2	3	4	5	Tammuz		
	29	30	1	2	3	4	5	6	7	8	9	10	11	12			
Jul	6	7	8	9	10	11	12	13	14	15	16	17	18	19			
	13	14	15	16	17	18	19	20	21	22	23	24	25	26			
	20	21	22	23	24	25	26	27	28	29	30	1	2	3	Ab	Memorial of the Blowing of Trumpets on 1 TISHRI (sunset 20 to sunset 21 September) in 27 AD.	
	27	28	29	30	31	1	2	4	5	6	7	8	9	10			
Aug	3	4	5	6	7	8	9	11	12	13	14	15	16	17			
	10	11	12	13	14	15	16	18	19	20	21	22	23	24			
	17	18	19	20	21	22	23	25	26	27	28	29	1	2	Elul	Day of Atonement on 10 TISHRI (sunset 29 to sunset 30 September) in 27 AD.	
	24	25	26	27	28	29	30	3	4	5	6	7	8	9			
	31	1	2	3	4	5	6	10	11	12	13	14	15	16			
Sep	7	8	9	10	11	12	13	17	18	19	20	21	22	23			
	14	15	16	17	18	19	20	24	25	26	27	28	29	30	Tishri	Feast of Tabernacles and special Sabbath on 15-22 TISHRI (sunset 4 to sunset 12 October) in 27 AD. Required attendance.	
	21	22	23	24	25	26	27	1	2	3	4	5	6	7			
	28	29	30	1	2	3	4	8	9	10	11	12	13	14			
Oct	5	6	7	8	9	10	11	15	16	17	18	19	20	21			
	12	13	14	15	16	17	18	22	23	24	25	26	27	28			
	19	20	21	22	23	24	25	29	1	2	3	4	5	6	Marcheshvan	Feast of Dedication from 25 KISLEV to 2 TEBETH (sunset 12 to sunset 20 December) in 27 AD.	
	26	27	28	29	30	31	1	7	8	9	10	11	12	13			
Nov	2	3	4	5	6	7	8	14	15	16	17	18	19	20			
	9	10	11	12	13	14	15	21	22	23	24	25	26	27			
	16	17	18	19	20	21	22	28	29	30	1	2	3	4	Kislev	Passover and Feast of Unleavened Bread on 14-21 NISAN (sunset 27 April to sunset 5 May) in 28 AD. Required attendance.	
	23	24	25	26	27	28	29	5	6	7	8	9	10	11			
	30	1	2	3	4	5	6	12	13	14	15	16	17	18			
Dec	7	8	9	10	11	12	13	19	20	21	22	23	24	25			
	14	15	16	17	18	19	20	26	27	28	29	30	1	2	Tebeth	Passover and Feast of Unleavened Bread on 14-21 NISAN (sunset 27 April to sunset 5 May) in 28 AD. Required attendance.	
	21	22	23	24	25	26	27	3	4	5	6	7	8	9			
	28	29	30	31	1	2	3	10	11	12	13	14	15	16			
Jan 28 AD	4	5	6	7	8	9	10	17	18	19	20	21	22	23			
	11	12	13	14	15	16	17	24	25	26	27	28	29	30			
	18	19	20	21	22	23	24	1	2	3	4	5	6	7	Shebat	Passover and Feast of Unleavened Bread on 14-21 NISAN (sunset 27 April to sunset 5 May) in 28 AD. Required attendance.	
	25	26	27	28	29	30	31	8	9	10	11	12	13	14			
Feb	1	2	3	4	5	6	7	15	16	17	18	19	20	21			
	8	9	10	11	12	13	14	22	23	24	25	26	27	28			
	15	16	17	18	19	20	21	29	1	2	3	4	5	6	Adar	Passover and Feast of Unleavened Bread on 14-21 NISAN (sunset 27 April to sunset 5 May) in 28 AD. Required attendance.	
	22	23	24	25	26	27	28	7	8	9	10	11	12	13			
	29	1	2	3	4	5	6	14	15	16	17	18	19	20			
Mar	7	8	9	10	11	12	13	21	22	23	24	25	26	27			
	14	15	16	17	18	19	20	28	29	30	1	2	3	4	Adar II	Passover and Feast of Unleavened Bread on 14-21 NISAN (sunset 27 April to sunset 5 May) in 28 AD. Required attendance.	
	21	22	23	24	25	26	27	5	6	7	8	9	10	11			
	28	29	30	31	1	2	3	12	13	14	15	16	17	18			
Apr	4	5	6	7	8	9	10	19	20	21	22	23	24	25			
	11	12	13	14	15	16	17	26	27	28	29	1	2	3	Nisan	Passover and Feast of Unleavened Bread on 14-21 NISAN (sunset 27 April to sunset 5 May) in 28 AD. Required attendance.	
	18	19	20	21	22	23	24	4	5	6	7	8	9	10			
	25	26	27	28	29	30	1	11	12	13	14	15	16	17			
May	2	3	4	5	6	7	8	18	19	20	21	22	23	24			
	9	10	11	12	13	14	15	25	26	27	28	29	30	1	Iyyar		

