

Bible Study Lessons

John Chapters 6~21

- CHAPTER 6 -

LESSON AIMS:

- 1a Tell the story of the feeding of the five thousand.
- 1b. Summarize Jesus' sermon on the "Bread of Life" which followed.

2. Compare the people's desire for literal bread with some of the wrong priorities of people today.

3. Making spiritual matters a higher priority in daily choices.

GETTING STARTED:

- We will be starting Chapter 6 today, which opens with Jesus feeding five thousand people from five loaves and two fish.

- This is the *only* miracle (other than His resurrection) that is recorded in all four Gospels (discuss distinct miracles for distinct purposes) and it took place at the height of His popularity in Galilee.

- Matthew and Mark and Luke associate this event to when King Herod Antipas had John the Baptist beheaded.

- Let's relate the point of view of each of the Gospel writers' context of this same miracle:

Matthew:

MT 14:14 When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

Mark:

MK 6:34 When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

Luke further sets this in the context of what Jesus and the twelve were doing: *giving hope of God's kingdom and physically healing the sick* at the time of this miracle:

(Read Luke 9:1~2, 10~11)

¹ When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases,

² and he **sent them** out to preach the **kingdom of God** and to **heal the sick**.

¹⁰ When the apostles returned, they reported to Jesus what they had done. Then he took them with him and they withdrew by themselves to a town called Bethsaida,

¹¹ but the crowds learned about it and followed him. **He** welcomed them and spoke to them **about the kingdom of God, and healed those who needed healing**.

- Multitudes and assorted “hanger-oners” from a wide area followed Jesus because they were attracted by His miracles.

- (Read: John 6:1~15)

LESSON DEVELOPMENT:

I. JESUS FEEDS A MULTITUDE

- Multitude is actually much more than five thousand:

(READ: Mat 14:21 describes: “The number of those who ate was *about* five thousand men, besides women and children.”)

A. Directing the Crowd (v.10~11): Had them *sit* in an orderly fashion and *rest* – no work required for the food (just as was case for the manna which sustained their forefathers)

- In total submission to His Father, Jesus first gives thanks (Discuss “giving thanks” before our meals as a sign of:

-SUBMISSION

-RELIANCE

-TRUE THANKFULNESS)

- RESULT: Enough food to satisfy *all* there, from those with the heartiest of appetites to those who seldom had enough to eat. John 6:11: "...as much as they wanted."

B. SAVING THE SURPLUS – NOTHING GOES TO WASTE (v.12~13): Everything from the hand or mouth Of God is precious (DISCUSS THIS POINT!)

DO/DISCUSS- Ask students to ponder and give ideas as to why There were twelve baskets of leftover pieces.

C. CROWD REACTING TO JESUS as a PROPHET(v.14):

JN 6:14 After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is *the* Prophet who is to come into the world."

JN 6:15 Jesus, knowing that they intended to come and make him king *by force*, withdrew again to a mountain by himself. (*NOTE: v.15 is not in any of the other Gospels*)

- *They were mostly Jews, so...*

> Thought that Jesus was the fulfillment of Moses' promise that God would raise up a Prophet who, like himself, merited full attention:

> Read Deut. 18:15~18)...

DT 18:15 The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him.

DT 18:16 For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die."

DT 18:17 The LORD said to me: "What they say is good.

DT 18:18 I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.

> Equated this "emergency rations" miracle with the "manna in the wilderness" miracle in Exodus 16:1~18.

> Read Exodus 16:14~18, and then compare “*just enough*” command for manna with “*as much as they wanted*” for this miracle:

EX 16:14 When the dew was gone, thin flakes like frost on the ground appeared on the desert floor.

EX 16:15 When the Israelites saw it, they said to each other, "What is it?" For they did not know what it was. Moses said to them, "It is the bread the LORD has given you to eat.

EX 16:16 This is what the LORD has commanded: `Each one is to gather as much as he needs. Take an omer (about two quarts dry measure) for each person you have in your tent.' "

EX 16:17 The Israelites did as they were told; some gathered much, some little.

EX 16:18 And when they measured it by the omer, he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered as much as he needed.

- Obviously, the crowd missed the point, but:

- ASK/DISCUSS: What do think then about these peoples reaction to Jesus’ feeding them in the way he did?

- Read Romans 9:33~10:2:

RO 9:33 As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

RO 10:1 Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.

RO 10:2 For I can testify about them that they are zealous for God, **but their zeal is not based on knowledge.**

> They desired to make Jesus their king *by force* probably hoping He would lead them into overthrowing the Roman occupation. But they didn’t know what Jesus said in John 18:36...

“Jesus said, “My kingdom is not of this world. But *now* my kingdom is from another place.”

> ASK/DISCUSS: What was Jesus’ point of view of His people’s reaction to His life and ministry of help and healing?

(Read Matt. 11:20~21)...

MT 11:20 Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent.

MT 11:21 “Woe to you, Korazin! Woe to you, **Bethsaida!** If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(Read Luke 13:34)...

LK 13:34 “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! ³⁵ Look, your house is left to you desolate. I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’ ”

- So, we have the Jews’ reaction to Jesus, Jesus’ reaction the Jews...

> ASK/DISCUSS: What is *your* reaction to Jesus’ ministry of help and healing?

If I came to you and said, “It was easy for Jesus to help people; he could just perform a miracle. But I CAN’T do miracles! All those hurting, hungry and helpless people in the world – what can I do to help?” How would you answer me?

POINTS TO MAKE:

1. We are to be faithful according to what *we have* – not according to what we don’t have.
2. TALK ABOUT what is available to each individually and collectively, as a church body community, etc. (i.e. telephone, Internet, our church, Christian organizations and charities, etc.)

> ASK/DISCUSS: Compare the people's desire for literal bread with some of the wrong priorities of people today.
(i.e. materialism: earn/spend, buy/pay, charge/owe – especially at Christmas!)

------(Stopped here on 12/14/03)-----

- (Read: John 6:16~21)...

JN 6:16 When evening came, his disciples went down to the lake, ¹⁷ where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. ¹⁸ A strong wind was blowing and the waters grew rough. ¹⁹ When they had rowed three or three and a half miles, they saw Jesus approaching the boat, walking on the water; and they were terrified. ²⁰ But he said to them, "It is I; don't be afraid." ²¹ Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

- Jesus leaves them and retires to solitude in the nearby hills. The disciples took a boat across the Sea of Galilee without Him. A storm rages and threatens their lives – But Jesus comes to them and saves them within the miracle of His walking on the water. He calms the storm and waters, gets into the boat with them and then *immediately* they're on the other side.

Points to make:

- Jesus allows the trial to develop and take hold.
- Jesus identifies Himself to them.
- They had to be *willing* to take Him onto their boat.
- After all this, not only does Jesus still the wind and water, but He then takes them immediately to their destination.

ASK/DISCUSS: Any parallels you can think of in your day-to-day life?

- (Read John 6:22~29)...

JN 6:22 The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone.²³ Then some boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks.²⁴ Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

JN 6:25 When they found him on the other side of the lake, they asked him, "Rabbi, when did you get here?"

JN 6:26 Jesus answered, "I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill.

JN 6:27 Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval."

JN 6:28 Then they asked him, "What must we do to do the works God requires?"

JN 6:29 Jesus answered, "The work of God is this: to believe in the one he has sent."

ASK/DISCUSS: In view of John 6:27, Why do you think John mentions in John 6:4 that it was near the Passover?

LESSON DEVELOPMENT :

II. JESUS OFFERS *LASTING* FOOD (v.26~27)

- He was approached by amazed crowds (perhaps looking for a side show?!)
Jesus is interested in motive – the **true** reflection of the heart.
- Jesus knows that they are there just for more physical provision. They were provided food without cost.

> THINK ABOUT IT: (v. 26): How is our approach to Jesus' provision in our lives? When we look at Jesus' "prayer template" in Matthew 6:9~13, what is our emphasis usually on?...

- God's Name?
- Kingdom?
- Will?
- Glory, or...
- our daily bread?!

ASK/DISCUSS: In verse 27, does it seem like Jesus is saying that one has "work" to do when He says: **"Do not work for food that spoils, but for food that endures to eternal life..."**?

POINT: I think that because the Jews' life was (*still is*) based on works, the idea of work was tightly ingrained in their psyche. Sort of a reapplication of the law in Exodus 21:23 "But if there is serious injury, you are to take life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, bruise for bruise." almost where it is felt that one good work deserves an equal return from God and that this is how you build "eternal life points".

Jesus, knowing things Jewish all-to-well, was probably condescending to this strong bond of "work-to-value ratio". It seems He wanted to show that one wanted to talk in the context of "work" value, belief in Him was the ultimate "work" that one could "do" which would yield the ultimate "value".

> DISCUSS: We know the Jews idea of proper, necessary and "holy" work unto salvation – and, when all is said and done, we realize how empty this is. BUT... do we sometimes think what about the *Christian* ideas of "work-to-value ratios":

- Bible study: time requirements and content
- Prayer: time requirements and content
- Church: time requirements and activities signed-up to
- Evangelism: time requirements, approaches and activities
- etc...

> DISCUSS Verse 27: "On him God the Father has placed his seal of approval." What could this mean?

There is much said about what constitutes an “acceptable” offering – on which God places His approval...

We know that Jesus IS the bread of life and the ultimate, all-satisfying Sacrifice for all of humanities sin. What should the Jews have thought?

READ: I'll read from the “legal” book Leviticus:

Lev. 23:17 “From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to the LORD. ¹⁸ Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams. They will be a burnt offering to the LORD, together with their grain offerings and drink offerings--an offering made by fire, an aroma pleasing to the LORD.”

> Jesus gives a straightforward answer:

JN 6:28 Then they asked him, "What must we do to do the works God requires?"

JN 6:29 Jesus answered, "The work of God is this: to believe in the one he has sent."

- (Read John 6:35~40)...

JN 6:32 Jesus said to them, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. ³³ For the bread of God is he who comes down from heaven and gives life to the world."

JN 6:34 "Sir," they said, "from now on give us this bread."

JN 6:35 Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. ³⁶ But as I told you, you have seen me and still you do not believe. ³⁷ All that the Father gives me will come to me, and whoever comes to me I will never drive away. ³⁸ For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹ And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. ⁴⁰ For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

LESSON DEVELOPMENT :

III. JESUS SERVES GOD'S PURPOSE (V.35~40)

- God's purpose for Him was to provide Bread
Unto eternal life.

- Jesus told His hearers to believe Him.

But why should they? What credentials did He have to offer? Jesus tells them in verse 32 that he has the ultimate credentials: He is: the bread of God is he who comes down from heaven and gives life to the world. He is the Bread of life.

Point: It takes two to tango...

Expand on these:

"I am the bread of life." Affirmative statement on who *He* is.

"...My Father's will is that everyone who looks to the Son and believes in him shall have eternal life..." Clarification of the Father's will.

"He who comes to me.." *We* have the responsibility of *our* "response"

ASK/DISCUSS: In verse 38 Jesus emphasized that it was His will to do the Father's will. How can we demonstrate a similar commitment? What would happen if *every* Christian displayed a similar commitment?

> Helps in maintaining our commitment to do God's will:

(Matt. 4:1~11)

^{MT 4:1} Then Jesus was led by the Spirit into the desert to be tempted by the devil. ² After fasting forty days and forty nights, he was hungry. ³ The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

^{MT 4:4} Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.' "

^{MT 4:5} Then the devil took him to the holy city and had him stand on the highest point of the temple. ⁶ "If you are the Son of God," he said, "throw yourself down. For it is written:

" He will command his angels concerning you,
and they will lift you up in their hands,
so that you will not strike your foot against a stone.' "

MT 4:7 Jesus answered him, "It is also written: `Do not put the Lord your God to the test.' "

MT 4:8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ⁹ "All this I will give you," he said, "if you will bow down and worship me."

MT 4:10 Jesus said to him, "Away from me, Satan! For it is written: `Worship the Lord your God, and serve him only.' "

MT 4:11 Then the devil left him, and angels came and attended him.

(Luke 22: 40~42)

⁴⁰ On reaching the place, he said to them, "Pray that you will not fall into temptation." ⁴¹ He withdrew about a stone's throw beyond them, knelt down and prayed, ⁴² "Father, if you are willing, take this cup from me; yet not my will, but yours be done."

- (Read John 6:41~46)...

JN 6:41 At this the Jews began to grumble about him because he said, "I am the bread that came down from heaven." ⁴² They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, `I came down from heaven'?"

JN 6:43 "Stop grumbling among yourselves," Jesus answered. ⁴⁴ "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. ⁴⁵ It is written in the Prophets: `They will all be taught by God.' Everyone who listens to the Father and learns from him comes to me. ⁴⁶ No one has seen the Father except the one who is from God; only he has seen the Father.

IV. JESUS IS THE TRUE BREAD

- Verses 41~46 tell us that some who knew Jesus' family in Nazareth were inclined to doubt that He came from Heaven. Their minds could only be opened when shown the evidence.

ASK/DISCUSS: What evidence do others require? What do other religions offer about Jesus (if anything at all) How can *WE* provide Evidence?

------(Stopped here on 12/21/03)-----

> We are going to finish John Chapter 6 today and then move into delving into Chapter 7.

- (Read John 6:60~71)...

^{JN 6:60} On hearing it, many of his disciples said, "This is a hard teaching. Who can accept it?"

^{JN 6:61} Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you?"

⁶² What if you see the Son of Man ascend to where he was before!

⁶³ The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.

⁶⁴ Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him.

⁶⁵ He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him."

^{JN 6:66} From this time many of his disciples turned back and no longer followed him.

^{JN 6:67} "You do not want to leave too, do you?" Jesus asked the Twelve.

^{JN 6:68} Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

⁶⁹ We believe and know that you are the Holy One of God."

^{JN 6:70} Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

⁷¹ (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

> Summary of Chapter 6:

> At the beginning of Chapter 6 we see many *prospective* followers (or disciples)

> Chapter 6 is good object lesson of Matt 22:14:

MT 22:14 "For many are invited, but few are chosen."

> ASK: What is the difference between a 'disciple' and an 'apostle'?

-Disciple: One who *accepts and assists* in spreading the doctrines of Another; A convinced adherent of a school or individual.

-Apostle: One *sent on a mission*

1. THOUSANDS CAME TO ENJOY THE PHYSICAL PROVISION – AND THEY FOLLOWED FOR MORE

2. THE MASSES SERIOUSLY DECREASED WHEN JESUS STARTED TEACHING ABOUT HIMSELF

3. THE NUMBER DWINDLED TO A NEGLIGABLE AMOUNT WHEN JESUS TALKED ABOUT HIS BEING THE SOURCE OF LIFE – AND THE CONCEPT OF EATING HIS FLESH AND DRINKING HIS BLOOD WAS THE “LAST STRAW” BECAUSE:

John 6:63 “The Spirit gives life; the *flesh* counts for *nothing*. The words I have spoken to you are spirit and they are life.”

>(make note of the irony about “flesh counting for nothing” when Jesus in fact told them that they had to eat his flesh...

john 6:53~55 He boldly said to them: “Jesus said to them, “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.⁵⁵ For my flesh is real food and my blood is real drink.”

4. THE TWELVE APOSTLES STAYED WITH HIM EVEN THOUGH THEY STILL DID NOT UNDERSTAND.

^{JN 6:68} Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life.⁶⁹ We believe and know that you are the Holy One of God.”

> ASK/DISCUSS: Why did the twelve choose to stay?
Why do *we/you* choose to stay?

- CHAPTER 7 -

> As we begin Chapter 7, we see the scene shift from Galilee to Jerusalem...

- (Read John 7:1~11)...

^{JN 7:1} After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life.² But when the Jewish Feast of Tabernacles was near,³ Jesus' brothers said to him, “You ought to leave here and go to Judea, so that your disciples may see the miracles you do.⁴ No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.”⁵ For even his own brothers did not believe in him.

(Comment: His brothers still did not understand Jesus’ true aim of being brought to trial and sacrificed at the right time)

^{JN 7:6} Therefore Jesus told them, “The right time for me has not yet come; for you any time is right.”⁷ The world cannot hate you, but it hates me because I testify that what it does is evil.⁸ You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come.”⁹ Having said this, he stayed in Galilee.

^{JN 7:10} However, after his brothers had left for the Feast, he went also, not publicly, but in secret. ¹¹ Now at the Feast the Jews were watching for him and asking, "Where is that man?"

> DISCUSS: Feast of Tabernacles...

- (Read Leviticus 23:39~43)...

^{LEV 23:39} " So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the LORD for seven days; the first day is a day of rest, and the eighth day also is a day of rest. ⁴⁰ On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches and poplars, and rejoice before the LORD your God for seven days. ⁴¹ Celebrate this as a festival to the LORD for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. ⁴² Live in booths for seven days: All native-born Israelites are to live in booths ⁴³ so your descendants will know that I had the Israelites live in booths (Sukkot=tents/tabernacles) when I brought them out of Egypt. I am the LORD your God.' "

> Discuss: This "Sukkot" idea is one that God followed because he wanted to dwell with His chosen people. When they wandered and when they were brought to the Promised Land.

When they wandered, He had them build a portable Tabernacle as His dwelling among them:

> (Read Exodus 25:8~9)...

^{EX 25:8} "Then have them make a sanctuary for me, and I will dwell among them. ⁹ Make this *tabernacle* and all its furnishings exactly like the pattern I will show you.

> Discuss: and when they "landed", God had Solomon build His "permanent" place of residence for Him – the Temple:

> (Read 1 Kings 3:2 - 6:1 - 5:3)...

¹ KI 3:2 The people, however, were still sacrificing at the high places, because a temple had not yet been built for the Name of the LORD.

¹ KI 6:1 In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD.

¹ KI 5:3 "You know that because of the wars waged against my father David from all sides, he could not build a temple for the Name of the LORD his God until the LORD put his enemies under his feet. ⁴ But now the LORD my God has given me rest on every side, and there is no adversary or dJesusster. ⁵ I intend, therefore, to build a temple for the Name of the LORD my God, as the LORD told my father David, when he said, 'Your son whom I will put on the throne in your place will *build the temple* for my Name.'

> POINT: The Feast of Tabernacles is the last of the commanded Seven Annual Holy Days.

> The Seven Holy Days have many parallels of foreshadow/fulfillment in Jesus but I'll just mention a few in this summary...

> Seven Annual Holy Day Review:

1. PASSOVER-

2. UNLEAVENED BREAD

3. FEAST OF FIRSTFRUITS

4. FEAST OF WEEKS (Pentecost) –

5. FEAST OF TRUMPETS –

6. DAY OF ATONEMENT –

7. FEAST OF TABERNACLES -

> (READ: Prepared Holy Days Summary)

FEAST OF TABERNACLES REPRESENTS

1. GOD'S TOTAL PROVISION IN THE WILDERNESS

(40 YEARS)

2. A DIRECT ENCOUNTER WITH GOD AS A NATION

(Before, God spoke to the entire nation through Moses, He had only talked to one person at a time, i.e. Adam, Noah, Abraham, Jesus) IMPORTANT: A parallel is Jesus as "God in the Flesh" which dwelt among them, as we see here living with and *directly* teaching His people.