¹⁶ Calendar Chart 8 is copied from *The Acceptable Year of the Lord* and used with the permission of Walter J. Cummins, author, for the PA Bible Teaching Fellowship Family Camp 2013.

The Great Feasts or Festivals Requiring Attendance in Jerusalem - Deuteronomy 16:16			
<u>Festival or Feast</u>	<u>Purpose</u>	<u>When</u>	<u>Offering/crop Signifying God's Goodness</u>
Passover meal	Remember God's mercy that passed to Israel	1 Day - 14 Nisan (Mar/Apr)	The lamb, the blood, the flesh
Feast of Unleavened Bread (Leviticus 23:4 -14)	Exodus from Egypt - celebration of God's deliverance, unleavened bread eaten, no servile work performed	Seven-day feast - 15 Nisan to 21 Nisan, immediately after the Passover meal at the close of 14 Nisan (Mar/Apr)	Barley, traditionally waived by priest to signify the firstfruits of harvest (on day after weekly Sabbath)
Feast of Weeks, also called: Pentecost, Feast of Wheat Harvest, Day of First Fruits (Leviticus 23:15 – 22)	Celebrate God's giving of the Law	One day feast – celebrated the day after 7 weeks from the Feast of Unleavened Bread [(7×7)+ 1= 50 days after]	Wheat, also called the "Bread of Firstfruits"
Feast of Tabernacles, also called Feast of Ingathering (Leviticus 23:33 – 44)	Celebrate God's care for Israel during 40 days of wandering, celebrants dwell in booths made from branches and boughs of trees (tabernacles, tents) to remind them of the 40 years	7 day feast – 15 Tishri to 22 Tishri (Sep/Oct)	Final harvest of the land

Some Additional Feasts or Festivals		
<u>Festival or Feast</u>	<u>Purpose</u>	<u>When</u>
Memorial of Blowing of Trumpets (Leviticus 23:23 – 32)	Announced beginning of Judean civil year	One day – 1 Tishri (Sep/Oct)
Day of Atonement (Leviticus 23:23 – 32)	Blood offered by priest to atone for sins of the people	One day – 10 Tishri (Sep/Oct)
Feast of Dedication (not found in the Law)	Cleaning and dedication of the Temple after Israel gained independence from the Seleucids	Eight days – 25 Kiselev to 2 Tebeth (Dec/Jan)

Appendix II – Some Digressions in the Gospel of John

As workmen of the Word, we recognize figures of speech that The Author has placed in the Scriptures. Figures of speech catch our attention. Without them, important points may go unnoticed.

A digression is a figure of speech and occurs in writing where an author temporarily turns aside from the main thought to another thought. It is the figure of speech *parekbasis*. Sometimes, a digression is enclosed in parentheses.

The Gospel of John has several digressions, some, where information that was true when The Author gave the revelation to the writer is included, but was not true during the events that occurred in John. Other digressions provide information to augment the narrative.

Here is an example. In John 2, Jesus was challenged by the Jews when they said “What sign shewest thou unto us, seeing that thou doest these things?” He answered, “Destroy this temple, and in three days I will raise it up.” What follows in John 2:21-22 is a digression:

Joh 2:21-22

But he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

John 2:21 to 22 adds information that was understood at the time of the writing of the gospel of John, but it was not part of the narrative that was going on between Jesus and the Jews. In English, we might enclose this kind of digression in parentheses.

Here are some more digressions from John:

Joh 3:13

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

The fact that “no man hath ascended up to heaven but he that came down from heaven, the Son of man which is in heaven,” was not true at the time that Jesus Christ was having this discussion with Nicodemus, but it was something that was true when John received revelation to write the gospel.

Joh 3:16-21

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

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

John 3:16 to 21 is another digression and could be enclosed in parentheses. At the time of the conversation between Jesus Christ and Nicodemus, everlasting life was not in reality. Man was still in a state of condemnation. However these statements were true when John received revelation to write this gospel.

Joh 3:35-36

The Father loveth the Son, and hath given all things into his hand.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 3:35 to 36 were true when John received the revelation but not when spoken by John the Baptist. They could be enclosed in parentheses.

Joh 6:6

And this he said to prove him: for he himself knew what he would do.

John 6:6 is a digression. This verse is not part of the conversation between Jesus and Philip, but explains that he had already received the revelation as to how to handle the feeding of the great company. According to verses 5 and 6, he asked Philip where they could buy bread to prove him.

Joh 11:2

(It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

In John 11:2, the parenthesis is a digression, known at the time of the writing, but written out of order.

Joh 11:51-52

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

John 11 verses 51 and 52 are another digression. What Caiaphas spoke was not actual prophecy. He was speaking with respect to the worldly and political concerns of unbelieving and envious chief priests and Pharisees, but what he said did ironically issue in having a greater significance than what he intended.

Joh 12:37-43

But though he had done so many miracles before them, yet they believed not on him:

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Therefore they could not believe, because that Esaias said again,

He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

These things said Esaias, when he saw his glory, and spake of him.

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

For they loved the praise of men more than the praise of God.

John 12:37-43 is a digression. After the people heard the voice that came from heaven in John 12:28, Jesus responded to them as recorded in John 12:35-36 and John 12:44-50. John 12:37-43 explains the lack of believing by the people, fulfilling the prophecy of Isaiah (Esaias), for they loved the praise of men more than the praise of God.

Joh 13:1-3

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 13:1-3 is a digression that provides supplementary information to the reader prior to Jesus rising from supper and washing the feet of his disciples.

Joh 18:14

Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

John 18:14 is a digression inserted into the narrative that describes some of the events that occurred when Jesus was captured in the garden. Verse 14 is not part of the narrative, but rather reminds the reader that Caiaphas gave counsel to the Jews that it was expedient that one man should die for the people.

Joh 19:35-37

And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

And again another scripture saith, They shall look on him whom they pierced.

John 19:35-37 is a digression. According to John 19:30 through 38, after Jesus said “It is finished,” the soldiers broke the legs of those crucified with Jesus. They did not break his legs because he was dead already, but one of the soldiers with a spear pierced his side and blood and water came out. John 19:35-37 is not part of what happened during this scene, but is provided to explain that the record is true and it fulfilled the Scriptures (see Psalm 34:20 and Psalm 22:16).

Joh 20:24

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

John 20:19-29 provides a description of some of the things that occurred from the evening of the first day of the week after the resurrection, until eight days thereafter. During the evening of the first day of the week, Jesus appeared to certain disciples. Then, eight days after, he appeared to his disciples including Thomas. John 20:24 is a digression that is inserted to explain that Thomas was not present during the presentation on the evening of the first day of the week.

Joh 20:30-31

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

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

John 20 and 21 provide records of some of Jesus Christ’s post resurrection appearances. John 20:30-31 is a digression inserted into the narrative to mention that there are many other things he did before his disciples that are not included in John 20-21, but that those that are written are provided for our believing that we might have life.

Joh 21:12b

And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

Prior to the crucifixion, the disciples of Jesus Christ had many meals with him and freely conversed and asked him questions. John 21:10-14 is a record of Jesus Christ in his resurrected body during meal time with his disciples. On this occasion, no one ventured to ask him who he was knowing it was the Lord. This digression fills in the silence that must have taken place at this time.

Joh 21:14

This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

John 21:14 is inserted between verses 13 and 15 which state that “Jesus then cometh, and taketh bread, and giveth them, and fish likewise. So when they had dined, Jesus saith to Simon Peter ...”. Verse 14 is a digression explaining that this is the third time that Jesus showed himself to his disciples, after he was risen from the dead.