3. THEN END OF THE YEAR'S HARVEST

(All crops are in and there is bounty and blessing of provision from the land of "milk and honey") Fall in Tishri 15~21 which is the October timeframe – It's the happiest feast, "a festival of Thanksgiving"

4. SPECIFICALLY NOTED AS THE "KINGDOM FEAST"

(Pointing to the time when we will dwell in the Lord's "Tabernacle", His rebuilt Temple in Jerusalem with Him)

> Quick Point: The Tabernacle "scheme" is for us as well:

> (Read II Corinthians 5:1)...

^{2CO 5:1} Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.

> Point: It is the only specifically noted commanded Holy Day for ALL nations during Jesus' reign in the millennial Kingdom:

- (Read Zechariah 14:16~19)...

^{ZEC 14:16} Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles. ¹⁷ If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. ¹⁸ If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles. ¹⁹ This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles.

5. A MOST ELABORATE CELEBRATION

(More than any other Holy Day)

> POINT: The Pouring of water was major event
(possibly pointing to the time, when Jesus returns)...

- (Read Habakkuk 2:13~14)

HAB 2:13 Has not the LORD Almighty determined
that the people's labor is only fuel for the fire,
that the nations exhaust themselves for nothing?

HAB 2:14 For the earth will be filled with the knowledge of the glory of the LORD, as the
waters cover the sea.

The priest would take water from the Pool of Shilom at the bottom of the hill at the southern end of the temple and bring it to a basin at the foot of the temple and pour it in during a grand ceremony.

The temple was lighted with four gigantic candelabras that gave out such an abundance of powerful light that, it is said, no courtyard in the entire city of Jerusalem was without light for the entire night. Maybe this symbolizes what is said in...

- (Read Revelation 21:23~25)...

²³ The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. ²⁴ The nations will walk by its light, and the kings of the earth will bring their splendor into it. ²⁵ On no day will its gates ever be shut, for there will be no night there.

Even Josephus (1st century Jewish historian born four years after Jesus' crucifixion – became a Roman mediator and interpreter) said in his discourse that if you haven't seen this celebration, you have not really seen a celebration!

> Back to Chapter 7...

- (Read 7:12~24)...

JN 7:12 Among the crowds there was widespread whispering about him. Some said, "He is a good man."

Others replied, "No, he deceives the people." ¹³ But no one would say anything publicly about him for fear of the Jews.

> POINT: The different opinions expressed about who Jesus was is typical of those in His time (Discuss Jesus says "Who do people say that I am... Who do *you* say that I am?")...

> (Read Luke 9:18~20)...

LK 9:18 Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?"

LK 9:19 They replied, "Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life."

LK 9:20 "But what about you?" he asked. "Who do you say I am?"

Peter answered, "The Christ of God."

> What makes the difference in belief between Luke 9:19 and 9:20? ANSWER: The Holy Spirit!

> Without the Holy Spirit, people "think verse 19" (Jews are like this - then through today – discuss other religions)

> In 1John 2:20 the difference maker is plainly laid out...

1JN 2:20 But you have an anointing from the Holy One, and all of you know the truth. ²¹ I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth. ²² Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist--he denies the Father and the Son. ²³ No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

> *With* the Holy Spirit, they "think verse 20"

> Jesus' life – indeed the whole of God's Word is a parable..

> ASK/DISCUSS: What is the stated purpose of a parable?

> (Read Luke 8:9~10)...

LK 8:9 His disciples asked him what this parable meant. ¹⁰ He said, "The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that,

" `though seeing, they may not see;
though hearing, they may not understand.'

> (Back to John 7:14)...

JN 7:14 Not until halfway through the Feast did Jesus go up to the temple courts and begin to teach. ¹⁵ The Jews were amazed and asked, "How did this man get such learning without having studied?"

JN 7:16 Jesus answered, "My teaching is not my own. It comes from him who sent me. (Comment: Jesus' teaching was not due to learning *their* way, which is just re-stating what they'd learned by other "unbelievers" in the rabbinical schools.)

> ASK/DISCUSS: What does this say about the Christian's learning and teaching the truth of God's Word?

> After all we are instructed to handle it *skillfully*:

> POINT: *Anyone at all* can read Scripture and find truth, wisdom and "common sense", in it.

> So, a person – even a known true Christian - interpreting some Scripture and even memorizing it, in an of itself is not necessarily a "sign of walking closely with God"

> Anyone can plainly read in 2Timothy 3:16...

¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work.

> Even that harlot United Nations quotes Scripture to give itself an aire of wisdom...

Jesusiah 2:4...” They will beat their swords into plowshares
and their spears into pruning hooks.”

> But, They don’t know or reveal the rest of the thought in the context of this passage...

Jesus2:3 "Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob.
He will teach us his ways,
so that we may walk in his paths."
The law will go out from Zion,
the word of the LORD from Jerusalem.

JESUS 2:11 The eyes of the arrogant man will be humbled
and the pride of men brought low;
the LORD alone will be exalted in that day.

JESUS 2:12 The LORD Almighty has a day in store
for all the proud and lofty,
for all that is exalted
(and they will be humbled)

> Here Jesusiah is talking about the “Great and terrible Day of the Lord” – to which, I think, the United Nations is on a direct collision course!

> Timothy 15 tells us: “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who *correctly* handles the word of truth.”

> Also, in Revelation 22:18 we are told by John: “I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will

add to him the plagues described in this book. ¹⁹ And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.”

> ASK/DISCUSS: So, how *do* we learn or teach the Word? Many of us have never stepped foot through the doors of a Seminary or have had any formal instruction in the Word. – Further, many who have had such a learning privilege still do not handle God’s Word with skill and truth (I’m sure we all can think of many examples!)

> The answer is given to us in verse 17...

¹⁷ If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own. ¹⁸ He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him.

> In John 15: 14~15 Jesus tells that we who do His will and obey Him are like Him doing His Father’s will and obeying His Father (i.e. He obeyed and then was always given what to say and then He said it accurately and without bias) – We will derive the same benefits:

John 15:14~15: “You are my friends if you do what I command. ¹⁵ I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.”

> Obedience is the key!

> We’ll be reading more about the *foundational* building block of obedience in John chapter.

> Back to verse 19 and onward...

¹⁹ Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?"

JN 7:20 "You are demon-possessed," the crowd answered. "Who is trying to kill you?"

JN 7:21 Jesus said to them, "I did one miracle, and you are all astonished. ²² Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the

patriarchs), you circumcise a child on the Sabbath. ²³ Now if a child can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the Sabbath? ²⁴ Stop judging by mere appearances, and make a right judgment.” (This last passage amplifies the need for the “obey and be given insight and truth” cycle)

> Here, Jesus points out their inconsistency in keeping the laws and their “judgment calls” about everything.

> Matthew 15:14 sums this up nicely: "...they are blind guides. If a blind man leads a blind man, both will fall into a pit."

> This applies today just as much as it applied to people in Jesus' day.

> Back to verse 25 and onward...

^{JN 7:25} At that point some of the people of Jerusalem began to ask, "Isn't this the man they are trying to kill? ²⁶ Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Christ? ²⁷ But we know where this man is from; when the Christ comes, no one will know where he is from."

^{JN 7:28} Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own, but he who sent me is true. (Your main problem is that) You do not know him, ²⁹ but I know him because I am from him and he sent me."

> Jesus point: They DO NOT know the Father – this flies in the face of what they are proud of “knowing”!

^{JN 7:30} At this they tried to seize him, but no one laid a hand on him, *because his time had not yet come.* ³¹ Still, many in the crowd put their faith in him. They said, "When the Christ comes, will he do more miraculous signs than this man?"

> POINT: Jews seek signs – Christians live by faith through the Holy Spirit

^{JN 7:32} The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

> Jesus' mind is already on what He's about to face...

JN 7:33 Jesus said, "I am with you for only a short time, and then I go to the one who sent me. ³⁴ You will look for me, but you will not find me; and where I am, you cannot come."

JN 7:35 The Jews said to one another, "Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? ³⁶ What did he mean when he said, 'You will look for me, but you will not find me,' and 'Where I am, you cannot come'?"

JN 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink. ³⁸ Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." ³⁹ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

> POINT: Some traditions hold the day after the seventh day of the Feast Of Tabernacles is to be observed separately as the Last Great Day” which point so the final Judgment of the world.

JN 7:40 On hearing his words, some of the people said, "Surely this man is the Prophet."

JN 7:41 Others said, "He is the Christ."

Still others asked, "How can the Christ come from Galilee? ⁴² Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?" ⁴³ Thus the people were divided because of Jesus. ⁴⁴ Some wanted to seize him, but no one laid a hand on him.

JN 7:45 Finally the temple guards went back to the chief priests and Pharisees, who asked them, "Why didn't you bring him in?"

JN 7:46 "No one ever spoke the way this man does," the guards declared.

JN 7:47 "You mean he has deceived you also?" the Pharisees retorted. ⁴⁸ "Has any of the rulers or of the Pharisees believed in him? ⁴⁹ No! But this mob that knows nothing of the law--there is a curse on them."

JN 7:50 Nicodemus, ^(John 3) who had gone to Jesus earlier and who was one of their own number, asked, ⁵¹ "Does our law condemn anyone without first hearing him to find out what he is doing?"

JN 7:52 They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee." JN 7:53 Then each went to his own home.

- CHAPTER 8 -

> We left off at the close of chapter seven where Jesus went up to the most public Feast of Tabernacles. The ruling hierarchy of the Jews had already determined that Jesus be destroyed and they expected to find Him there.

> They found him there, but no one laid a hand on him because it was not yet His time. It is now six months before the time of His arrest, trial and crucifixion – “His time”.

> Remember that half-way through the Feast Jesus went up and started to teach – as one with authority – and this amazed the crowd, many of whom came from great distances to go up to The Feast.

> Many who’d never heard of Jesus before now have a chance to hear and believe – and many do just that.

> (Read John 8:1~XX)...

(JN 7:53 Then each went to his own home.)

JN 8:1 But Jesus went to the Mount of Olives. ² At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. ³ The teachers of the law and the Pharisees brought in a woman caught in adultery. They *made* her stand before the group ⁴ and said to Jesus, "Teacher, this woman was caught in the act of adultery. (*sounds like a setup!*) ⁵ In the Law Moses commanded us to stone such women. Now what do you say?" ⁶ They were using this question as a trap, in order to have a basis for accusing him.

> The scribes and Pharisees sought out Jesus at a time that He was surrounded by a crowd. They wanted to make Him publicly fall afoul of the authorities.

> Their real problem was Jesus’ attitude toward the Mosaic law.

- > They drew attention to the command of Moses in cases of flagrant adultery.
- > Would Jesus condemn the woman and uphold the law? (They knew that the (Roman) civil law would not allow the sentence to be executed anyway.
- > Would Jesus evade the issue, thereby condoning the woman's sin?
- > Let's see... (continuing with verse 6)

But Jesus bent down and started to write on the ground with his finger. ⁷ When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." ⁸ Again he stooped down and wrote on the ground. (*What did Jesus write?*)

^{JN 8:9} At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. ¹⁰ Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"

^{JN 8:11} "No one, sir," she said.

"Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

> As we move into verse 12, we should remember that this teaching discourse is a continuation of that in chapter seven...

> (Review John 7:37~39)...

^{JN 7:37} On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is *thirsty*, let him come to me and drink. ³⁸ Whoever believes in me, as the Scripture has said, *streams of living water* will flow from within him." ³⁹ By this he meant *the Spirit*, whom those who believed in him were *later* to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

> Back to verse 12...

^{JN 8:12} When Jesus spoke again to the people, he said, "I am the *light* of the world. Whoever follows me will never walk in darkness, but will have the *light of life*."

> Please note again that now, at about six months before His death burial and resurrection, Jesus' message about Himself moves from flesh and blood to water and light – This is no trivial change!

> Again, this change is in the context of the Feast of Tabernacles!.

> A side note before we move on: Please turn to chapter 10, verse 22...

> Since we are in the context of the Holy days and how Jesus lived His in accordance with them as a Jew, The Messiah and Lord of Prophecy, let's look at this...

JN 10:22 Then came the Feast of Dedication at Jerusalem. It was winter,²³ and Jesus was in the temple area walking in Solomon's Colonnade.

> What is this “Feast of Dedication and why is it important enough to be brought up here?

> Firstly, the Feast of Dedication is not one of the prescribed Holy Days in the Old Testament. It is one of those that was added over time by the Jews.

> Back in the days just after Alexander the Great came Antiochus Epiphanies. Do you know what he did?

> (Read Daniel 11:31)...

DA 11:31 "His armed forces will rise up to desecrate the temple fortress and will *abolish the daily sacrifice*. Then they will set up the *abomination that causes desolation*...

> On Kislev 25 in 168 BC, Antiochus takes a pig, brings it to the alter, cuts it open and sacrifices it, thus desecrating the temple.

> Daniel foretold about Antiochus Epiphanies 360 years before he came to do what he did at the temple. Because of this, the sacrifices were immediately stopped.

Let's go back to Daniel 11:32 and find the rest of the story...

³² ...With flattery he will corrupt those who have violated the covenant, *but the people who know their God will firmly resist him (KJV="shall be strong and do exploits")*.

> Enter the Macabees – Judas and Mathias raise up in power and defeat and kill Antiochus Epiphanies.

> Three years *to the day (Kislev 25)* the temple is cleansed and re-consecrated. They go to light the menorah again, but find only a supply of oil that will only be enough to burn for one day.

> Miraculously, it burns for eight days – thus is the new Holy day of Chanukah born – the Festival of Lights.

> (DISCUSS: Possible relationship with Christmas being on December 25th.)

> By the way, all of this happens during the inter-testamental period (which spanned about 430 years) between the closing of the Old Testament with the book of Malachi and the opening of the New Testament with the book of Matthew and the declaring of the Messiah Jesus Christ.

> It is important to understand the context as we enter chapter John chapters 8, 9, 10 and 11 as these exemplify Jesus being the "Light of the World" as He goes up to observe the Feast of Dedication or Feast of Lights...

> ..Just as Jesus' going up to the Feast of Tabernacles is indicative of His being the Light of the world and the Water which is true drink and the Holy Spirit which only He could send into the world.

> ASK: Next, study the book of Daniel?

> Let's continue in John chapter with verse 13...

> Here, we enter another discussion/confrontation between Jesus and the Jewish authorities – now that Jesus is declaring Himself as the light and water of life.

JN 8:13 The Pharisees challenged him, "Here you are, appearing as your own witness; your testimony is not valid."

JN 8:14 Jesus answered, "Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. ¹⁵ You judge by human standards; I pass judgment on no one. ¹⁶ But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me. ¹⁷ In your own Law it is written that the testimony of two men is valid. ¹⁸ I am one who testifies for myself; my other witness is the Father, who sent me."

JN 8:19 Then they asked him, "Where is your father?"

"You do not know me or my Father," Jesus replied. "If you knew me, you would know my Father also." ²⁰ He spoke these words while teaching in the temple area near the place where the offerings were put. Yet no one seized him, because his time had not yet come.

> This smacks of John chapter 5 where Jesus is equating Himself to The Father and is giving His testimony.

JN 8:21 Once more Jesus said to them, "I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come."

JN 8:22 This made the Jews ask, "Will he kill himself? Is that why he says, 'Where I go, you cannot come'?"

JN 8:23 But he continued, "You are from below; I am from above. You are of this world; I am not of this world. ²⁴ I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins."

JN 8:25 "Who are you?" they asked.

"Just what I have been claiming all along," Jesus replied. ²⁶ "I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world."

> DISCUSS: Contrast Jesus' rather un-plain presentation of Himself as the Messiah to the Pharisees with the very plain statement to the woman at the well (John 4:26)

> (Read John 4:21~26...)

^{JN 4:21} Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what *we do* know, for salvation is *from* the Jews. ²³ Yet a time is coming *and has now come* when the *true* worshipers will worship the Father in *spirit and truth*, for they are the kind of worshipers *the Father seeks*. ²⁴ God is spirit, and his worshipers must worship in spirit and in truth."

^{JN 4:25} The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

^{JN 4:26} Then Jesus declared, "I who speak to you am he."

> POINT: The woman at the well, in her relative simplicity, was ready to accept Jesus. The Pharisees, in their self-proclaimed superiority were not.

> POINT: Again, we go to the “parable principle” where Jesus said in Luke 10:21...

^{LK 10:21} At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.

> We can see by the account in John 4 that Jesus spoke to this woman plainly – no hint of a parable. Yet, His discourse with the Jews was very definitely in “parable form”.

> (DISCUSS: What I mean by “parable form”.)

> ASK/DISCUSS: Accepting Jesus is a matter of both mind and heart. How can we know when to give someone a direct answer about Jesus or when we need to be more cautious and force them to think more carefully? Examples?

^{JN 8:27} They did not understand that he was telling them about his Father. ²⁸ So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me. ²⁹ The one who sent me is with me; he has not left me alone, for I always do what pleases him." ³⁰ Even as he spoke, many put their faith in him.

^{JN 8:31} To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. ³² Then you will know the truth, and the truth will set you free."

> ASK/DISCUSS: What does it mean "You will know the truth, and the truth will set you free."? COMPARE WITH THE WORLD'S POV ABOUT WHAT TRUTH AND FREEDOM IS.

- Lesson for 1/25/04 -

> DISCUSS: Jesus sometimes uses the "parable principle" to provide impetus for people to go about and seek the truth for themselves. *Why? How?*

> Pick up at John 8:33...

> ^{JN 8:31} To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. ³² Then you will know the truth, and the truth will set you free."

^{JN 8:33} They answered him, "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?"

> It was probably not the average Jews there that said this, but the leadership – they could not imagine that they could not be free.

> They *were* under political oppression and they had a great *history* of being under subjugation (in Babylon, etc.)

> But, they could not imagine ever being *voluntary slaves*. They thought they had all of the freedom they needed

> What more could Jesus have to offer? (DISCUSS WITH COMPARISON TO OUR MODERN DAY)

JN 8:34 Jesus replied, "I tell you the truth, everyone who sins is a slave to sin.³⁵ Now a slave has no permanent place in the family, but a son belongs to it forever.³⁶ So if the Son sets you free, you will be free indeed.³⁷ I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word.³⁸ I am telling you what I have seen in the Father's presence, and you do what you have heard from your father. "

JN 8:39 "Abraham is our father," they answered.

"If you were Abraham's children," said Jesus, "then you would do the things Abraham did.⁴⁰ As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things.⁴¹ You are doing the things your own father does."

"We are not illegitimate children," they protested. "The only Father we have is God himself."

JN 8:42 Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me.⁴³ Why is my language not clear to you? Because you are unable to hear what I say.⁴⁴ You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.⁴⁵ Yet because I tell the truth, you do not believe me!⁴⁶ Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?⁴⁷ He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God."

JN 8:48 The Jews answered him, "Aren't we right in saying that you are a Samaritan and demon-possessed?"

JN 8:49 "I am not possessed by a demon," said Jesus, "but I honor my Father and you dishonor me.⁵⁰ I am not seeking glory for myself; but there is one who seeks it, and he is the judge.⁵¹ I tell you the truth, if anyone keeps my word, he will never see death."

JN 8:52 At this the Jews exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he

will never taste death. ⁵³ Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"

^{JN 8:54} Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. ⁵⁵ Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word. ⁵⁶ Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

^{JN 8:57} "You are not yet fifty years old," the Jews said to him, "and you have seen Abraham!"