Joh 21:19a

This spake he, signifying by what death he should glorify God.

Joh 21:23

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

John 21:15-19 is a record of a conversation where Jesus Christ asked Peter three times “Do you love me?” The exchange concludes in the latter part of verse 19 where Jesus says to Peter “Follow me.” The first part of verse 19 is inserted to explain verse 18, signifying by what death Peter should glorify God. Verse 23 states that a saying followed among the brethren that Peter should not die. It also clarifies that Jesus did not say that Peter would not die, but “If I will he tarry till I come, what *is that* to thee?”

Appendix III - Important Theme Words Emphasized in the Gospel of John

	<u>Number of Occurrences</u>			
<u>Theme Words in the Gospel of John</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
abide = <i>meno</i>	3	2	7	41
believe = <i>pistueo</i>	11	15	9	99
the Father = <i>ho pater</i> (used of God) .	44	5	17	121
finish = <i>teleioo</i>	0	0	2	19
flesh = <i>sarx</i>	5	4	2	13
glory = <i>doxa</i>	8	3	13	19
glorify = <i>doxazo</i>	4	1	9	23
Jews = <i>Ioudaioi</i>	5	7	5	71
judge = <i>krino</i>	6	0	6	19
know = <i>oida</i>	18	13	14	61
know = <i>ginosko</i>	20	13	28	56
lay down his life	0	0	0	6
light = <i>phos</i>	7	1	6	23
life = <i>zoe</i>	7	4	6	36
life (give life to) + <i>zoopoieo</i>	0	0	0	3
live = <i>zao</i>	6	3	8	17
love = (Noun) = <i>agape</i>	1	0	1	7
love = (Verb) = <i>agapao</i>	7	5	13	37
love = (Verb) = <i>phileo</i>	5	1	2	13
parable = <i>paroimia</i>	0	0	0	4
send = <i>pempo</i>	4	1	10	33
sign = <i>semeion</i>	13	7	11	17
true (Adjective) = <i>alethos</i> (faithful)	1	1	0	13
true (Adjective) = <i>alethinos</i> (genuine)	0	0	1	8
truth = <i>aletheia</i>	1	3	3	25
truly = <i>alethos</i>	3	2	3	10
Verily, verily = <i>Amen, amen</i>	0	0	0	25
witness = (bear) <i>martureo</i>	1	0	2	33
witness = <i>marturia</i>	0	3	1	14
works = plural of <i>ergon</i>	5	2	2	27
world = <i>kosmos</i>	9	3	3	79

Appendix IV - Where Some Key Words Occur in the Gospel of John

agapē - love, loved (6)

5:42	15:9, 10(2), 13
13:35	17:26

agapaō - love, loved, loveth, lovest (37)

3:16, 19, 35	12:43	15:9(2), 12(2), 17
8:42	13:1(2), 23, 34(3)	17:23(2), 24, 26
10:17	14:15, 21(4), 23(2), 24, 28,	19:26
11:5	31	21:7, 15, 16, 20

phileō - love, loved, loveth, lovest (13)

5:20	15:19	21:15, 16, 17(3)
11:3, 36	16:27(2)	
12:25	20:2	

alēthinos – true (8)

1:9	7:28	19:35
4:23, 37	15:1	
6:32	17:3	

alētheia, alēthōs – truth, indeed, surely (35)

1:14, 17, 47	6:14, 55(2)	15:26
3:21	7:26(2), 40	16:7, 13(2)
4:23, 24, 42	8:31, 32(2), 40, 44(2), 45, 46	17:8, 17(2), 19
5:33	14:6, 17	18:37(2), 38

doxa, doxazō - glory, glorify, glorified, praise, honour, honoureth (42)

1:14(2)	9:24	15:8
2:11	11:4(2), 40	16:14
5:41, 44(2)	12:16, 23, 28(3), 41, 43(2)	17:1(2), 4, 5(2), 10, 22, 24
7:18(2), 39	13:31(2), 32(3)	21:19
8:50, 54(3)	14:13	

graphē - Scripture (12)