^{JN 8:58} "I tell you the truth," Jesus answered, "before Abraham was born, I am!" ⁵⁹ At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

- Lesson for 2/01/04 -

> DISCUSS: Today we will start in chapter 9 of the book of John.

^{JN 8:58} "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

^{JN 8:59} At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

^{JN 9:1} As he went along, he saw a man blind from birth.

^{JN 9:2} His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

^{JN 9:3} "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life.

> ASK/DISCUSS: Why do you think that the question of infirmity and sin comes up?

> First, most people in Jesus' day (and prior) held strongly that sin and infirmity were tightly linked – this was probably true for even the disciples.

> READ Deuteronomy 30:15~19 sums up what the Jews thought about the relationship between them and sin...

DT 30:15 See, I set before you today life and prosperity, death and destruction.

DT 30:16 For I command you today to love the LORD your God, to walk in his ways, and to keep his commands, decrees and laws; then you will live and increase, and the LORD your God will bless you in the land you are entering to possess.

DT 30:17 But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them,

DT 30:18 I declare to you this day that you will certainly be destroyed. You will not live long in the land you are crossing the Jordan to enter and possess.

DT 30:19 This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live.

> Mercy “was not an option” for them. The relationship between sin and punishment via personal calamity or infirmity was a “marriage” in their eyes.

> Further, we see in verse 3 that they are even open to the possibility that sins of the parents might be punished through a child.

> What they did not remember was that even back in the days of the Kings there was observed a provision in the law that said each one is to answer for his own sins.

2KI 14:1 In the second year of Jehoash son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah began to reign.

2KI 14:5 After the kingdom was firmly in his grasp, he executed the officials who had murdered his father the king.

2KI 14:6 Yet he did not put the sons of the assassins to death, in accordance with what is written in the Book of the Law of Moses where the LORD commanded: "Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sins."

> Lastly, in all of their misunderstanding, let's look at how Jesus answered them...

JN 9:3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life.

> ... One last concept that they did not remember was that what Jesus just told them about how God works in and through people for His purposes is something that was established from the beginning – and written about by Moses...

> Remember when God was dealing with Pharaoh through Moses? What did God say about Pharaoh?

> READ Exodus 7:1~5...

EX 7:1 Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

EX 7:2 You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country.

EX 7:3 But I will **harden Pharaoh's heart**, and though I multiply my miraculous signs and wonders in Egypt,

EX 7:4 he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites.

EX 7:5 And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it."

> POINT: Most Christians understand these concepts and would probably never have asked Jesus "who sinned?".

> DISCUSS: However, I ask – are we ever tempted to be shortsighted of God's works and make that infirmity/calamity/adversity-to-sin link??

> Let's continue with verse 4...

JN 9:4 As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.

JN 9:5 While I am in the world, I am the light of the world."

JN 9:6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes.

> We've talked about Jesus condescending to us in our frailty and human-ness, well, it seems that here the He knew that there are certain curative/healing components in saliva, so it's probable he used his saliva in this miracle (although certainly not required)

JN 9:7 "Go," he told him, "wash in the Pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

> DISCUSS: Do you remember the Pool of Siloam? (Talk about the Feast of Tabernacle celebration at the Temple in Jerusalem)...

> It was from Siloam that water was brought in a golden vessel to the Temple during the Feast of Tabernacles.

> Here's a Scripture that I think drives home the point of the relationship between "Light" and "seeing" ...

> READ Luke 11:34~36...

LK 11:34 Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness.

LK 11:35 See to it, then, that the light within you is not darkness.

LK 11:36 Therefore, if your whole body is full of light, and no part of it dark, it will be completely lighted, as when the light of a lamp shines on you."

> Let's review...

1. In John's Gospel, we start off with the emphasis of flesh and blood and Jesus being the ultimate Sacrifice.
2. Now, with this being as good as accomplished, Jesus is free to be the Light of the World and then send the Holy Spirit – who is always equated with water.
3. He's especially noted as attending the Feast of Tabernacles and then moves on to the Festival of Lights (Chanukah)
4. So, we begin in John with the 'old' flesh and blood sacrifice which, when completed in Jesus, allows moving from that to the wonderful Light of truth and water of God's Spirit *both* directly guiding man – The Gospels lead us to THE NEW COVENANT - Jesus fulfills *ALL*!

> READ Jeremiah 31:31~34 ...

JER 31:31 "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah.

JER 31:32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, " declares the LORD.

JER 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

JER 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

> Let's continue with verse 8...

JN 9:8 His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?"

JN 9:9 Some claimed that he was. Others said, "No, he only looks like him." But he himself insisted, "I am the man."

JN 9:10 "How then were your eyes opened?" they demanded.

JN 9:11 He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."

JN 9:12 "Where is this man?" they asked him. "I don't know," he said.

> POINT: Notice the vivid documentation of the details of the conversation between the healed man and his neighbors.

> POINT: This sets the stage for his conversation to come with the Pharisees.

JN 9:13 They brought to the Pharisees the man who had been blind.

JN 9:14 Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath.

JN 9:15 Therefore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see."

JN 9:16 Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others asked, "How can a sinner do such miraculous signs?" So they were divided.

JN 9:17 Finally they turned again to the blind man, "What have you to say about him? It was your eyes he opened." The man replied, "He is a prophet."

> POINT: This comment must have incredibly irritated the Pharisees – everyone knows a prophet is more important than a Rabbi.

JN 9:18 The Jews still did not believe that he had been blind and had received his sight until they sent for the man's parents.

JN 9:19 "Is this your son?" they asked. "Is this the one you say was born blind? How is it that now he can see?"

JN 9:20 "We know he is our son," the parents answered, "and we know he was born blind.

JN 9:21 But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself."

JN 9:22 His parents said this because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue.

JN 9:23 That was why his parents said, "He is of age; ask him."

JN 9:24 A second time they summoned the man who had been blind. "Give glory to God," they said. "*We* (collective) know this man is a sinner."

> NOTE: The statement "Give glory to God" is not a command to acknowledge that the healing was from God, but rather was a way of demanding, in the modern vernacular that this man out his hand on a Bible and swear to tell "the whole truth, and nothing but the truth."

JN 9:25 He replied, "Whether he is a sinner or not, I don't know. One thing *I do know* (personal atestment), I was blind but now I see!"

JN 9:26 Then they asked him, "What did he do to you? How did he open your eyes?"

JN 9:27 He answered, "I have told you already and you did not listen. Why do you want to hear it again? *Do you want to become his disciples, too!?*"

JN 9:28 Then they hurled insults at him and said, "You are this fellow's disciple! **We are disciples of Moses!**

JN 9:29 We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from."

JN 9:30 The man answered, "Now that is remarkable! You don't know where he comes from, yet he opened my eyes.

> POINT: I can understand this man's irritation – his taunters assume and are trying to twist this into a case of evil and sin – but he knows that whatever the case, HE CAN NOW SEE!

> DISCUSS: What about us? Now that we can see, how would you feel if you were under scrutiny for your faith? Has this ever happened to you?

> DISCUSS: We know what we know and why we know it, but this man did not know anything and still defended what he knew to be the facts.

JN 9:31 We know that God does not listen to sinners. He listens to the godly man who does his will.

> COMMENT: How willingly ignorant! Did they *really* know the Scriptures as well as they thought??

> DISCUSS: God *does* hear sinners. Remember what Jesus said about Nineveh? –In Luke 11:32 Jesus says...

³² The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now one greater than Jonah is here.

> And in Psalms 25:8 *they* were plainly told... (Talk about the book of Psalms being the Jewish prayer book – even today at the Wailing Wall)...

PS 25:8 Good and upright is the LORD;
therefore he instructs sinners in his ways.

> Continuing in verse 32...

JN 9:32 Nobody has ever heard of opening the eyes of a man born blind.

JN 9:33 If this man were not from God, he could do nothing."

JN 9:34 To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out.

JN 9:35 Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

JN 9:36 "Who is he, sir?" the man asked. "Tell me so that I may believe in him."

JN 9:37 Jesus said, "**You have now seen him; in fact, he is the one speaking with you.**"

> Compare this statement to what Jesus plainly told the Samaritan woman in John 4:25~26...

JN 4:25 The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

JN 4:26 Then Jesus declared, "I who speak to you am he."

> Back to verse 38...

JN 9:38 Then the man said, "Lord, I believe," and he worshiped him.

JN 9:39 Jesus said, "For judgment I have come into this world, so that the blind will see and those who see will become blind."

JN 9:40 Some Pharisees who were with him heard him say this and asked, "What? Are we blind too?"

JN 9:41 Jesus said, "If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.

- Lesson for 2/08/04 -

> DISCUSS: Today we will start in chapter 9 of the book of John

> Many times in the we have talked about parables and how Jesus used them to in Luke 8:10 "'though seeing, they may not see; though hearing, they may not understand.'

> DISCUSS: In chapter 10, Jesus starts out with what may seem to be a parable, but turns out to be an allegory (the representation of abstract ideas or principles by characters, figures, or events).

> Let's examine and try and "decode" it and see what lessons we can learn...

> READ John 10:1~3

JN 10:1 "I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.

JN 10:2 The man who enters by the gate is the shepherd of his sheep.

JN 10:3 The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.

- > ASK/DISCUSS: What are the main concepts that permeates the first three verses as Jesus speaks? “Sheep” and “Gates”? In the context of these verses who or what are the “Sheep” and “Gates”?
- > To put the first three verses into context, we must look back at chapter 9 and note to whom Jesus is talking and what’s going on...
- > DISCUSS: The Jesus POV of the Pharisees as ‘bad shepherds’ and Jesus’ being the ‘good’ or ‘true’ shepherd.
- > Simply then, here, the “sheep” are those whom are Jesus’ - both Israel *and* all of those who are called to Christianity (“the Way”) after Jesus completes His mission. The “gate” is, in this context, the only meaningful door into the sheepfold.
- > POINT: However, both the “gate” and the “sheep” have, as usually seems to be the case, two or more meanings.
- > NOTE: We will see the meaning of the “gate” change as we go along. We’ll then see at the conclusion that all of the definitions of the “gates” complete Jesus’ position in relationship to His sheep.
- > DISCUSS: In the east, sheepfolds had only one door or gate which was always guarded by the shepherd *or* a watchman – anyone who entered another way was definitely not the true shepherd.
- > SPECULATE: Could the watchman be the prophets and John the Baptist via the Holy Spirit?
- > Let’s look at what God says to Ezekiel in Ezekiel 33:1~7...

EZE 33:1 The word of the LORD came to me:

EZE 33:2 "Son of man, speak to your countrymen and say to them: `When I bring the sword against a land, and the people of the land choose one of their men and make him their watchman,

EZE 33:3 and he sees the sword coming against the land and blows the trumpet to warn the people,

EZE 33:4 then if anyone hears the trumpet but does not take warning and the sword comes and takes his life, his blood will be on his own head.

EZE 33:5 Since he heard the sound of the trumpet but did not take warning, his blood will be on his own head. If he had taken warning, he would have saved himself.

EZE 33:6 But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.'

EZE 33:7 "Son of man, I have made you a watchman for the house of Israel; so hear the word I speak and give them warning from me.

> ...And to Hosea in Hosea 9:7~8...

HOS 9:7 The days of punishment are coming, the days of reckoning are at hand. Let Israel know this. Because your sins are so many and your hostility so great, the prophet is considered a fool, the inspired man a maniac.

HOS 9:8 The prophet, along with my God, is the watchman over Ephraim, yet snares await him on all his paths, and hostility in the house of his God.

>John the Baptist was a watchman who was sent to Israel to proclaim the coming of their “Shepherd” through the “gate”...

MT 3:1 In those days John the Baptist came, preaching in the Desert of Judea

MT 3:2 and saying, "Repent, for the kingdom of heaven is near."

MT 3:3 This is he who was spoken of through the prophet Jesusiah: "A voice of one calling in the desert, `Prepare the way for the Lord, make straight paths for him.' "

> To the *true* shepherd, the gate is opened by the Holy Spirit and those He sends.

>Continuing in verse 4...

^{JN 10:4} When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice (a personal relationship).

^{JN 10:5} But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice."

^{JN 10:6} Jesus used this figure of speech, but they did not understand what he was telling them (John seem top point this out a lot in his book).

^{JN 10:7} Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep.

^{JN 10:8} All who ever came before me were thieves and robbers, but the sheep did not listen to them (possibly the Jewish leadership that taught and ruled the Israelites – other than the prophets)

> POINT: Just look at how they treated the man who'd been born blind. This was a perfect example of them being alien shepherds of the sheep.

^{JN 10:9} I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.

^{JN 10:10} The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

DISCUSS: Let's look at all the ways "gate" has been used:

1. "Door to the Sheepfold" (v.1) - The true shepherd will be the only one allowed into the sheepfold via the only valid gate (speculate on valid gate(s))
2. "Jesus is the gate" (v.7) – Out of the law and into pure Worship of God!
3. "Jesus is the gate" (v.9) – Of salvation for both Jew and Gentile alike!

> POINT: Jesus as the only true "gate" for all...

> In John 14:6 Jesus says verbatim:

JN 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

> When all is said and done, Jesus is the “gate” and the *gate keeper*...

REV 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the **key** of David. What he opens no one can shut, and what he shuts no one can open.

REV 3:8 I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.

> As we move to verse 11, we see that Jesus further focuses His teaching on the fact that only He is this “good shepherd”...

JN 10:11 "I am the good shepherd. The good shepherd **lays down** (*voluntarily*) his life for the sheep.

JN 10:12 The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it.

JN 10:13 The man runs away because he is a hired hand and cares nothing for the sheep.

JN 10:14 "I am the good shepherd; I know my sheep and my sheep know me--

JN 10:15 just as the Father knows me and I know the Father--and I lay down my life for the sheep.

JN 10:16 I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

> **DISCUSS:** Let’s take a look at Jesus’ position as the good shepherd.

> Shepherds were very important in those days as sheep were a prime source for clothes, food and other uses. They were also looked upon as an indication of a families wealth.

> Some examples of Jesus' as THE good shepherd...

> Hebrews 13:20~21...

HEB 13:20 May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,

HEB 13:21 equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

> 1 Peter 5:1~4...

1PE 5:1 To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed:

1PE 5:2 Be shepherds of God's flock that is under *your* care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

1PE 5:3 not lording it over those entrusted to you, but being examples to the flock.

1PE 5:4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

> POINT: Jesus came into the fold through the correct “gate” which is at the “end of the pathway” which is through the law and prophets, in the line of David. The “watchman” opened the way for Him. Now, for two thousand years, He’s been calling Jew and Gentile into His “flock”.

> DISCUSS/ASK: Who could be meant by “other sheep”?

> POINT: This “pen” contains the “sheep” of Israel. Another “pen” might contain the Gentiles who have and will believe and accept Jesus as their “shepherd”. Theses in the “other pen” *will*

listen to Jesus voice and they will be a part of all the “pens” of different sheep who make up the “flock” of the This Shepherd.

> One commentary says that the phrase “*I must bring them also*” in the Greek implies a spiritual imperative. Here we see Jesus as the initiator.

JN 10:17 The reason my Father loves me is that I lay down my life--only to take it up again (God’s love finds its fullest manifestation in this!).

JN 10:18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

JN 10:19 At these words the Jews were again divided.

> Again, the metaphors may be mixed, but the spiritual application is as undeniable in the application of Jesus’ relationship to His people, the Israelites.

JN 10:20 Many of them said, "He is demon-possessed and raving mad. Why listen to him?"

JN 10:21 But others said, "These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?"

> Next week we’ll pick-up at The Feast of Dedication.

- Lesson for 2/22/04 –

> Now, at the Feast of Dedication...

JN 10:22 Then came the Feast of Dedication at Jerusalem. It was winter,

> DISCUSS: We’ve discussed the Holy Day’s and this Feast of Dedication so we won’t go into these anymore. I’ll leave it to you from here, on out to find correlations between the record of Jesus’ life, situations and miracles and the Holy Day’s and Festivals.

> Continuing in verse 23...

JN 10:23 and Jesus was in the temple area walking in Solomon's Colonnade.

JN 10:24 The Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

> Note: It seems that a number of weeks passed between verse 21 and this account because in verse 24 it is asked "how long...?" It may be that further teaching or discourse between Jesus and these people took place that is not recorded in the Gospels.

JN 10:25 Jesus answered, "I did tell you, but you do not believe. The miracles I do in my Father's name speak for me,

JN 10:26 but you do not believe because you are not my sheep.

> Note: We go back to the shepherd imagery, and Jesus is still insisting these people do not recognize His voice as their Shepherd.

JN 10:27 My sheep listen to my voice; I know them, and they follow me.

JN 10:28 I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

JN 10:29 My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.

JN 10:30 I and the Father are one."

JN 10:31 Again the Jews picked up stones to stone him,

JN 10:32 but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?"

JN 10:33 "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

> DISCUSS: About the “fragile” and “rare” belief of *knowing* that Jesus is God, and how this “miracle” is received so casually at times even to day by believing Christians!

> Let’s take a look at the Koran, which is the “bible” of the religion of Islam and see what it says about Jesus’ claim...

> First, let’s look at what Islam teaches about Jews and Christians. This will set the stage for what they believe about Jesus.

> (Jesus is known as the “unifying factor” between Judaism and Christians.)

Koran 5:51: O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

> Now, about Jesus as God in Islam...

9.30: And the Jews say: Uzair (Ezra) is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!

9.31: They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him).

9.32: They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.

> A note about about Ezra: Many Rabbis and some Jews place Ezra on a pedestal...

Ezra (5th-4th century BC, Babylon and Jerusalem) at his return from the exile in Babylon, became considered a reformer who reconstituted the Jewish community on the basis of the Torah (the first five books of the Old Testament). This monumental work of Ezra helped to return Judaism to a religion in which law was central, that enabled the Jews to survive as a community when they were dispersed all over the world. Ezra has with some justice been called the **father of Judaism** since his efforts did much to give Jewish religion the form that was to characterize it for centuries after the specific form the Jewish religion took after the Babylonian Exile. So important was he in the eyes of many of his people that later tradition regarded him as no less than a second Moses.

> Let's see what Muslims believe about the story of Jesus:

Allah revealed Prophet [^]Jesus (Jesus) as the messenger before Prophet Muhammad. He was one of the five best messengers of Allah, those with the highest status, who were the most patient. He was Jesus, the son of Maryam (Mary), the daughter of [^]Imran, from the sons of Israel. Prophet Jesus, as all the prophets, was truthful in what he conveyed from Allah, and although today we follow the Shari[^]ah of Prophet Muhammad, Muslims respect, love, and believe in Jesus and in his prophethood.

> About Mary, the mother of Jesus:

Maryam (Mary), the mother of [^]Jesus, was a pious Muslim woman from the offspring of Israel during the time of Prophet Zakariyya (Zechariah). Prophet Zakariyya was a prophet of Allah revealed to convey to the people to follow the Shari[^]ah revealed to Prophet Musa (Moses). In the Qur'an there is a chapter named "Maryam" referring to Maryam (Mary), the mother of [^]Jesus. This chapter talks about Maryam: her birth, her story, and the birth of Prophet [^]Jesus, and other things.