2:22	10:35	19:24, 28, 36, 37
5:39	13:18	20:9
7:38, 42	17:12	

graphō - write, written, wrote (23)

1:45	8:6, 8, 17	19:19(2), 20, 21, 22(2)
2:17	10:34	20:30, 31
5:46	12:14, 16	21:24, 25(2)
6:31, 45	15:25	

hudōr hudatos – water (24)

1:26, 31, 33	4:7, 10, 11, 13, 14(3), 15, 46	13:5
2:7, 9(2)	5:3, 4(2), 7	19:34
3:5, 23	7:38	

krinō - condemn, condemned, judgeth, judge, judged (19)

3:17	7:51	12:47(2)
3:18(2)	8:15(2)	12:48(2)
5:22	8:16	16:11
5:30	8:26	18:31
7:24(2)	8:50	

krisis – condemnation, judgment, damnation (11)

3:19	7:24	12:31
5:22, 24, 27, 29, 30	8:16	16:8, 11

kosmos – world (79)

1:9, 10(3), 29	10:36	17:5, 6, 9, 11(2), 12, 13,
3:16, 17(3), 19	11:9, 27	14(3), 15, 16(2),
4:42	12:19, 25, 31(2), 46, 47(2)	18(2), 21, 23, 24, 25
6:14, 33, 51	13:1(2)	18:20, 36(2), 37
7:4, 7	14:17, 19, 22, 27, 30, 31	21:2
8:12, 23(2), 26	15:18, 19(5)	
9:5(2), 39	16:8, 11, 20, 21, 28(2), 33(2)	

martureō, marturia – witness, record, bear record, testify, testifieth (47)

1:7(2), 8, 9, 15, 19, 32, 34	5:31(2), 32(3), 33, 34, 36(2),	12:17
2:25	37, 39	13:21
3:11(2), 26, 28, 32(2), 33	7:7	15:26, 27
4:44	8:13(2), 14(2), 17, 18(2)	18:23, 37
	10:25	19:35(2)

21:24(2)

patēr – Father (138)

1:14, 18	8:16, 18, 19(3), 27, 28, 29,	21, 23, 24, 26, 28(2),
2:16	38, 39, 41(2), 42,	31(2)
3:35	44(3), 49, 53, 54, 56	15:1, 8, 9, 10, 15, 16, 23, 24,
4:12, 20, 21, 23(2), 53	10:15(2), 17, 18, 25, 29(2),	26(2)
5:17, 18, 19, 20, 21, 22,	30, 32, 36, 37, 38	16:3, 10, 15, 16, 17, 23, 25,
23(2), 26, 30, 36(2),	11:41	26, 27, 28(2), 32
37, 43, 45, 46(2)	12:26, 27, 28, 49, 50	17:1, 5, 11, 21, 24, 25
6:27, 31, 32, 37, 39, 42, 44,	13:1, 3	18:11
45, 46(2), 49, 57(2),	14:2, 6, 7, 8, 9(2), 10(3),	20:17(3), 21
58, 65	11(2), 12, 13, 16, 20,	
7:22		

phōs – light (23)

1:4, 5, 7, 8(2), 9	8:12(2)	12:35(2), 36(3), 46
3:19(2), 20(2), 21	9:5	
5:35	11:9, 10	

pisteuō - believe, believed, believeth (100)

1:7, 12, 50	8:24, 30, 31, 45, 46	14:1(2), 10, 11(2), 12, 29
2:11, 22, 23, 24	9:18, 35, 36, 38	16:9, 27, 30, 31
3:12(2), 15, 16, 18(3), 36	10:25, 26, 37, 38(3), 42	17:8, 20, 21
4:21, 39, 41, 42, 48, 50, 53	11:15, 25, 26(2), 27, 40, 42,	19:35
5:24, 38, 44, 46(2), 47(2)	45, 48	20:8, 25, 29(2), 31(2)
6:29, 30, 35, 36, 40, 47,	12:11, 36, 37, 38, 39, 42,	
64(2), 69	44(2), 46, 47	
7:5, 31, 38, 39, 48	13:19	

pneuma – spirit, Spirit, Ghost, wind (24)

1:32, 33(2)	7:39(2)	15:26
3:5, 6(2), 8(2), 34	11:33	16:13
4:23, 24(2)	13:21	19:30
6:63(2)	14:17, 26	20:22

probation – sheep (21)

2:14, 15	10:1, 2, 3(2), 4(2), 7, 8, 11,	21:16, 17
	12(3), 13, 15, 16, 26, 27	

Appendix V - Some “I am” Statements in John

Much concerning the mission of our Lord Jesus Christ can be learned from the “I am” statements that are found in John. Here are some of those statements:

Joh 6:35

And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Joh 6:51

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Joh 7:29

But I know him: for **I am from him, and he hath sent me**.