...one day Maryam ran out of water. She asked her cousin, Yusuf (Joseph), the son of Ya[^]qub (Jacob) to go with her to get some. He declined, saying he had his sufficiency for that day, so Maryam went to fetch water alone. There, she found Jibril (Gabriel), whom Allah had sent to her in the shape of a man. Thinking he was a human who might harm her, she asked refuge with Allah from him. Jibril told her, "I am the Messenger of your Lord to you. I was sent to *give* you a pious child who is pure from sins." Maryam told him, "How would I have a son? I have no husband, and I am not an adulterer or a fornicator." Jibril told her, "Creating a son without a father is an easy matter to Allah. Allah will make him a sign for the people and an indication of the Power of Allah. He will send him as a mercy from Him and an endowment to the one who follows him and believes in him. Creating him is a matter Allah willed and destined, so it will not be blocked or changed."

Jibril blew the soul of [^]Isa into Maryam and [^]Isa's soul entered into her womb. Maryam became pregnant with [^]Isa, peace be upon him. There is a difference of opinion as to the term of her pregnancy, some said nine months, some said eight, and some said other than that. However, when the signs of pregnancy became apparent on her, her *cousin*, Yusuf the Carpenter, was disturbed and did not know how to interpret that matter. If he wanted to accuse her he would remember how pious she was. If he wanted to declare her innocence, he would see the signs of pregnancy. So he decided to open the subject with her. He asked her, "Tell me, would plants grow without seeds? Would trees grow without rainfall? Would there be a child without a male?" To all these questions Maryam said "Yes." Then she asked him, "Did you not know Allah made the plants emerge without seeds the day He created them? Did you not know Allah created the trees the first time without rain? Did you not know Allah created Adam and Hawwa' (Eve) without a father

or a mother?" Yusuf knew all these things and when she responded in this way, he felt assured of her innocence and that this was something special given to her by Allah.

When the signs of her pregnancy became apparent, Maryam went away from her people. The pangs of birth led her to the trunk of a dead palm tree. Out of her shyness from the people, and fearing they would accuse her of having done something ugly, she wished she was dead and not a trace of her could be found. Jibril called to her, comforting her. He told her Allah made a small river run under her from which she could drink, and should she shake the trunk of the dead palm tree next to her, it would turn green and moist dates would fall down from which she could eat and be nourished. Jibril told her when she faces her people with her son to tell anyone who questions her about him that she had made a vow not to talk to any human for that day. That day, Maryam gave birth to her son, ^Isa, peace be upon him. Forty (40) days later she carried him back to her people. They accused her of having fornicated. In response, Maryam pointed to her son, meaning to tell them to talk to him. They were angered at this and thought she was mocking them by asking them to speak with a *40-day old baby* lying in a small cradle. At this, Allah made ^Isa speak. He said: which are verses 30-33 of Surat Maryam of the Koran and mean:

[I am a slave of Allah. He will reveal the Book to me and make me a prophet. He blessed me wherever I am. In the rules revealed to me there will be a special attention given to Prayers and Zakat. Allah predestined that I will be kind to my mother and not a tyrant with a bad ending. Peace was on me the day I was born. Peace will be on me on the day I will die and on the day I am raised alive again.]

When Maryam's people heard that, they refrained from harming her or Prophet Zakariyya, about whom they had made ugly accusations. After Baby ^Isa spoke these words, he did not speak again until he became at an age when children normally begin to speak. ^Isa's speaking from the cradle was a preparation and a sign of his creed and coming prophethood, when he would call the people to believe in Allah, the One Who does not have a partner and to believe in the message of ^Isa--that he was the slave and messenger of Allah. The first words he spoke were, "I am a slave of Allah."

Early Life of Prophet ^Isa

Lady Maryam took ^Isa to Egypt where they stayed for a period of time. Then they returned to the countries of ash-Sham--to a city known as an-Nasirah. ^Isa, peace be upon him, studied the Torah in the schools and memorized it. He spoke Syriac, the language of the people of Palestine at that time, and the language in which the Heavenly Book, called the Injil, was revealed to him. He was a pious worshipper of Allah, following the rules of the Torah revealed to Prophet Musa.

The Revelation of Prophethood

Allah sent the Revelation of Prophethood to ^Isa when he was thirty years old. Allah revealed to him new laws which abrogated some of the laws revealed to Prophet Musa. Prophet ^Isa conveyed the revelation to the people and called them to believe in his message.

Prophet ^Isa, like all the prophets of Allah, performed miracles (except, as I understand it, Muhammad – as he refused to). Allah sent all the prophets with miracles as a proof to their prophethood, so the people would witness, know about them, and believe in their prophethood. Many of Prophet ^Isa's miracles were in curing illnesses, to be a stronger proof of his truthfulness, since the people at his time were famous for being knowledgeable in the field of medicine. Prophet ^Isa cured those with seemingly incurable illnesses. Prophet ^Isa cured a man inflicted with leprosy. He put his honorable hand on the face of a man who was born blind and cured his sight. Once Prophet ^Isa supplicated to Allah to bring back to life one person who had died and was being carried to the burial place, and Allah brought this person back to life.

Prophet ^Isa had other kinds of miracles also. He formed the shape of bats from clay and then they would fly away a distance. One of the miracles of ^Isa is mentioned in the Qur'an in Surat al-Ma'idah, Verses 112-114, which tells about one time when Prophet ^Isa and the people who were with him reached to a place where there was not enough food for all the people with him. The students of ^Isa asked him to supplicate Allah for food which would come down on them from the sky. ^Isa made supplication to Allah and the angels brought down the food on a piece of material before the eyes of the people. Hundreds and hundreds of people ate from that food, and there was no sign the food had diminished in quantity. This miracle increased the belief of the believers. The blasphemers however, claimed ^Isa had performed sorcery on their eyes.

After his revelation, Prophet ^Isa lived on earth for about three years. He used to travel from place to place calling people to the proper worship of Allah. He was so detached from the worldly matters that he did not worry that he did not have a house to return to at night. He used to sleep wherever the night would fall on him, whether he was in an open land or in a sheltered place. He wore clothing made out of unwoven wool. He ate from the raw plants of the earth, without desiring to cook them. He did not marry or have children.

The Injil

^Isa received a Heavenly Book, the Injil, which contained the Shari^ah, (rules of the Religion) revealed to him. In it was the prohibition of *associating partners with Allah*. In it was the prohibition to consume the usurious gain (riba), pig meat, blood, and the meat of animals not slaughtered properly. It contained the order to perform the Prayer (with bowing and prostration) twice a day. It had the order to fast (but other than the month of Ramadan), and the order to perform taharah. Prophet ^Isa came with a Shari^ah that contained making permissible some of the things which had been forbidden upon the children of Israel in the Torah. Although what is called "The Bible" today contains some true stories of Prophet ^Isa, it does not contain the true Injil which was revealed to him.

The Ascension of Prophet ^Isa

When Prophet ^Isa was 33 years old, the blasphemers among the offspring of Israel plotted to kill him, but Allah saved him from their harm. Ibn Abi Hatim and an-Nasa'iyy narrated from the route of Ibn ^Abbas that he said:

Prophet ^Isa was in session with twelve of his elite companions in a house. He told them that among them would be who would blaspheme in the future. Then he asked them, "Who among you would want to be made to look like me, be killed in my place, and be my companion in Paradise." The youngest among them stood up and said, "Me." Prophet ^Isa told him to sit, then repeated his same question. Again, the same young man said, "Me." Again, Prophet ^Isa told him to sit, then again asked the same question. After the same young man volunteered for the third time, Prophet ^Isa received the Revelation that this young man would be the one who would be made to look like him and killed instead of him. Prophet ^Isa was raised to the sky from an opening in the ceiling of the house. When the Jews came after Prophet ^Isa, they saw that young man, whom Allah made to look like ^Isa. They took him, thinking he was Prophet ^Isa, and crucified him.

It should be noted here there are two widespread false stories about this matter. In one, it is claimed that one of ^Isa's students was paid a great sum of money to lead those Jews to ^Isa however Allah made him look like ^Isa, so they thought he was ^Isa and they crucified him. In another, it is said that the person killed in place of ^Isa was the leader of the Jews. Both of these stories are false.

After Prophet ^Isa was raised to the sky, his nation lived following his guidance, teaching, and methodology for two hundred (200) years. However, the nation of Prophet ^Isa did not remain steadfast to Islam. Three hundred (300) years after Prophet ^Isa was raised to the sky, those who were following the ones who had perverted the teachings of Prophet ^Isa became very numerous, and those who were truly following the Religion of Islam were few and weak. After some five hundred (500) years, none of the believing Muslims of ^Isa's nation were left. When Prophet Muhammad was revealed, he was the only Muslim worshipping only Allah from among the people of the earth.

Prophet ^Isa's Descent to Earth

Prophet ^Isa, peace be upon him, is still alive--in the second sky--worshipping Allah. He will descend to earth before the Day of Judgment and his descent will be one of the great signs of the nearing of that Day. Prophet Muhammad informed us ^Isa will descend to earth at a place on the eastern side of Damascus, with his hands on the wings of two angels. He will meet a group of Muslims getting ready to perform the Prayer, with the Mahdiyy as their Imam (Islamic high priest). The Mahdiyy will ask Prophet ^Isa to lead them in that prayer, however, ^Isa will ask the Mahdiyy to stand imam for them--as a sign that Prophet ^Isa will rule with the rules revealed to Prophet Muhammad. After this one time, ^Isa will lead the people in prayers because he has a higher status than the Mahdiyy.

After he descends, Prophet ^Isa will rule the earth with the Shari^ah of Prophet Muhammad, the Shari^ah Muslims are ordered to follow until the Judgment Day. He will break the cross, kill the pig, and abolish the jizyah (compulsory payment by the People of "The Book" – the Jews - to the Muslim state), because in the rules of Prophet Muhammad the jizyah is only applicable until the descent of ^Isa. He will kill the Dajjal (the Antichrist), an ugly, evil blasphemer who claims himself as God, and who misleads many people to blaspheme. Prophet ^Isa will perform Hajj and travel to visit the grave of the Prophet to salute him, and to greet him by saying, "As-salamu ^alaykum ya rasul Allah", as narrated by Abu Dawud at-Tayalisiyy and others.

During his time, the people of Ya'juj and Ma'juj will appear and cause great destruction to the earth and devastation to the Muslims. Prophet ^Isa will take the believers to Mount at-Tur to supplicate Allah there to relieve them from these people...

> Analogous to the Jews being taken to the place of safety where the Jews are brought during the Tribulation as told in

Revelation 12:14~17...

¹⁴ The woman was given the two wings of a great eagle, so that she might fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent's reach. ¹⁵ Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent. ¹⁶ But the earth helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth. ¹⁷ Then the dragon was enraged at the woman and went off to make war against the rest of her offspring--those who obey God's commandments and hold to the testimony of Jesus.

> Back to what Islam teaches about Jesus...

Allah will answer their du^a' and destroy all the people of Ya'juj and Ma'juj. After that, Prophet ^Isa will rule the Muslims and there will be a time when peace, comfort, and safety will prevail. Prophet ^Isa will live for forty (40) years on earth after he descends. He will marry and have children. Then, he will die and be buried. ^Adullah Ibn Salam said, "It is written in the original Torah that Prophet ^Isa will be buried next to Prophet Muhammad" (in the chamber of Lady ^A'ishah.)

Conclusion

Prophet ^Isa was a messenger of Allah revealed to convey to the people the religion of Islam and to call them to worship Allah, their Creator. Muslims believe in his prophethood and in his truthfulness in conveying that message. Prophet ^Isa is alive now, living in the second heaven, worshipping Allah. He will return to earth before the Day of Judgment and will rule the Muslims with the Shari^ah of Prophet Muhammad. Peace be upon this respected, honored and beloved Messenger of Allah.

Praise be to Allah, and Allah knows best.

Verse #33 of Surat Maryam states:

[Peace was on me the day I was born. Peace will be on me on the day I will die and on the day I am raised alive again.]

> What do the Hindus think about Jesus?...

many Hindus believe that Jesus was "filled with Christ consciousness" and was a great avatar (The incarnation of a Hindu deity, especially Vishnu, in human or animal form). This is because Hinduism is an assimilative religion, choosing to absorb other religions rather than oppose them. In (some forms of) Hinduism, everyone is an incarnation of God, but don't realize this due to illusion (maya). Liberation (moksha) is attained by realizing one's inherent identity with God. Some humans are especially closer to God than others, who are seen as God-incarnate. Some modern Hindus therefore recognize Jesus as an avatar of Vishnu.

The Hare Krishnas, for example, consider Jesus to have been an avatar, but not equal to Krishna (their version of the "supreme personality of the Godhead").

> Whew! What a trip around the world of deception! This is only a sample of the things most people in the world think about Jesus – imagine of the Bible spoke of others than just the Jews being in defiant unbelief?! There would not be room enough here to hold the volumes that would be written!

> Now, we go back to the source of Truth, in the book of John, chapter 10 and verse 34...

JN 10:34 Jesus answered them, "Is it not written in your Law, 'I have said you are gods' ?

JN 10:35 If he called them 'gods,' to whom the word of God came--and the Scripture cannot be broken--

JN 10:36 what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?

JN 10:37 Do not believe me unless I do what my Father does.

JN 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

JN 10:39 Again they tried to seize him, but he escaped their grasp.

JN 10:40 Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. Here he stayed

JN 10:41 and many people came to him. They said, "Though John never performed a miraculous sign, all that John said about this man was true."

JN 10:42 And in that place many believed in Jesus.

- Lesson for 2/29/04 -

> REVIEW: Last week's discussion about what other's believe about Jesus - and talk about The Passion of the Christ.

> INTRO: Today we will start in John chapter 11. The defining feature of this chapter is the story of the death and physical resurrection of Lazarus. The story of Lazarus is presented only in the Gospel of John.

> READ John 11:1...

JN 11:1 Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha.

JN 11:2 This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.

JN 11:3 So the sisters sent word to Jesus, "Lord, the one you love is sick."

> DISCUSS: Here we see another example of an answer to the age-old question "Is illness (or death) the will of God? Does God allow or cause illness or death as retribution for sin? If so, who's sin, the person's or the parents?"

JN 11:4 When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it."

> POINT: Probably, what is meant here is that purpose of this illness is not death but the glorification of the Son of God. This can be seen in other places in John's Gospel – the Gospel of the four seeking to amplify that Jesus is God.

> POINT: The Glory of God is more significant than the illness, and the illness is in keeping with the concept as stated in Genesis 50:19~20...

> (Recap the end of story of Joseph and his brothers...)

GE 50:19 But Joseph said to them, "Don't be afraid. Am I in the place of God?"

GE 50:20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

> Back to John chapter 11:5...

JN 11:5 Jesus loved Martha and her sister and Lazarus (*as He loves you and me*).

JN 11:6 Yet when he heard that Lazarus was sick, he stayed where he was two more days.

> ASK/DISCUSS: Why did Jesus delay his going to see Lazarus?
...ANSWER: For the Glory of God!

> Note that John makes a point of clearly stating in verse 5 that Jesus loved Mary, Martha and Lazarus. But there are two overriding "loves" that seem to always take precedence in Jesus' life:

1. Bringing Glory to the Father
2. Doing all He needs to do to help mankind believe

> Continuing in verse 7...

JN 11:7 Then he said to his disciples, "Let us go back to Judea."

JN 11:8 "But Rabbi," they said, "a short while ago the Jews tried to stone you, and yet you are going back there?"

> COMMENT: No doubt the disciples were very concerned about going to Judea because of all the attempts to stone and kill Jesus when He was teaching and in dialog with the Jews at the Temple.

JN 11:9 Jesus answered, "Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light.

JN 11:10 It is when he walks by night that he stumbles, for he has no light."

>ASK/DISCUSS: What did Jesus mean by this answer to the disciples fears about going back to Judea?

> It point to the fact that no matter what happens in a day's time, there are always the hours available and they are there to be used.

> It also eludes to two other things:

1. Jesus' time *still* has not come and nothing can move that timetable – even the anger of those who seek to kill him.
2. Those who seek to stop Him are those who “stumble for they have no light”. – At every turn, their attempts to thwart God's plan for Jesus are being frustrated.

>The point is that Jesus is not concerned about going anywhere at any time out of fear because He knows that nothing can happen to Him that is outside of God's will.

>ASK/DISCUSS: What about us, and our fears? Do we fear as we go about this life unnecessarily?

> ASK/DISCUSS: How does this show our understanding of God's providence?

> ASK/DISCUSS: Do we believe that God's providence in our lives is equal to that in Jesus' life?

JN 11:11 After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up."

JN 11:12 His disciples replied, "Lord, if he sleeps, he will get better."

JN 11:13 Jesus had been speaking of his death, but his disciples thought he meant natural sleep.

JN 11:14 So then he told them plainly, "Lazarus is dead,

JN 11:15 and for your sake I am glad I was not there, so that you may believe. But let us go to him."

JN 11:16 Then Thomas (called Didymus) said to the rest of the disciples, "Let us also go, that we may die with him."

> ASK: Is this response by Thomas one of bravery-or despair?

> POINT: Now we start getting into the “meat” of this story as we enter into the personal dialog between Jesus and as they meet on the outskirts of Bethany.

> POINT: This seems to be the part that draws the most attention to the spiritual truths being exemplified in this chapter.

JN 11:17 On his arrival, Jesus found that Lazarus had already been in the tomb for four days.

JN 11:18 Bethany was less than two miles from Jerusalem,

JN 11:19 and many Jews had come to Martha and Mary to comfort them in the loss of their brother.

JN 11:20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

> POINT: Notice the contrast between Martha’s immediate action to run out to meet Jesus, in contrast to Mary’s more reserved and action of staying and waiting for him to come.

> ASK: Which of these would you have done? Why?

JN 11:21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died.

JN 11:22 But I know that even now God will give you whatever you ask."

JN 11:23 Jesus said to her, "Your brother will rise again."

JN 11:24 Martha answered, "I know he will rise again in the resurrection at the last day."

>POINT: The Jews in that day could not appreciate what resurrection really was – indeed what the true power of resurrection really is – until *after* Jesus was resurrected.

> POINT: Even the disciples were changed from cowards to “heros of faith” after they got a better understanding of resurrection power!

JN 11:25 Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies;

JN 11:26 and whoever lives and believes in me will never die. Do you believe this?"

JN 11:27 "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

> COMMENT: Now John moves on to the part where Jesus has dialog with Mary...

JN 11:28 And after she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you."

JN 11:29 When Mary heard this, she got up quickly and went to him.

JN 11:30 Now Jesus had not yet entered the village, but was still at the place where Martha had met him.

JN 11:31 When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

JN 11:32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

JN 11:33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

JN 11:34 "Where have you laid him?" he asked. "Come and see, Lord," they replied.

JN 11:35 Jesus wept.

> POINT: Verses 33~35 drive home the truth that Jesus was very human. It is narratives like these that are peppered through the Gospels that helps us know...

> READ Hebrews 4:14~16...

HEB 4:14 Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

HEB 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

HEB 4:16 Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

> Back to verse 36...

JN 11:36 Then the Jews said, "See how he loved him!"

JN 11:37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

JN 11:38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

JN 11:39 "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

JN 11:40 Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

JN 11:41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.

JN 11:42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

JN 11:43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!"

JN 11:44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."

JN 11:45 Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him.

> POINT: It may be noted that the account of the actual miracle is brief and to-the-point. Again, stressing the true intent of all of this.

> COMMENT: Now, the rest of the chapter discusses the results of this resurrection miracle...

JN 11:46 But some of them went to the Pharisees and told them what Jesus had done.

JN 11:47 Then the chief priests and the Pharisees called a meeting of the Sanhedrin. "What are we accomplishing?" they asked. "Here is this man performing many miraculous signs.

JN 11:48 If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our nation."

JN 11:49 Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all!

JN 11:50 You do not realize that it is better for you that one man die for the people than that the whole nation perish."

JN 11:51 He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation,

JN 11:52 and not only for that nation but also for the scattered children of God, to bring them together and make them one.

JN 11:53 So from that day on they plotted to take his life.

JN 11:54 Therefore Jesus no longer moved about publicly among the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed with his disciples.

JN 11:55 When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover.

JN 11:56 They kept looking for Jesus, and as they stood in the temple area they asked one another, "What do you think? Isn't he coming to the Feast at all?"

JN 11:57 But the chief priests and Pharisees had given orders that if anyone found out where Jesus was, he should report it so that they might arrest him.

> Next week we will move on to chapter 12 where John moves us to the time of the close of Jesus' public ministry in Jerusalem.

- Lesson for 3/7/04 -

> The end of chapter 11 sets the stage for the development of the organized plot to kill Jesus, thus setting the stage for the close of Jesus' public ministry...

> Read John 11:46~54...

JN 11:46 But some of them went to the Pharisees and told them what Jesus had done.

JN 11:47 Then the chief priests and the Pharisees called a meeting of the Sanhedrin. "What are we accomplishing?" they asked. "Here is this man performing many miraculous signs.

JN 11:48 If we let him go on like this, *everyone will believe in him*, and then the Romans will come and take away both our place and our nation."

JN 11:49 Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all!

JN 11:50 You do not realize that it is better for you that one man die for the people than that the whole nation perish."

JN 11:51 He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation,

JN 11:52 and not only for that nation but also for the scattered children of God, to bring them together and make them one.

JN 11:53 So, from that day on they plotted to take his life.

JN 11:54 Therefore Jesus no longer moved about publicly among the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed with his disciples.

> John chapter 12 begins at a point where those in Jerusalem who wanted Jesus out of the way plotted His death, those who loved Him in Bethany had a dinner for Him.

JN 12:1 Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead.

> ASK/DISCUSS: Here, John makes a point of mentioning the Passover and this event's relationship to it. What could be a reason for John to make this clear?

> POINT:

1. Many times John equates Jesus' miracles and people believing in Him through the miracles at the Passover as the Jews gathered to observe the command to go to the Temple.
2. It was a time of ceremonial 'purification'
3. Both the Temple building and Jesus are considered God's dwelling place with men – the focal point of the Passover is God dwelling with man and *in man* at the completion of Jesus' sacrifice and resurrection...
4. At what time of year? The PASSOVER!! –

> ...The time of Israel's deliverance with all the implications of becoming a nation with its own land and becoming a blessing to all people as predicted in Genesis 18:18~19...

¹⁸ Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. ¹⁹ For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him."

> Let's revisit John chapter 2:13~17...
(This event is right on the heels of Jesus' first miracle at Cana)

JN 2:13 When it was almost time for the Jewish Passover, Jesus went up to Jerusalem.

JN 2:14 In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money.

JN 2:15 So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

JN 2:16 To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!"

JN 2:17 His disciples remembered that it is written: "Zeal for your house will consume me."

> The actual verse can be found in Psalms 69:9 and is this...

PS 69:9 for zeal for your house consumes me, and *the insults* of those *who insult you* fall on *me*.

> Back to chapter 2, verse 18...

JN 2:18 Then the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this?"

JN 2:19 Jesus answered them, "Destroy this temple, and I will raise it again in three days."

JN 2:20 The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?"

JN 2:21 But the temple he had spoken of was his body.

JN 2:22 *After* he was raised from the dead, his disciples recalled what he had said. *Then* they believed the Scripture and the words that Jesus had spoken.

JN 2:23 Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.

> Back to chapter 12, verse 2...

JN 12:2 Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him.

JN 12:3 Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

JN 12:4 But one of his disciples, Judas Iscariot, who was later to betray him, objected,

JN 12:5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages. "

JN 12:6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

JN 12:7 "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial.

JN 12:8 You will always have the poor among you, but you will not always have me."

> **DISCUSS:** The accounts of Jesus' anointing are different among the Gospels. Let's see the differences and try to harmonize them.

> In Matthew 26:6~13 the story is presented as...

MT 26:6 While Jesus was in Bethany in the home of a man known as Simon the Leper, ⁷ a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table.

MT 26:8 When the disciples saw this, they were indignant. "Why this waste?" they asked. ⁹ "This perfume could have been sold at a high price and the money given to the poor."

MT 26:10 Aware of this, Jesus said to them, "Why are you bothering this woman? She has done a beautiful thing to me. ¹¹ The poor you will always have with you, but you will not always have me. ¹² When she poured this perfume on my body, she did it to prepare me for burial. ¹³ I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her."

> In Mark 14:3~9 the story is presented as...

MK 14:3 While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

MK 14:4 Some of those present were saying indignantly to one another, "Why this waste of perfume? ⁵ It could have been sold for more than a year's wages and the money given to the poor." And they rebuked her harshly.

MK 14:6 "Leave her alone," said Jesus. "Why are you bothering her? She has done a beautiful thing to me. ⁷ The poor you will always have with you, and you can help them any time you want. But you will not always have me. ⁸ She did what she could. She poured perfume on my body beforehand to prepare for my burial. ⁹ I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her."

> In Luke 7:36~50 the story is presented as...

LK 7:36 Now one of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisee's house and reclined at the table. ³⁷ When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, ³⁸ and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

LK 7:39 When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is--that she is a sinner."

LK 7:40 Jesus answered him, "Simon, I have something to tell you."
"Tell me, teacher," he said.

LK 7:41 "Two men owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. ⁴² Neither of them had the money to pay him back, so he canceled the debts of both. Now which of them will love him more?"

LK 7:43 Simon replied, "I suppose the one who had the bigger debt canceled."
"You have judged correctly," Jesus said.

LK 7:44 Then he turned toward the woman and said to Simon, "Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. ⁴⁵ You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁶ You did not put oil on my head, but she has poured perfume on my feet. ⁴⁷ Therefore, I tell you, her many sins have been forgiven--for she loved much. But he who has been forgiven little loves little."

LK 7:48 Then Jesus said to her, "Your sins are forgiven."

LK 7:49 The other guests began to say among themselves, "Who is this who even forgives sins?"

LK 7:50 Jesus said to the woman, "Your faith has saved you; go in peace."

LK 8:1 **After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God.** The Twelve were with him,² and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out;³ Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

Let's look at the differences in the accounts:

Matthew's account:

House: Simon the Leper

Woman: Nameless

Jesus: Poured on His head

Complainer: The disciples

Mark's account:

House: Simon the Leper

Woman: Nameless

Jesus: Poured on His head

Complainer: Some of those present

Luke's account:

House: One of the Pharisees (Jesus calls him Simon –Simon was an extremely common name at that time)

Woman: Nameless, who lived a sinful life in that town

Jesus: Poured on His feet (along with her tears) wiped tears *then* perfumed them

Complainer: Simon, not about perfume value, but that the woman is a sinner and that Jesus would not let her touch Him if He knew this. How could He be a Prophet?

John's account:

House: Only location in town of Bethany is given

Woman: Mary (Lazarus' sister?)

Jesus: His feet. Wiped with her hair.

Complainer: Judas Iscariot, a thief and the betrayer of Jesus

> 1. The accounts of Matthew and Mark very closely agree (difference can be attributed to personal writing style)

- Anointing of the head was a sign of honor
- Conversely, anointing of the feet was a sign of submission and devotion to the one being anointed

> READ: Let's look at the account of Jesus as He washed the disciples feet in John, chapter 13:6~16...

JN 13:6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

JN 13:7 Jesus replied, "You do not realize now what I am doing, but later you will understand."

JN 13:8 "No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

JN 13:9 "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

JN 13:10 Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." ¹¹ For he knew who was going to betray him, and that was why he said not every one was clean.

JN 13:12 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. ¹³ "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. ¹⁴ Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. ¹⁵ I have set you an example that you should do as I have done for you. ¹⁶ I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him.

> 2. Luke it seems details a different anointing because:

- The setting (house owner) and time is different (^{LK 8:1} *After* this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God.)
- Jesus was probably invited for a meal, as it was not uncommon to have a small banquet somewhere after a synagogue Service.
- The type and value of the perfume used here is not the basis of the objection.
- The woman was a sinful woman who was deeply penitent...
- ...Which was the focal point of Jesus' parable about the forgiven debtors.

> 3. John aligns his account with:

- Six days before the Passover (meaning that Luke 8:1 would not apply because this was the near the *end* of Jesus' public ministry).
- Connection with the raising of Lazarus and the attention (both good and bad) that this brought to Jesus.
- The follow-on is very different from Luke's stating Jesus went about in His ministry from town-to-town after this event...
- Here, in John chapter 12:9~12 we see a different course as Jesus left this dinner encounter...

^{JN 12:9} Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead.

^{JN 12:10} So the chief priests made plans to kill Lazarus as well,

JN 12:11 for on account of him many of the Jews were going over to Jesus and putting their faith in him.

JN 12:12 The next day the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem.

> And, don't forget what John said just prior to the anointing event in Chapter 11:54...

JN 11:54 Therefore Jesus *no longer moved about publicly* among the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed with his disciples.

> ASK/DISCUSS: So, what's your opinion? Are these accounts of the same or different anointing scenarios?

> Next week we'll move into the account of Jesus' triumphant entry into Jerusalem.

- Lesson for 3/28/04 -

> Last week Matt covered the A key portion of John chapter 12, Jesus' triumphal entry into Jerusalem.

> I don't want to re-hash what Matt already covered very well, but I found some interesting things that I really wanted to share with you...

> To review, John says about this event:

> READ John 12:14~16...

JN 12:13 They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!"

JN 12:14 Jesus found a young donkey and sat upon it, as it is written,

JN 12:15 "Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt."

JN 12:16 At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about Him and that they had done these things to him.

> This event is the fulfillment of the prophecy given to Zechariah and found in Zechariah 9:9 (written about 520 BC)

> The actual reference is to Zechariah 9:9, but I would like to extend the meaning by setting the context of the prophecy as it was presented

> READ Zechariah 9:8~13...

ZEC 9:8 But I will defend my house against marauding forces. Never again will an oppressor overrun my people, for now I am keeping watch.

ZEC 9:9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, *your* king (only from the line of David) comes to you, righteous (aka “triumphant) and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

ZEC 9:10 I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He (the King) will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.

ZEC 9:11 As for you, because of the blood of my covenant with you, I will free your prisoners from the waterless pit.

ZEC 9:12 Return to your fortress, O prisoners of hope; even now I announce that I will restore twice as much to you.

ZEC 9:13 I will bend Judah *as I bend my bow* and *fill it with Ephraim*. I will rouse your sons, O Zion, against your sons, O Greece, and make you like a warrior's sword.

> Here, Zechariah, about 520 years BC presents to Israel her King and Messiah!

> POINT: He not only foretold this event, but he set the very unique circumstances under which He would present Himself to them as Zion’s King - humbly riding in on a donkey.

> One last point about Jesus’ “Messianic” entry into Jerusalem...

> At the end of the book of Genesis, in chapter 49, Jacob, who is now Israel is about to die...

> He is in Egypt with Joseph and all of his sons and sets up a wonderful blessing and prophecy about each son's line...

> Let's take a look...

> READ Genesis 49:1~2 and 49:28 (this sets up the context of the chapter)

GE 49:1 Then Jacob called for his sons and said: "Gather around so I can tell you what will happen to you in days to come.

GE 49:2 "Assemble and listen, sons of Jacob; listen to your father Israel...

GE 49:28 ...All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them, giving each the blessing appropriate to him.

> POINT: let's get to the most interesting blessing and prophecy of the line that Jesus came through – Judah...

> READ Genesis 49:8~11...

GE 49:8 "Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you.

GE 49:9 You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness--who dares to rouse him?

GE 49:10 The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is His.

GE 49:11 He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes.

> Back in John 12:13, we are told that they "...they took palm branches and went out to meet him, shouting, "Hosanna! " "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!"

> DISCUSS: The Passover pilgrimage was approaching its height and many of the throngs of people came to honor Jesus.

> POINT: It was a custom to carry palm leaves as an act of honor to a victorious person.

> POINT: Also, they shouted "Hosanna! " "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!"

POINT: It was also a custom to sing certain of the Psalms as pilgrims approached Jerusalem during the festival days appointed...

> READ Psalm 118:25~29...

PS 118:25 O LORD, save us; O LORD, grant us success.

PS 118:26 Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you.

PS 118:27 The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar.

PS 118:28 You are my God, and I will give you thanks; you are my God, and I will exalt you.

PS 118:29 Give thanks to the LORD, for he is good; his love endures forever.

> POINT: The above, especially verse 26 were some of those sung during the annual pilgrimages up to Jerusalem!

> Now, we'll pick-up at John 12:20...

> READ John 12:20~

JN 12:20 Now there were some Greeks among those who went up to worship at the Feast.

JN 12:21 They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus."

JN 12:22 Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

JN 12:23 Jesus replied, "The hour has come for the Son of Man to be glorified.

JN 12:24 I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. (*Expound this analogy*)

JN 12:25 The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.

JN 12:26 Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

JN 12:27 "Now my heart is troubled, and what shall I say? `Father, save me from this hour'? No, it was for this very reason I came to this hour.

JN 12:28 Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again."

> POINT: Jesus knows that the time is so very near for His tribulation –and His heading to glorification through it.

> This particular approaching hour was the fulcrum of all history and the final decapitation of Satan's head.

> EVERYTHING is in the balance – and Jesus knows that all the forces of the humanness within Him and Satan and his legions of angels and earthly accomplices will come to bear *heavily* on Him to not go through the gauntlet to the cross (any other death would be fine with Satan)

JN 12:29 The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

JN 12:30 Jesus said, "This voice was for your benefit, not mine.

> Jesus *knows* that in everything, God will have nothing but Glory be brought to His name – and He WILL do it- What an assurance!

> ASK/DISCUS: Why do you think some of the crowd heard thunder and some thought they heard an angel speaking to Jesus?

> ASK/DISCUSS: What do you think *you* would have heard if you were there? Thunder? An Angel – or the voice of God?!

> ASK/DISCUSS: How about you and me? Are we as sure of God?

JN 12:31 Now is the time for judgment on this world; now the prince of this world will be driven out, (*my words: all through the cross*).

JN 12:32 But I, when I am lifted up from the earth, will draw all men to myself."

JN 12:33 *He said this to show the kind of death he was going to die.*

> In what sense should this “drawing” to Jesus on the cross be taken?

> The word in the Greek is *helios* which is the same word used in John 6:44 Where Jesus says...

> ⁴⁴ "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day."

> But, one might say that the "drawing" here is to crucifixion along *with* Jesus.

> In Mark 8:34 Jesus says...

MK 8:34 Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me.

Or...

> ASK: But, for *what* is Jesus being brought to the cross?

> How about *judgement!* Jesus, was sent to the cross to be judged for our sins – so the we wouldn't have to be nailed there ourselves (2 Corinthians 5:21)

>DISCUSS: We could also look at it this way...

> READ Numbers 21:4~7...

> The Israelites were grumbling again against God and Moses...

NU 21:4 They traveled from Mount Hor along the route to the Red Sea, to go around Edom. But the people grew impatient on the way; ⁵ they spoke against God and against Moses, and said, "Why have you brought us up out of Egypt to die in the desert? There is no bread! There is no water! And we detest this miserable food!"

NU 21:6 Then the LORD sent venomous snakes among them; they bit the people and many Israelites died. ⁷ The people came to Moses and said, "We

sinned when we spoke against the LORD and against you. Pray that the LORD will take the snakes away from us." So Moses prayed for the people.

NU 21:6 Then the LORD sent venomous snakes among them; they bit the people and many Israelites died. ⁷ The people came to Moses and said, "We sinned when we spoke against the LORD and against you. Pray that the LORD will take the snakes away from us." So Moses prayed for the people.

NU 21:8 The LORD said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." ⁹ So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.

> Is Jesus “drawing” people to Him to be healed?

> The answer? *You be the judge*, but I think it’s all three.

REVIEW FROM LAST WEEK...

JN 12:34 The crowd spoke up, "We have heard from the Law that the Christ will remain forever, so how can you say, 'The Son of Man must be lifted up'? Who is this 'Son of Man'?"

> POINT: The crowd understood the “physical” Scriptures, but they did not understand the “spiritual” Scriptures...

> They understood the “physical” Jesus (they called Him Rabbi – as many do today) – but they did not understand the “spiritual” Jesus either.

*****Pick up here for Sunday, 4/4/04*****

**** ANNOUNCE THAT THIS CLASS WILL BE AVAILABLE EASTER SUNDAY ****

JN 12:35 Then Jesus told them, "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going.

JN 12:36 Put your trust in the light while you have it, so that you may become sons of light." When he had finished speaking, Jesus left and hid himself from them.

> POINT: The light was not in so much in Jesus' physical presence . Isaiah specifically notes this...

(quote Isaiah 53:2):

“He had no beauty or majesty to attract us to him,
nothing in his appearance that we should desire him.”

... it was in His *teaching (light=truth)*

JN 12:37 Even *after* Jesus had done all these miraculous signs in their presence, they still would not believe in him (stated as a deliberate act of the will).

JN 12:38 This was to fulfill the word of Isaiah the prophet: "Lord, who has believed our message and to whom has the arm of the Lord been revealed?"

> READ Isaiah 53:1~9 (This book is removed from many a Jew's Bible)...

ISA 53:1 Who has believed our message and to whom has the arm of the LORD been *revealed*?

ISA 53:2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

ISA 53:3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

ISA 53:4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

ISA 53:5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

ISA 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

ISA 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

ISA 53:8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.

ISA 53:9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

> In John 12:37 we were just told that they *would* not believe and this is to fulfill one prophecy of Isaiah that we just read.

Now, we find in John 12:39 that...

JN 12:39 For this reason they could not believe, because, as Isaiah says elsewhere:

JN 12:40 "He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn--and I would heal them."

> READ Isaiah 6:9~10...

ISA 6:9 He said, "Go and tell this people: " `Be ever hearing, but never understanding; be ever seeing, but never perceiving.'

ISA 6:10 Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed."

> ASK/DISCUSS: Could this be cited as yet another contradiction?

> A hint is found in John 12:41...

JN 12:41 Isaiah said this because he *saw* Jesus' glory and spoke about him.

> POINT #1:

> For those whom the Holy Spirit is *not* effecting spiritual discernment, comeliness and stature signify kingship, power and "glory".

> Beauty and stature are many times prerequisite to being someone important – especially someone who call Himself the Son of the one true God *and* the King of the Jews!.

> Jesus did not have these outstanding physical attributes – and a point of this is made in Scripture.

> POINT# 2:

> God will take those who do not desire to know the truth and blind them from even discovering it.

> Just as God will take those who refuse to obey Him and confess His ways and let them be steeped in the point of view they are dying to keep.