Joh 8:12

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

Joh 8:18

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Joh 10:9

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Joh 10:11

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

Joh 11:25

Jesus said unto her, **I am the resurrection, and the life**: he that believeth in me, though he were dead, yet shall he live:

Joh 14:6

Jesus saith unto him, **I am the way, the truth, and the life**: no man cometh unto the Father, but by me.

Joh 15:5

I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Appendix VI – That ... Might/May be Fulfilled

The words “that...might be fulfilled” occur in the verses from the Gospel of John below:

John 12:38

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

John 13:18

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John 15:25

But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

John 17:12

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

John 18:9

That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

John 18:32

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

John 19:24

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

In some of these verses, it was a saying that was fulfilled; the saying may also have been Scripture, but saying is what was referenced; in other verses, it was Scripture that was fulfilled.

In the English New Testament we have the translator’s rendering of English from the New Testament *koine* Greek. There are points where the translation is not as precise as one would wish. At times the preconceived ideas and theology of the translator influences how he chooses to translate a given message. The average English reader is usually not even remotely aware of this.

The problem arises in the King James Version where translators decided to translate the Greek words *hina* and *plerothe* as “that ... might be fulfilled.” This translation introduces the theological presupposition that God forces people to do certain things in order to fulfill a prophecy of Scripture. This idea simply cannot be true as such teaching turns God into a puppeteer, subjects man to fatalism, and robs him of his freedom of will.

The conjunction *hina* often appears in the Subjunctive Mood, which indicates potential or possibility. It is often used in purpose clauses. Its usual translation in English is “that” or “in order that”.

The following verse is an example of the conjunction *hina* used to indicate an intended purpose:

John 10:10

The thief cometh not, but for (*hina*) to steal, and to kill, and to destroy: I am come that (*hina*) they might have life, and that they might have *it* more abundantly.

The opposing purposes of the thief and Jesus Christ are clearly stated.

However, according to Greek grammarians Dana and Matney, Moulton, Robertson and Abbot-Smith, *hina* and *plerothe* phrased together also indicates result.

In the following verse, Jesus Christ spoke some words concerning Judas:

John 13:18

I speak not of you all: I know whom I have chosen: but that (*hina*) the scripture may be fulfilled (*plerothe*), He that eateth bread with me hath lifted up his heel against me.

When we read this as the King James Version has translated it, it would seem to say that what Judas was going to do was done in order to fulfill the prophecy. This would lead the unsuspecting reader to conclude that Judas had no choice in the matter.

If the Bible reader believes that the Word of God is the will of God, he would infer that the Lord forced Judas' actions to fit with the prophecy. Clearly, the translators of the King James Version did not chose to utilize the word *hina* with the subjunctive as indicating result.

A proper way to translate the words *hina* and *plerothe* in this case (and other verses as this one) would be:

John 13:18

I speak not of you all: I know whom I have chosen: but (I speak) with the result that the scripture was fulfilled, He that eateth bread with me hath lifted up his heel against me.

This gives clarity to a seemingly difficult verse and brings it into line with a Just God, Who can speak prophetically as a discerner of the thoughts and intents of the heart. Judas was never forced to comply with the prophecy of the Scripture. He, by his own free will, selected his course of

action which resulted in the fulfillment of the prophecy of Psalm 41:9. To translate such verses as a purpose clause only yields confusion.

God does not control His people and overstep man's free will. When God knows beforehand what people will choose, He can give this knowledge by revelation to those who speak for Him. Then, when the time of the fulfillment of the prophecy arrives, people act out of their own free will. Thereby His Word is fulfilled and man's free will is never overstepped.