> Let's look at Job 8:3~6...

JOB 8:3 Does God pervert justice? Does the Almighty pervert what is right?

JOB 8:4 When your children sinned against him, he gave them over to the penalty of their sin.

JOB 8:5 But if you will look to God and plead with the Almighty,

JOB 8:6 if you are pure and upright, even now he will rouse himself on your behalf and restore you to your rightful place.

> And let's look at Romans 1:20~32...

RO 1:20 For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

RO 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

RO 1:22 Although they claimed to be wise, they became fools

RO 1:23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

RO 1:24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another.

RO 1:25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator--who is forever praised. Amen.

> POINT: They “exchanged” the glory of *their* Messiah for the lie that He was only human and nothing more.

> Jumping to verse 28...

RO 1:28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.

RO 1:29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips,

RO 1:30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents;

RO 1:31 they are senseless, faithless, heartless, ruthless.

RO 1:32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them (and, conversely, disapprove of those who do not).

> Continuing in John 12:42...

JN 12:42 Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue;

*****Pick up here for Sunday, 4/11/04*****

REVIEW from last week...

> It all boils down to this...

> In John 12:43 we see...

JN 12:43 **for they loved praise from men (worldly point of view) more than praise from God.**

> And in John 12:42 we see the antithesis...

JN 12:41 **Isaiah said this because he saw Jesus' glory and spoke about him (Godly point of view).**

> Now Jesus lays it on the line plainly...

JN 12:44 Then Jesus cried out, "When a man believes in me, he does not believe in me only, but in the one who sent me.

JN 12:45 When he looks at me, he sees the one who sent me.

JN 12:46 I have come into the world *as a light*, so that no one who believes in me should stay in darkness.

JN 12:47 "As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it.

> POINT: Jesus came into the world for the *salvation* of the world. Judgment (at that, and this time) is by the Words of Jesus.

> Full, "iron rod" judgment is reserved for later.

> That time is to be the FULL measure after the Word is taken out of the world as it heads for the Tribulation.

> Even at that yet future time, *Who* will pour out the judgments?

> Someone might say, and we just read, that Jesus said He didn't come to judge the world... Let's see what Scriptures says...

> READ: Revelation 5:1~7...

REV 5:1 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals.

REV 5:2 And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals and open the scroll?"

REV 5:3 But no one in heaven or on earth or under the earth could open the scroll or even look inside it.

REV 5:4 I wept and wept because *no one was found who was worthy* to open the scroll or look inside.

REV 5:5 Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll *and* its seven seals."

REV 5:6 Then I saw a Lamb, looking as if it had been slain, standing in the *center* of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

REV 5:7 He came and took the scroll from the right hand of him who sat on the throne.

> Back to John 12:48...

JN 12:48 There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.

JN 12:49 For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it.

JN 12:50 I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."

> Next week we'll start chapter 13 where we'll talk about, among other things, the washing of the disciples feet.

> The book of John chapters 13 through 17 cover Jesus' now communing with the disciples before the time he will be taken away from them and go to His trail and death.

JN 13:1 It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

> Jesus is deeply conscience of how close the time of fulfillment of the prophecies about Him are at hand.

> He is about to show the full extent of His love – the eternal spiritual significance and divine origin and destiny of His work – which will shortly be accomplished...

> Continuing in verse 2...

JN 13:2 The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. ³ Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; ⁴ so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. ⁵ After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

JN 13:6 He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

JN 13:7 Jesus replied, "You do not realize now what I am doing, but later you will understand (after the resurrection)."

POINT: Many of Jesus' deeds must have been enigmatic until after His death, resurrection - and the sending of the Holy Spirit to dwell strongly *in* men.

JN 13:8 "No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

JN 13:9 "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

> **DISCUSS:** Washing of feet was the act of a servant – it was considered humiliating for someone of any higher social order to do this for someone else.

^{JN 13:10} Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." ¹¹ For he knew who was going to betray him, and that was why he said not every one was clean.

> POINT: John notes this about Judas here because what Jesus said about betrayal was certainly not understood at the actual time of the event John is now chronicling.

> Jesus knew the impetuous Peter and dealt with him as was necessary – and later used *all* of Peter's qualities...

> DISCUSS: How Jesus know us through and through and uses all of *our* qualities he knows (and loves) so very much – *if we let Him!*

> Continuing in verse 12...

^{JN 13:12} When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them.

> Jesus is appealing to His relationship to them as Teacher and Lord...

¹³ "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am.

¹⁴ Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

¹⁵ I have set you an example that you should do as I have done for you.

¹⁶ I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him.

¹⁷ Now that you know these things, you will be blessed if you do them.

> Note that a servant in those days was actually more appropriately termed a slave as he had absolutely no rights at all in his master's house.

> Also, in verse 16, the words "the one who sent him" (or "he who is sent") is *apostolos* which signifies a position of great challenge is what the "apostles" are headed for.

> REVIEW: What is the difference between a ‘disciple’ and an ‘apostle’?

-Disciple: One who *accepts and assists* in spreading the doctrines of Another; A convinced adherent of a school or individual.

-Apostle: One *sent on a mission*

> Let’s look at Matt.3:13...

MK 3:13 Jesus went up on a mountainside and called to him those he wanted, and they came to him. ¹⁴ He appointed twelve--designating them apostles--that they might be with him and that he might send them out to preach ¹⁵ and to have authority to drive out demons.

> So, we see that Jesus is appealing to His relationship to them as Teacher and Lord...

And then, within the context of the foot-washing, tells them to follow His example.

>ASK/DISCUSS: What are your thought about this? What ‘example’ is to be followed and shown by the disciples *and us today*?

JN 13:18 "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'

> Please turn to Psalms 41:5~11 (a Psalm of David)...

> Let’s see where this prophesy and read it so that we can wrap our arms around the “context” of this discourse...

PS 41:5 My enemies say of me in malice,
"When will he die and his name perish?"

PS 41:6 Whenever one comes to see me,
he speaks falsely, while his heart gathers slander;
then he goes out and spreads it abroad.

PS 41:7 All my enemies whisper together against me;
they imagine the worst for me, saying,

PS 41:8 "A vile disease has beset him;
he will never get up from the place where he lies."

PS 41:9 Even my close friend, whom I trusted,
he who shared my bread,
has lifted up his heel against me.

PS 41:10 But you, O LORD, have mercy on me;
raise me up, that I may repay them.

PS 41:11 I know that you are pleased with me,
for my enemy does not triumph over me.

> Back to verse 19...

JN 13:19 "I am telling you now before it happens, so that when it does happen you will believe that I am He. ²⁰ I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

JN 13:21 After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me."

JN 13:22 His disciples stared at one another, at a loss to know which of them he meant. ²³ One of them, the disciple whom Jesus loved, was reclining next to him. ²⁴ Simon Peter motioned to this disciple and said, "Ask him which one he means."

> This was causing great stress among the disciples.

> The other Gospels describe more vividly the reaction of the disciples to what Jesus told them about something as serious as betrayal...

> READ:

Matt. 26:22...

MT 26:22 They were very sad and began to say to him one after the other, "Surely not I, Lord?"

Mark 14:19...

MK 14:19 They were saddened, and one by one they said to him, "Surely not I?"

Luke 22:23...

LK 22:23 They began to question among themselves which of them it might be who would do this.

> Continuing in verse 25...

JN 13:25 Leaning back against Jesus, he asked him, "Lord, who is it?"

JN 13:26 Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. ²⁷ As soon as Judas took the bread, Satan entered into him.

"What you are about to do, do quickly," Jesus told him, ²⁸ but no one at the meal understood why Jesus said this to him. ²⁹ Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. ³⁰ As soon as Judas had taken the bread, he went out. And it was night.

> ASK/DISCUSS: Why does John make a point of the fact that it was night?

JN 13:31 When he was gone, Jesus said, "Now is the Son of Man glorified and God is glorified in him. ³² If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.

> Judas' act is but a step toward in the process of glorification – of Jesus and the Father's name.

JN 13:33 "My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

> Interesting to note is that the term "little children" was a way of Jesus switching back His role of Rabbi to these men - His pupils.

> Because He must "teach" them that glorification would involve separation, but that the love of God would overcome all difficulties and would show men everywhere who the true disciples of Jesus

> ASK/DISCUSS: What does this mean to you?

JN 13:34 "A new command I give you: Love one another. As I have loved you, so you must love one another.³⁵ By this all men will know that you are my disciples, if you love one another."

JN 13:36 Simon Peter asked him, "Lord, where are you going?"
Jesus replied, "Where I am going, you cannot follow now, but you will follow later."

JN 13:37 Peter asked, "Lord, why can't I follow you now? I will lay down my life for you."

JN 13:38 Then Jesus answered, "Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!"

*****Pick up here for Sunday, 4/25/04*****

>>>> BRING HOLY DAYS LISTING <<<<

> Today we will start Chapter 14.

> But first I want to start attempting to “round out” our view of the Book of John in general.

> It is great to delve into the text of the book, but I think it might be worthwhile to start adding to our fund of knowledge some “peripheral” facts.

> First, let's review John's stated purpose for his book in John 20:31:

³¹ But these are written that you may *believe* that Jesus is the Christ, the Son of God, and that *by believing* you may have life in his *name*.

> DISCUSS: In examination of John's writings, you might call the Book of John “First Revelation” and the Book of Revelation itself, “Second Revelation”

> Revelation that Jesus is the Messiah and not mere man – the crux of the message of *both* Books.

> A comparison of John and Revelation shows that the Book of John deals with the Spring Festivals and Revelation deals with the autumn festivals.

> DISCUSS: Holy Days on whiteboard

> Read Revelation 1:12~13:

REV 1:12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands,¹³ and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest.

> Now, let's go to John, chapter 1:1~9...

JN 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.² He was with God in the beginning.

JN 1:3 Through him all things were made; without him nothing was made that has been made.⁴ In him was life, and that life was the *light* of men.⁵ The *light* shines in the darkness, but the darkness has not understood it.

JN 1:6 There came a man who was sent from God; his name was John.⁷ He came as a witness to testify concerning that *light*, so that through him all men might believe.⁸ He himself was not the *light*; he came only as a witness to the *light*.⁹ The true *light* that gives *light* to every man was coming into the world.

> Note that there are seven lampstands talked about in Revelation chapter 1 and seven occurrences of 'light' in John chapter 1.

> In Revelation chapter 1, we see further that (Rev.1:19~20) Jesus explains...

REV 1:19 "Write, therefore, what you have seen, what is now and what will take place later.
20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

> (DO: Put up drawing of a Jewish Menorah)



> DISCUSS: Concepts of the Menorah...

What was the Menorah?

The menorah was a lamp stand with its lamps consisting of seven branches each terminating in an oil lamp, six of which foliated from a central trunk. The design was specified by God. The fourth lamp in the sequence crowned the central stem. The three lamps on each side actually were turned to face the center lamp, or the fourth lamp or "*Shamash*." As viewed from the front, the Shamash pointed toward the observer. From the fourth light the other six were always lit and for this reason the fourth lamp was also called the "servant lamp."

The Lord God told the Hebrews to make the Menorah out of one solid ingot of pure gold to emphasize that He was a single and supreme deity. From one ingot it was hammered into its final form by experts. The Menorah, although sometimes called the "candlestick" in translations, never burned candles, but only the purist consecrated virgin olive oil in its seven pure gold oil lamps. It took "six eggs worth" or the volume held by six hen's egg, of olive oil each day in each lamp. The Menorah was to be the only light in the ancient tabernacle sanctuary (prior to Solomon), and after Solomon, in the temple sanctuary. It stood on the west wall opposite the Table of Showbreads. The Menorah branches were embellished by almonds, olive and apple leaves and blossoms, all hammered out of the same solid gold from the same single ingot.

Let's look at the Menorah's components and define them:

1. The number of lights is *seven* – the number of completion.
2. Six "branches" – each terminating in a lamp (church)
 - 2a. "Branches "grafted" into the main trunk (discuss)
3. Three lamps on either side of center lamp are turned to face the center lamp.
4. Center lamp called *Shamash* or "servant lamp" and always used to light the six other lamps.

4a. Center lamp faced toward observer at front.

5. Olive Oil as fuel many meanings (discuss each)

6. Wicks for the Menorah were made from swaddling of the old priestly vestments from temple service each year.

> The center Lamp is the servant – What is Jesus (we saw this in John chapter 13 t the footwashing)?

> Also, the center lamp is the main lamp that lights and “commands” the others as “king” as well as servant.

> Let’s look at other similarities between John’s books of John and Revelation:

> Read John chapter 19:11 (the crown of the sin bearer)

JN 19:1 Then Pilate took Jesus and had him flogged. ² The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe ³ and went up to him again and again, saying, "Hail, king of the Jews!" And they struck him in the face.

> Read Revelation chapter 19:12~13 (the crown of the rightful King)...

REV 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. ¹² His eyes are like blazing fire, and on his head are many crowns.

> Here’s another parallel or similitude...

> Read John chapter 1:1~3...

JN 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning.

JN 1:3 Through him all things were made; without him nothing was made that has been made.

> Read Revelation 1:8...

REV 1:8 "I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."

> ASK/DISCUSS: What are the similarities here?

> The book of John says Jesus is the Word (*logos*) (with all of of the possible meanings) and in Revelation, John says that Jesus is not only the "Word", but the first letter and last of the Hebrew alphabet – and every letter in between!

>)DISCUSS: The meaning of "letters" in the Hebrew alphabet.

> Note that the theme (and even the chapters!) of the crown is the same, the only difference is the crown Jesus was to wear at His first coming and the crown he'll wear at His second coming!

> These chapter relationships between John and Revelation are consistent.

> the general outline of both books is the same – it's as if John gives account for two very similar events that differ mainly in time and magnitude.

Now, Let's move forward to John chapter 14...

JN 14:1 "Do not let your hearts be troubled. Trust in God; trust also in me. ² In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. ³ And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. ⁴ You know the way to the place where I am going."

JN 14:5 Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?"

JN 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. ⁷ If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

JN 14:8 Philip said, "Lord, show us the Father and that will be enough for us."

> "I am the way and the truth and the life. No one comes to the Father except through me. ⁷ If you really knew me, you would know my Father as well. From now on, you do know him and have seen him." ... Was *still* a difficult concept for Philip to grasp...

****** STOPPED HERE ON 4/25/04 ******

JN 14:9 Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? ¹⁰ Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. ¹¹ Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. ¹² I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. ¹³ And I will do whatever you ask in my name, so that the Son may bring glory to the Father. ¹⁴ You may ask me for anything in my name, and I will do it."

> ASK/DISCUSS: How about us? Can we grasp the real concept of Jesus? His Father? Or do any of us just say, as Philip said "Lord, show us the Father and that will be enough for us."

JN 14:15 "If you love me, you will obey what I command. ¹⁶ And I will ask the Father, and he will give you another Counselor to be with you forever—¹⁷ the Spirit of truth.

> DISCUSS: A point to be made is that Jesus said “if you love Me, you will obey”. The concept of observance of commands through love was (and is) a revolutionary concept for the Jew – even today. In their minds, ‘law=love’ but in reality, Jesus taught ‘love=law’.

The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and *will (not yet, though) be in you.* ¹⁸ I will not leave you as orphans; I will come to you. ¹⁹ Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. ²⁰ On that day you will realize that I am in my Father, and you are in me, and I am in you. ²¹ Whoever has my commands and obeys them, he is the one who loves me.

> DISCUSS: Here we have the concept of obedience being proof of love. How did this work in Jesus life? How does it work in *our* lives?

Jesus continued: He who loves me will be loved by my Father, and I too will love him and show myself to him."

JN 14:22 Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

> Judas has a very good question: Why not love for all men? Why just love only to those who love Jesus? And, how could show Himself only to some but not others?

> POINT Jesus’ words could not be interpreted on the literal plane. These words would always be the truth, but only fully understood within the Holy Spirit’s interpretation:

> POINT Wherever there are believers, the Father and the Son make Their home (manifests themselves) with them. Most people then and through the ages do not want Jesus *or* His words.

JN 14:23 Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. ²⁴ He who does not

love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

^{JN 14:25} "All this I have spoken while still with you. ²⁶ But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. ²⁷ Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

> POINT: The intent of this entire passage of Jesus with the disciples (John 13:1~17:26) is intended to review key truths about:

1. Who Jesus is.
2. His relationship with the Father
3. The Father's relationship with Him
4. Their relationship with the disciples through Him (Jesus)
5. Who the Holy Spirit and His relationship with them, Jesus and the Father – and His dwelling *in* them (which will not happen until Pentecost)

> POINT: And, that the Holy Spirit will then bring all of this into remembrance for them at the proper times.

> ASK/DISCUSS: What are the key points to all this intense review and instruction from Jesus?

> Key Points:

1. This is for all of us followers throughout the ages – we need to hear these things from Jesus' mouth just as the disciples did.
2. We need to be given *and study* these things - to *hear and know them before* the Holy Spirit can bring any of it into remembrance for us!!

> A warning to those who know Scripture but do not know Jesus' words and have the Holy Spirit's interpretation:

John 5:39 says:

³⁹ You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, ⁴⁰ yet you refuse to come to me to have life.

> In Hebrews 5:7~6:9, we have a very strong exhortation to study the word of God with Jesus' interpretation and remembrance, both *through* the Holy Spirit...

^{HEB 5:7} During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. ⁸ Although he was a son, he learned obedience from what he suffered ⁹ and, once made perfect, he became the source of eternal salvation for all who obey him ¹⁰ and was designated by God to be high priest in the order of Melchizedek.

^{HEB 5:11} We have much to say about this, but it is hard to explain because you are slow to learn. ¹² In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! ¹³ Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. ¹⁴ But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil. (This was being to not to new Gentile, but to *LEARNED JEWS!*).

^{HEB 6:1} Therefore let us leave the elementary teachings *about* Christ and go on to maturity, not laying again the foundation (because it's already been laid) of repentance from acts that lead to death, and of faith in God, ² instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. ³ And God permitting, we will do so (leave them elementary concepts and grow).

> Skipping to Hebrews 6:7...

^{HEB 6:7} Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. ⁸ But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned.

^{HEB 6:9} Even though we speak like this, dear friends, we are confident of better things in your case--things that accompany salvation.

> None can hear God's word without knowing and being obedient to Jesus – that includes you and me!

> What did Jesus do for the most part of His 33-year ministry on earth?

TEACH!
EXPLAIN AND CLARIFY (TO THOSE WHO LOVE!
PRESENT HIS FATHER AND HIMSELF
PRESENT AND PROMISE THE HOLY SPIRIT

TEACH SOME MORE – AND THEN PRESENT THE
HOLY SPIRIT AS FRIEND, TEACHER AND
REMINDER OF ALL THAT'D BEEN TAUGHT!

****** Start here on 5/23 ******

****** Mention that you *will* be at class on 5/23 ******

JN 14:28 "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.
²⁹ I have told you now before it happens, so that when it does happen you will believe.³⁰
I will not speak with you much longer, for the prince of this world is coming. He has no hold on me,³¹ but the world must learn that I love the Father and that I do exactly what my Father has commanded me.

"Come now; let us leave.

> Let's talk about faith and belief, actually faith vs. belief.

> ASK: What's the difference anyway? Aren't they both the same.

> We know that the Gospel that John wrote is positioned to help all who read and study it believe.

> READ: John 19:35~37 and 20:30~31...

³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.³⁶ These things happened so

that the scripture would be fulfilled: "Not one of his bones will be broken,"³⁷ and, as another scripture says, "They will look on the one they have pierced."

^{JN 20:30} Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book.³¹ But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

- > Let's look at the difference between faith and belief...
- > The word "believe" appears 98 times, in two ways.
- > So, what's the difference between "faith" and "belief"?
- > In the Greek language, they are similar. The same word group is used to describe both concepts.
- > First, if you have one, you, of necessity, have the other.
- > The Greek word "e-stee-s" simply means faith. – A *system* of belief in the Lord.
- > "e-etu-oh" means believe, and it is the difference between a passive and active belief – not just an intellectual faith (DISCUSS).
- > Paul uses the word "faith" many times in his writings, but John does not – for the very reason that John's book is talking about *active* faith – "I believe and commit everything to this".
- > John moves us along in the beginning, the Word created the universe, then you have the episode with John the Baptist and then you have Andrew and Peter following Jesus and then the wedding at Cana.

- > But most reflective of this are the many dialogs, from the Samaritan woman at the well, to the teaching sessions at the Temple and the “trials” with the Jewish leaders that He had there.
 - > John uses methods of presenting his version of the gospel that are unique to his point of view – the point of view of helping those who avail themselves of his writings *believe*.
 - > ASK/DISCUSS: How much of a period of time of Jesus’ 3 1/2 year public ministry do you think the book of John covers?
 - > The first eleven chapters covers the 3 1/2 years.
 - > The last 1/2 of the book is dedicated to the last week.
 - > Chapters 12 through 21 chronicles only the last week that ends in Jesus’ crucifixion and resurrection (this is where we are now in our study).
 - > POINT: One might think they’ve read everything that happened in Jesus’ public ministry after reading through the whole book.
 - > POINT: John mastered compression of time in his writing. He had a “laser focus” on only certain key details of Jesus time here...
 - > Let’s look at John 20:30 again...
- ^{JN 20:30} Jesus did many other miraculous signs in the presence of his disciples, which are **not recorded in this book.**
- > John *chooses* to cover only 20 key days out of Jesus’ entire 3 1/2 year ministry.
 - > One day takes up many chapters. John takes the story of Jesus’ entry into Jerusalem, the trial and crucifixion onto compact focus.

- > The whole end of the book deals with just one day!
- > There are 879 verses in the book, and 1/3 of them (279) deal with the last 24-hour period.
- > Leon Morris (?) once said “I like to compare the Gospel of John to a pool in which a child may wade and an elephant can swim. It is both simple and at the same time profound.”
- > POINT: John carefully chooses only those events of Jesus’ ministry that exemplify that Jesus is deity – that He IS GOD!
- > ASK: What does the number 7 stand for in Scripture?
ANSWER: COMPLETION
- > What is better than completion? PERFECTIION!
- > Remember what Jesus said on the cross as he died – “It is finished.” Then, He went back to the father – from the complete human back to Spirit PERFECTIION.
- > The point of John’s book is to prove the deity of Jesus as He is not mere man...
 - and John uses the next number above seven...
- > In Scripture, ‘8’ is the number of perfection.
- > ASK: What is God’s Name? By what does He call Himself?
ANSWER: “I AM”.
- > Please turn back to Exodus 3:13~15...

EX 3:13 Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?"

EX 3:14 God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.' "

EX 3:15 God also said to Moses, "Say to the Israelites, 'The LORD, the God of your fathers--the God of Abraham, the God of Isaac and the God of Jacob--has sent me to you.' This is my name forever, the name by which I am to be remembered from generation to generation.

> "I AM" is God's name, and Jesus IS the God of the Old Testament.

> Let's review these entries in John's Gospel for Jesus' own referrals to His own deity...

JN 6:48 I am the bread of life.

JN 8:12 When Jesus spoke again to the people, he said, "I am the light of the world.

JN 10:9 I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.

JN 11:25 Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies;

JN 14:6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

JN 18:5 "Jesus of Nazareth," they replied. "I am he," Jesus said. (And Judas the traitor was standing there with them.)

JN 18:6 When Jesus said, "I am he," they drew back and fell to the ground.

... And the main "title" verse...

JN 8:58 "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

****** START HERE ON 6/6/04 ******

- > Let's move on into John chapter 15...
- > Here, we have an allegory of a vine and a vineyard.
- > It's not clear where they were, but we saw in the last verse of John 14 (verse 31) that Jesus and the disciples left the upper room because He says "come, let us leave."
- > It seems possible that they were walking past a grape vine or vineyard when Jesus used this allegory to teach.

JN 15:1 "I am the **true** vine, *and my Father is the gardener.*

- > In the Old Testament, Israel is depicted as a vine or vineyard:
- > READ Isaiah 5:7...

ISA 5:7 The vineyard of the LORD Almighty
is the house of Israel,
and the men of Judah
are the garden of his delight.

- > Psalm 80: 8~11...

PS 80:8 You brought a vine out of Egypt;
you drove out the nations and planted it.

PS 80:9 You cleared the ground for it,
and it took root and filled the land.

PS 80:10 The mountains were covered with its shade,
the mighty cedars with its branches.

PS 80:11 It sent out its boughs to the Sea,
its shoots as far as the River.

> Jesus is exemplifying the He is the *true* vine of which Israel was is only a type.

JN 15:2 He (the Father) cuts off *every* branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. ³ You are already clean because of the word I have spoken to you.

> POINT: The “pruning” is already complete for the disciples because they were under Jesus’ own teaching – *It works the same with us*.

⁴ Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

JN 15:5 "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

⁶ If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. ⁷ If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. ⁸ This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

> POINT: Fruit bearing is not an end in it self, but it serves to glorify the Father – and to the world at large, sets us apart as Jesus’ disciples.

JN 15:9 "As the Father has loved me, so have I loved you. Now remain in my love. ¹⁰ If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. ¹¹ I have told you this so that my joy may be in you and that your joy may be complete. ¹² My command is this: Love each other as I have loved you. ¹³ Greater love has no one than this, that he lay down his life for his friends. ¹⁴ You are my friends if you do what I command. ¹⁵ I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.

> DISCUSS: The importance of “relationship context” – and how it changed from ‘servant’ to ‘friend’.

> POINT: But, *always* keep in mind that...

¹⁶ ...*You did not choose me, but I chose you and appointed you to go and bear fruit--fruit that will last.* Then the Father will give you whatever you ask in my name. ¹⁷ This is my command: Love each other.

> This passage we just read (John 15:9~17) summarizes the whole matter so beautifully (expound on each point)!

> As Jesus continues, it seems His mind now focuses back on the impending clash with the world, for Himself – and His disciples...

JN 15:18 "If the world hates you, keep in mind that it hated me first. ¹⁹ If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. ²⁰ Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. ²¹ They will treat you this way because of my name, for they do not know the One who sent me. ²² **If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin...**

> ...This is a good point for then, and today! Jesus came. It was known then and it is still known today.

> Men could have known it then and men can still know it today – if they *want* to!

²³ He who hates me hates my Father as well. ²⁴ If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father. ²⁵ But this is to fulfill what is written in their Law: 'They hated me without reason.'

> After all of this bad news, Jesus it seems seeks to reassure His disciples and reminds them that a Helper and Comforter will be given to them.

JN 15:26 "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

²⁷ And you also (along with, and through the Holy Spirit) must testify, for you have been with me from the beginning.

> Now we go on to chapter 16...

JN 16:1 "All this I have told you so that you will not go astray (again Jesus is continuing to prepare these men for the coming persecution). ² They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. ³ They will do such things because they have not known the Father or me.

> ASK/DISCUSS: Who was the best known example (the “poster boy”) of those Jesus was talking about here? Saul of Tarsus, who became Paul!

>ASK/DISCUSS: All of this preparation for persecution – what about us in this modern day? Does Jesus intend these words for us today? Is He preparing *us* for something? If so, what?

⁴ I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you.

> Jesus teaching changes because His departing is imminent – He had to give clearer indications of what was going to shortly take place.

JN 16:5 "Now I am going to him who sent me, yet none of you asks me, 'Where are you going?'

> the disciples did not yet have sufficient spiritual insight to ask this question or to even yet understand the true nature of Jesus' mission.

⁶ Because I have said these things, you are filled with grief. ⁷ But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. ⁸ When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: ⁹ in regard to sin, because men do not believe in me; ¹⁰ in regard to righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and in regard to judgment, because the prince of this world now stands condemned.

> Let's analyze piece-by-piece what Jesus is saying about the Holy Spirit when He comes after Jesus goes to the Father...

⁸ When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:...

> Verse 8: The convincing work of the Holy Spirit *through* the disciples (and us!) is directed toward the world (which the Lord has already shown is hostile toward Him).

> This convicting *does not* necessarily involve a recognition of the Holy Spirit's actions on the world's part.

> What it seems Jesus is saying is that any conscience that the world might display at all will be due to the Holy Spirit's work.

⁹ in regard to sin, because men do not believe in me;

> Verse 9: The Holy Spirit will show that men are sinners because of their unbelief in Jesus.

¹⁰ in regard to righteousness, because I am going to the Father, where you can see me no longer;

> Verse 10: The Holy Spirit will show that Jesus is righteous and has been vindicated by His exaltation.

¹¹ and in regard to judgment, because the prince of this world now stands condemned.

Verse 11: The ruler of this world is the epitome of evil – and has **already** been judged.

> POINT: With these multiple levels of assurance, the disciples need not fear what lay in store for them after Jesus leaves.

> ... And in the way He's going to leave them, by way of humiliation and crucifixion.

**** START HERE ON 6/20/04 ****

> Verses 12~15 are a final emphasis of the operations and assurances of the Holy Spirit when He is sent – again, *after* Jesus leaves them.

JN 16:12 "I have much more to say to you, more than you can now bear. ¹³ But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. ¹⁴ He will bring glory to me by taking from what is mine and making it known to you. ¹⁵ All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

> Also note that Jesus said that He hadn't told them everything (v.12)

> The Holy Spirit will complete the work as He comes to lives *in them* and in doing so *tempers them* to bear the rest of the information that will be given to them - as He guides them into all truth.

JN 16:16 "In a little while you will see me no more, and then after a little while you will see me."

JN 16:17 Some of his disciples said to one another, "What does he mean by saying, 'In a little while you will see me no more, and then after a little while you will see me,' and

‘Because I am going to the Father?’”¹⁸ They kept asking, "What does he mean by ‘a little while’? We don't understand what he is saying."

JN 16:19 Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant when I said, ‘In a little while you will see me no more, and then after a little while you will see me’?”²⁰ I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.²¹ A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world.²² So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.²³ In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name.²⁴ Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.

JN 16:25 "Though I have been speaking figuratively, a time is coming (*Pentecost*) when I will no longer use this kind of language but will tell you plainly about my Father.²⁶ In that day you will ask in my name. I am not saying that I will ask the Father on your behalf.²⁷ No, the Father himself loves you because you have loved me and have believed that I came from God.²⁸ I came from the Father and entered the world; now I am leaving the world and going back to the Father."

JN 16:29 Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech.³⁰ Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God."

> The disciples finally believe? How firmly do they believe?...

JN 16:31 "You believe at last!" Jesus answered.³² "But a time is coming, and has come, when you will be scattered, each to his own home. **You will leave me all alone.** Yet I am not alone, for my Father is with me.

> After the disciples stating they truly understand and believe, it must have been a bit of a shock for them to be told that they *will* abandon Jesus and scatter at the pivotal event that Jesus was trying to prepare them for – His crucifixion and death at the hands of mere men.

JN 16:33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I **have** overcome the world."

> Next is chapter 17 where Jesus now goes into deep prayer before the Father as He readies Himself to face “the cup” that is set before Him.

> This prayer can be divided into three distinct parts:

1. Jesus’ prays for Himself (v. 1~5)
2. Jesus’ prays for the disciples (v. 6~19)
3. Jesus’ prays for the church (v. 20~26)

^{JN 17:1} After Jesus said this, he looked toward heaven and prayed:

"Father, the time has come. Glorify your Son, that your Son may glorify you.

> ...The main theme of this prayer is glory...

² For you granted him authority over all people that he might give eternal life to all those you have given him.

> ...The main purpose of the Son is giving eternal life...

³ Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.

> ... Eternal life is tightly coupled with knowing the Father, not just the Son...

⁴ I have brought you glory on earth by completing the work you gave me to do. ⁵ And now, Father, glorify me in your presence with the glory I had with you before the world began.

> ...Jesus notes His work as already completed – and at this imminent hour of pain and suffering, He longs for and can taste going back to His full glorious state with the Father that they both shared from eternity.

> Now, Jesus’ moves into His prayer for His disciples...

> Jesus prays about what He's revealed to His disciples

^{JN 17:6} "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. ⁷ Now they know that everything you have given me comes from you. ⁸ For I gave them the words you gave me **and they accepted them**. They knew *with certainty* that I came from you, and they believed that you sent me. ⁹ I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

> Note there "not praying for the world" does not mean the Jesus is not concerned for the world. It means that this prayer is specifically distinguished for the disciples.

> Note in John 14:22~24 we are given the same idea about Jesus' focus on His followers vs. the world at large...

^{JN 14:22} Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

^{JN 14:23} Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. ²⁴ He who does not love me will not obey my teaching (as) these words you hear are not my own; they belong to the Father who sent me.

> Back to John 17:10...

¹⁰ All I have is yours, and all you have is mine. And glory has come to me *through them*.

> Note that Jesus says here glory comes to Him through His own people! We need to recognize the fullness of what this means!

¹¹ I will remain in the world no longer, but they are still in the world (this is why this prayer is so vital), and I am coming to you. Holy Father, protect them by the **power** of your name - the name you gave me - so that they may be one as we are one.

>ASK/DISCUSS: It's interesting to note that Jesus here and nowhere else in the Gospels (or Scripture) puts the word "Holy" in front of "Father". Why? (Holy is the antithesis of the world into which the disciples must continue in. Something as "powerful" as Holy is the only thing that can uphold them against the sum of the

powerful evil of the world - which will be laser-focused - toward Jesus' followers).

> Analogy of exact opposites:

Christ/Antichrist

Holy/Pure evil

> Jesus' prayer now turns to past achievements and future prospects...

¹² While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

> ASK: Who is this one that is "doomed"? Judas, "the son of perdition" - a description of his character as willfully and wholly given to the way which must end in total loss.

Perdition:

Merriam-Webster dictionary definition

1 a *archaic* : utter destruction **b** *obsolete*: loss

2 a : eternal damnation **b** : *hell*

^{JN 17:13} "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. ¹⁴ I have given them your word...

> Jesus' primary achievement of message and mission so far.

and the world has hated them, for they are not of the world any more than I am of the world. ¹⁵ My prayer is not that you take them out of the world but that you protect them from the evil one (the Greek preposition *ek* suggests "out of the grasp") (the current ruler of the evil world in which they must stay). ¹⁶ They are not of the world, even as I am not of it. ¹⁷ Sanctify them (or "set them apart for your Holy purpose") by the truth; your word is truth. ¹⁸ As you sent me into the world, I have sent them into the world. ¹⁹ For them I sanctify myself, that they too may be truly sanctified.

> ASK/DISUCSS: What seems special about the dialog from verse 13 through 19? HINT: Note that Jesus multiple time uses the phrase “I am not of...”

> POINT: Versus 13 through 19 mirrors the strong correspondence between the mission the disciples are being readied for and Jesus’ mission which has already taken place (except for the last crucial part of His death and resurrection).

> Jesus’ prayer now turns to the church...

JN 17:20 "**My prayer is not for them alone.** I pray also for those who will (future tense) believe in me through their message,

> NOTE: The relationship between the disciples and being the object of “...*their message*...” and all of us as members of the Church

> *This* is now Jesus’ true prayer for the world!

²¹ **that all of them may be one**, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. ²² I have given them the glory that you gave me, that they may be one as we are one: ²³ I in them and you in me. May they be brought to **complete unity**

> What’s a major purpose of this unity?...

to let the world know that you sent me and have loved them even as you have loved me.

JN 17:24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

JN 17:25 "Righteous Father, though the world does not know you, I know you, and they know that you have sent me. ²⁶ I have made you known to them, and **will continue to make you known** in order that the love you have for me may be in them and that I myself may be in them."

> Verse 24 through the end are a specific prayer that the disciples may sense the Glory of Jesus which He held before the foundations of the world.

> Again, the pre-existence of Jesus, as God, and His continuing as God while on earth as a man and also in the coming age of the church and into eternity, is the focus.

> Next week, we'll start in chapter 18 where we move on to the betrayal and trial of Jesus.

^{JN 18:1} When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it.

> Only John mentions the name of the valley, all the other Gospel writers just say Gethsemane.

^{JN 18:2} Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. ³ So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons.

> Note that John's account of the betrayal is, for the most part, particular to John.

> Before Judas arrives, Matthew, Mark and Luke discusses Jesus praying in anguish to the Father to take the cup away that He was about to partake of. John does not.

> All four Gospel writers wrote about the high priest's servant's ear being cut off by Peter, but only Luke mentions that Jesus picked it up and healed the ear back in its place.

> Only John mentions that When Jesus says "I AM", that the mob drew back and fell to the ground.

^{JN 18:4} Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

^{JN 18:5} "Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.)⁶ When Jesus said, "I am he," they drew back and fell to the ground.

> Only John mentions that When Jesus says "I AM", that the mob drew back and fell to the ground.

^{JN 18:7} Again he asked them, "Who is it you want?"
And they said, "Jesus of Nazareth."

^{JN 18:8} "I told you that I am he," Jesus answered. "If you are looking for me, then let these men go."

> Only John mentions that Jesus requested that they the disciples go.

> There are other differences too – A harmony of the Gospels might be a good study to have sometime!

> Continuing in verse 9...

⁹ This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

Let's go back for a moment to John 17:12... Could this be a fulfillment of a portion of Jesus prayer for His disciples in that chapter?

¹² While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

> Back to John chapter 18:10...

^{JN 18:10} Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

JN 18:11 Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

> Matthew puts it this way...

MT 26:52 "Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword. ⁵³ Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? ⁵⁴ But how then would the Scriptures be fulfilled that say it must happen in this way?"

> Continuing with verse 12, and Jesus is now arrested

JN 18:12 Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him ¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jews that it would be good if one man died for the people.

Let's go back to John 11:43 for a minute and see about why John is making it clear that Caiaphas was the high priest that year...

JN 11:43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!" ⁴⁴ The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, "Take off the grave clothes and let him go."

JN 11:45 Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him. ⁴⁶ *But some of them went to the Pharisees and told them what Jesus had done.* ⁴⁷ Then the chief priests and the Pharisees called a meeting of the Sanhedrin.

"What are we accomplishing?" they asked. "Here is this man performing many miraculous signs. ⁴⁸ If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our nation."

> Note the reasoning here – it has only to do with politics and nothing to do with Jesus blaspheming or any other, in their estimation, act against God or the Jews.

JN 11:49 Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all! ⁵⁰ You do not realize that it is better for you that one man die for the people than that the whole nation perish."

JN 11:51 He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation,⁵² and not only for that nation but also for the scattered children of God (everyone who believes in Jesus is a child of God!), to bring them together and make them one.

> ASK: What kind of “Prophecy” is that? Why did Caiaphas make this statement?

> It seems it might have been a “ruse” to formulate a good reason to kill Jesus, but...

> Is it possible the he was *given* this to say - because this is really what, in fact, Jesus came for?

⁵³ So from that day on they plotted to take his life.

JN 11:54 Therefore Jesus no longer moved about publicly among the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed with his disciples.

> Back to John 18:15...

JN 18:15 Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard,¹⁶ but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.

JN 18:17 "You are not one of his disciples, are you?" the girl at the door asked Peter. He replied, "I am not."

JN 18:18 It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

JN 18:19 Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

JN 18:20 "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret."²¹ Why question me? Ask those who heard me. Surely they know what I said."

JN 18:22 When Jesus said this, one of the officials nearby struck him in the face. "Is this the way you answer the high priest?" he demanded.

JN 18:23 "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?"²⁴ Then Annas sent him, still bound, to Caiaphas the high priest.

JN 18:25 As Simon Peter stood warming himself, he was asked, "You are not one of his disciples, are you?"

He denied it, saying, "I am not."

JN 18:26 One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?"²⁷ Again Peter denied it, and at that moment a rooster began to crow.

> Now, the scene moves to the trial before Pilate...

JN 18:28 Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover.

> It was Friday, April 3rd – the Sabbath was coming on that evening.

Here are some dates of the Passover for years surrounding Jesus' crucifixion:

| AD | Passover Day | Date |
|----|--------------|------|
| 29 | SUN | 4/17 |
| 30 | THU | 4/6 |
| 31 | TUE | 3/27 |
| 32 | MON | 4/14 |
| 33 | FRI | 4/3 |
| 34 | TUE | 3/23 |
| 35 | MON | 4/11 |
| 36 | FRI | 3/30 |
| 37 | THU | 4/18 |

²⁹ So Pilate came out to them and asked, "What charges are you bringing against this man?"

JN 18:30 "If he were not a criminal," they replied, "we would not have handed him over to you."

JN 18:31 Pilate said, "Take him yourselves and judge him by your own law."

"But we have no right to execute anyone," the Jews objected.³² This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.

> Note that the Sanhedrin had power to sentence a man to death, but still had to obtain the sanction of the Roman authorities.

JN 18:33 Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?" (Or, "Do you claim this position?")

JN 18:34 "Is that your own idea," Jesus asked, "or did others talk to you about me?"

JN 18:35 "Am I a Jew?" Pilate replied. "It was your people and your chief priests who handed you over to me. What is it you have done?"

JN 18:36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

> Jesus is saying that His kingship is not in the political sense and in *not (now)* accompanied by might and physical strength

> That is to come later!...

> Read Revelation 19:11~18

REV 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.¹² His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.¹³ He is dressed in a robe dipped in blood, and his name is the Word of God.¹⁴ The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.¹⁵ Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.¹⁶ On his robe and on his thigh he has this name written:

KING OF KINGS AND LORD OF LORDS.

REV 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,¹⁸ so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

> Back to John chapter 18:37...

JN 18:37 "You are a king, then!" said Pilate.

Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, **to testify to the truth.** Everyone on the side of truth listens to me."

> Note that "truth" is not a prerequisite to being royalty in this world – then as well as now. So, this statement does not even seem to register with Pilate.

JN 18:38 "What is truth?" Pilate asked. With this he went out again to the Jews and said, "I find no basis for a charge against him. ³⁹ But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?" (Pilate was mocking Jesus here, as he still has no idea of who he's dealing with).

> Note that, after all of this dialog, Pilate is convinced that Jesus is innocent of the charges brought by the Jews.

> Instead of just releasing Jesus, Pilate offers the release of either Jesus or a known and convicted criminal – Pilate did not care about justice, protection of the innocent or law.

> DISCUSS: Pilate's weak and appalling character.

Non-Christian authors (among them Philo of Alexandria, and Flavius Josephus) mention not only Pilate's name but also many details concerning his person and his rule. In a letter from Agrippa I, cited by Philo, his character is severely judged. It speaks of unlimited harshness, pride, violence, greed, insults, continual executions without trial, and endless and unbearable cruelty. His insensitive policies brought Pilate into conflict with the Jews. They were continually offended with Pilate's statues which the Jews considered idolatry (Exod. 20:4). The Jews opposed the entry into Jerusalem of soldiers with banners bearing the likeness of the emperor, and also to the placing of shields inscribed with the Roman emperor's name inside Herod's palace. The Jews finally appealed to the Emperor Tiberius and they succeeded in obtaining withdrawal of the idols.

> (Pilate was governor of Judea from AD 26~37 and Herod Agrippa 1 grandson of Herod the Great, reigned for seven years as a client king 37AD - 41AD.)

> Gaius Caligula became emperor of Rome (A.D. 37-41)

> More on Pontius Pilate...

In 1961 an Italian excavation uncovered an inscription bearing the name Pontius Pilate. This was the first physical evidence found outside of the Bible to confirm his existence.

The huge block of limestone which carried the inscription was found at the city of Caesarea and is engraved with the words:

..... **S TIBERIEVM** (Tiberieum)
.. **[PO]NTIVS PILATVS** (Pontius Pilate)
[PRA]ECTVS IVDA[EA]E (Perfect Judea)

The first word, "Tiberieum", probably refers to a temple dedicated to the emperor Tiberius.

Pilate's name was also recorded by a well known Roman historian, Cornelius Tacitus, who mentioned that Pilate crucified Christ just as recorded in the Bible. Tacitus, who was born around 52 A.D. and became Governor of Asia in 112 A.D. , wrote the following in his History:

"Nothing which could be done by man, nor any amount of treasure that the prince could give, nor all the sacrifices which could be presented to the gods, could clear Nero from being believed to have ordered the burning, the fire of Rome. So to silence the rumor, he tortured and made false accusations against those who were called the Christians, who were hated for their large following. **Christus, the founder of the name, was executed by Pontius Pilate, the Judean procurator, during the rule of Tiberius**".

Some ancient writers also believed that Pilate sent a report back to Rome of the trial of Jesus. For example, around 150 A.D., Justin Martyr, writing in his defense of Christianity (First Apology) which he sent to the Roman Emperor Antoninus Pius, directed him to Pilate's report which he believed existed somewhere in the imperial archives:

"The statement, "They spiked my hands and my feet" he says, are they not an accurate portrayal of the nails that were fixed in his hands and his feet on the cross, and after he was executed, those who crucified him cast lots and divided his clothing amongst themselves; these things did occur, and you may find them in the '**Acts**' recorded under **Pontius Pilate**".

Later on he says: "At his coming the lame shall leap, tongue's that stammer shall speak clearly, the blind shall see, and the lepers shall be cleansed, and the dead shall rise and walk about. And you can learn that he did all these things from the **Acts of Pontius Pilate**."

According to other historians, Pilate is portrayed as being a very cruel man. Philo of Alexandria, who wrote around 40 A.D. and was a contemporary of Jesus, had this to say about Pilate in his history entitled "The embassy to Gaius" 299-305:

An official by the name of Pilate was appointed to be prefect of Judea. Rather than honoring Tiberius, he caused trouble amongst the Jews. In Herod's palace, in the Holy City, he installed gilded shields. They were inscribed with no image or anything that was forbidden, except for a small inscription, which stated two things, the name of the one in whose honor it was dedicated and the name of the person who commanded it to be installed.

But when this became widely known amongst the Jews, they appealed to the four sons of King Herod, who were held in high respect and were treated as if they were kings. They urged Pilate to

remove the shields, and not to violate their customs,
as other kings and emperors had previously done.

Pilate was a proud man who was both stubborn and cruel, he refused their demands. But they cried out even louder: "Do not cause a war! Or a revolt by our people! Let the peace between us stand! To dishonor our long held traditions will bring no honor to the emperor. Do not insult our nation and bring dishonor to Tiberius. He does not approve of your doing away with our traditions. If you say that he does, show us some letter or decree, so that we may stop appealing to you and go to our master by means of an ambassador."

On hearing this, Pilate became frightened, for he knew that if they really went to the Emperor, they would also report on how he had been governing, fearing they would accuse him, and justly so, of cruelty, violence, thefts, assaults, executing prisoners without a trial, and many others.

Pilate then became angry and apprehensive, he did not know which way to turn, for he had neither the courage to remove what he had done, nor the desire to do anything which would please those under his rule. But at the same time he knew that Tiberius would not approve of his behavior. Pilate tried to conceal his emotions, but when the Jewish officials saw that he was regretting what he had done, they in return wrote a letter to Tiberius, pleading their case as forcibly as they knew how.

Tiberius was furious and wrote back to Pilate rebuking him with great threats! This was unusual, for he (Caesar) was not easily moved to anger but let his actions speak for themselves.

Immediately, and without delay, he wrote back to Pilate, using an untold number of harsh words to rebuke him for his arrogance and pride and ordered him to remove the shields at once and to have them sent back to the seaport of Caesarea, . . . there they were to be placed in the temple of Augustus. This was promptly done. In this way both the honor of the emperor and the policy of Rome towards Jerusalem remained in place.

Pilate's fear of a rebuke from Tiberius Caesar can also be found in the gospel of John chapter 19:6-14:

Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."

> Back to John 18:40. Here is discussed the turn over of Barabbas to freedom, as the Jews demanded.

^{JN 18:40} They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in a rebellion.

> A robber and rebellious man was preferred to the King of Truth (DISCUSS THE METAPHOR: the world preferring Satan over God)

^{JN 19:1} Then Pilate took Jesus and had him flogged.

> In Roman law enforcement, “flogging” or “scourging” was normally part of examination – Pilate totally misused this procedure and it was unjustified.

> Pilate it seemed substituted scourging for crucifixion.

² The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe ³ and went up to him again and again, saying, "Hail, king of the Jews!" And they struck him in the face.

^{JN 19:4} Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him.

> Again, Pilate’s weak character is shown – trying, after giving in to having Jesus beaten even in His innocence, to now appeal to the pity of the Jews.

⁵ When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

JN 19:6 As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

JN 19:7 The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

JN 19:8 When Pilate heard this, he was even more afraid,⁹ and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer.¹⁰ "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

> Note here that the Jews brought up “law”. This put Pilate in a very tough position because the Romans had committed themselves to upholding Jewish customs and laws.

> DISCUSS: How the Romans conquered and then subjugated all the lands they went into – but could not do this to Israel.

> DISCUSS: The Jews who put Jesus to death were Hellenistic (or more secular) and had a political agenda rather than a “Jewish” agenda.

JN 19:11 Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

JN 19:12 From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

JN 19:13 When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).¹⁴ It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews.

> ASK/DISCUSS: Throughout John’s Gospel we’ve noted that the Passover is mentioned many times. The Passover is very important to John. Why?

JN 19:15 But they shouted, "Take him away! Take him away! Crucify him!"
"Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the *chief priests* answered.

JN 19:16 Finally Pilate handed him over to them to be crucified.
So the soldiers took charge of Jesus.

> The scene switches to the crucifixion...

¹⁷ Carrying his own cross, (*as common criminals were made to do*) he went out to the place of the Skull (which in Aramaic is called Golgotha).

> Note that John does not mention the man from Cyrene, Simon's being forced to help in bearing the cross.

¹⁸ Here they crucified him, and with him two others--one on each side and Jesus in the middle.

> John does not mention that the two men on the other crosses were crucified on charges of sedition.

JN 19:19 Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS.

> Note that John's is the only account that mentions Pilate having ordered the plaque affixed to the cross which said "JESUS OF NAZARETH, THE KING OF THE JEWS."

²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. ²¹ The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man *claimed* to be king of the Jews."

JN 19:22 Pilate answered, "What I have written, I have written."

JN 19:23 When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

JN 19:24 "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said,

"They divided my garments among them
and cast lots for my clothing."

So this is what the soldiers did.

John is showing fulfillment of Psalm 18:22. Let's take a closer
look at this prophetic passage...

> Read Psalm 22:11~20...

PS 22:11 Do not be far from me,
for trouble is near
and there is no one to help.

PS 22:12 Many bulls surround me;
strong bulls of Bashan encircle me.

PS 22:13 Roaring lions tearing their prey
open their mouths wide against me.

PS 22:14 I am poured out like water,
and all my bones are out of joint.
My heart has turned to wax;
it has melted away within me.

PS 22:15 My strength is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;
you lay me in the dust of death.

PS 22:16 Dogs have surrounded me;
a band of evil men has encircled me,
they have pierced my hands and my feet.

PS 22:17 I can count all my bones;
people stare and gloat over me.

PS 22:18 They divide my garments among them
and cast lots for my clothing.

PS 22:19 But you, O LORD, be not far off;
O my Strength, come quickly to help me.

PS 22:20 Deliver my life from the sword,
my precious life from the power of the dogs.

PS 22:21 Rescue me from the mouth of the lions;
save me from the horns of the wild oxen.

PS 22:22 I will declare your name to my brothers;
in the congregation I will praise you.

> Back to John 19:25...

JN 19:25 Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Dear woman, here is your son," ²⁷ and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

JN 19:28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." ²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. ³⁰ When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

JN 19:31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. ³² The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. ³³ But when they came to Jesus and found that he was already dead, they did not break his legs.

³⁴ Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water (*showing humanity in the blood and diety in the water all mixed together*). ³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. ³⁶ These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," ³⁷ and, as another scripture says, "They will look on the one they have pierced."

> Let's take a look at the significance of verse 36 (bones)...

> Read: Exodus 12:46...

EX 12:46 "It must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones. ⁴⁷ The whole community of Israel must celebrate it.

> Read: Psalm 34:17~22...

PS 34:17 The righteous cry out, and the LORD hears them;
he delivers them from all their troubles.

PS 34:18 The LORD is close to the brokenhearted
and saves those who are crushed in spirit.

PS 34:19 A righteous man may have many troubles,
but the LORD delivers him from them all;

PS 34:20 he protects all his bones,
not one of them will be broken.

PS 34:21 Evil will slay the wicked;
the foes of the righteous will be condemned.

PS 34:22 The LORD redeems his servants;
no one will be condemned who takes refuge in him.

> Let's take a look at the significance of verse 37 (pierced)...

ZEC 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

> Zechariah here is talking about *the future*, when Israel will finally have their eyes opened and then they will see that the one whom they despised and crucified is the One who was with them and is their Messiah!

> Zechariah wrote about 500 years BC.

> (Remember that John also notes a fulfillment of one of Zechariah's prophecies that Jesus would ride triumphantly into Jerusalem on a donkey (Zec. 9:9)

> The scene switches to The Burial...

JN 19:38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away.³⁹ He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.

> Note that Joseph of Arimathea was a “secret” follower because of fear – and Nicodemus, a Pharisee and member of the Jewish ruling council who came to Jesus by night...

> The both are together in one accord and putting fear aside went to Pilate to take their Master's Body and care for it.

⁴⁰ Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.⁴¹ At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid.⁴² Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

> Note that the next day was Saturday, April 5th and the Pharisees asked Pilate to secure the tomb until the third day, because Jesus had said that He would arise on the third day.

> The Resurrection...

JN 20:1 Early on the first day of the week (Sunday, April 6th), while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.² So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!"

JN 20:3 So Peter and the other disciple started for the tomb.⁴ Both were running, but the other disciple outran Peter and reached the tomb first.⁵ He bent over and looked in at the strips of linen lying there but did not go in.⁶ Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there,⁷ as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen.

> ASK/DISCUSS: Why the detail on how the grave clothes were left?

> The linen and clothes were left undisturbed, meaning that Jesus did not have to fight His way or “unravel” Himself from the “chains” of death.

⁸ Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. ⁹ (They still did not understand from Scripture that Jesus had to rise from the dead.)

^{JN 20:10} Then the disciples went back to their homes, ¹¹ but Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb ¹² and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot.

^{JN 20:13} They asked her, "Woman, why are you crying?"
"They have taken my Lord away," she said, "and I don't know where they have put him." ¹⁴ At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

^{JN 20:15} "Woman," he said, "why are you crying? Who is it you are looking for?"
Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

^{JN 20:16} Jesus said to her, "Mary."
She turned toward him and cried out in Aramaic, "Rabboni!" (which means Teacher).

^{JN 20:17} Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.' "

> This introduces a change in relationship again that is soon to come...

^{JN 20:18} Mary Magdalene went to the disciples with the news: "I have seen the Lord!" And she told them that he had said these things to her.

> The new relationship between Jesus and His disciples begins...

^{JN 20:19} On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" ²⁰ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

^{JN 20:21} Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." ²² And with that he breathed on them and said, "Receive the Holy Spirit. ²³ If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

> ASK/DISCUSS: What does this mean? It means that:

1. They are Christ's ambassadors through the coming Holy Spirit
2. Although man cannot forgive sins, man can pronounce forgiveness through the work of God in Jesus.
3. Those who reject this forgiveness inevitably retain their sins.

^{JN 20:24} Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord!"

But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

^{JN 20:26} A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" ²⁷ Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

^{JN 20:28} Thomas said to him, "*My Lord and my God!*"

> This is a great "wrap-up" statement and summarizes the intent of what John seeks to prove!

^{JN 20:29} Then Jesus told him, "Because you have seen me, you have believed; **blessed are those who have not seen and yet have believed.**"

^{JN 20:30} Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. ³¹ But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

> John was selective in choosing from the many stories and incidents in Jesus' life on earth. Selective for the purpose of proving the Deity of Jesus – and that anyone (and only those) who believes will have eternal life.

> The Epilogue...

^{JN 21:1} Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way: ² Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. ³ "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing.

^{JN 21:4} Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

^{JN 21:5} He called out to them, "Friends, haven't you any fish?"
"No," they answered.

^{JN 21:6} He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

^{JN 21:7} Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. ⁸ The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. ⁹ When they landed, they saw a fire of burning coals there with fish on it, and some bread.

^{JN 21:10} Jesus said to them, "Bring some of the fish you have just caught."

^{JN 21:11} Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. ¹² Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. ¹³ Jesus came, took the bread and gave it to them, and did the same with the fish. ¹⁴ This was now the third time Jesus appeared to his disciples after he was raised from the dead.

> DISCUSS: The metaphors of no "fish" to "many, many fish" from the right side of the boat.

^{JN 21:15} When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?"

"Yes, Lord," he said, "you know that I love you."
Jesus said, "Feed my lambs."

^{JN 21:16} Again Jesus said, "Simon son of John, do you truly love me?"
He answered, "Yes, Lord, you know that I love you."
Jesus said, "Take care of my sheep."

JN 21:17 The third time he said to him, "Simon son of John, do you love me?"
Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; **you know that I love you.**"

> "Feed my sheep" – equated with "obedience=love". This is not directed at just Pastors – it is directed to all of us who are "inner circle" disciples through history and into today!

Jesus said, "**Feed my sheep.**"

¹⁸ I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." ¹⁹ Jesus said this to indicate the kind of death by which Peter would glorify God. (*it seems that John heard report of Peter's death*) Then he said to him, "Follow me!"

> The traditional account is that Peter was martyred in Rome in 64AD. John wrote his Gospel in about the 90'sAD.

JN 21:20 Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?") ²¹ When Peter saw him, he asked, "Lord, what about him?"

JN 21:22 Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." ²³ Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

In Romans we are cautioned about the same kind of attitude about what God is up to in others' lives...

> Read Romans 14:4...

⁴ Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

JN 21:24 This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

^{JN 21:25} Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.