

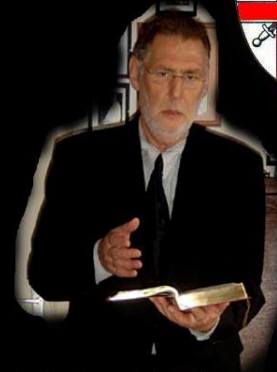


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**Thy Word is a lamp unto my feet
and a light unto my path.
Psalm 119: 105**



ds. Philippe L. De Coster, B.Th., D.D.

Evangelical House Churches

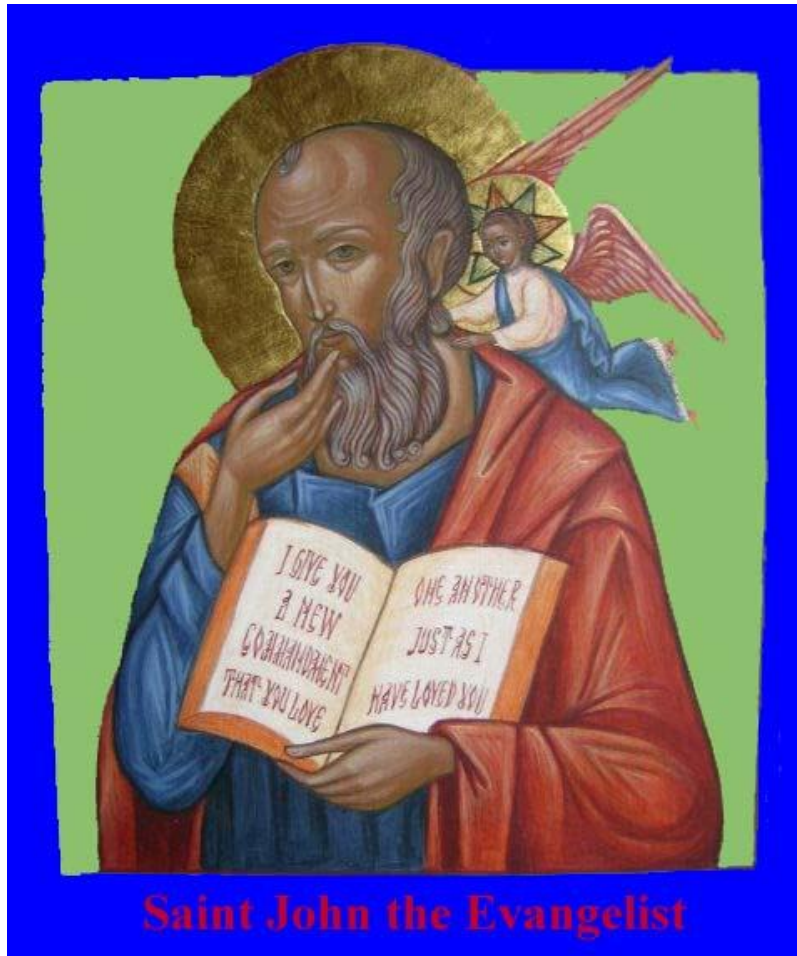
STUDIES IN JOHN'S GOSPEL and Epistles

by

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STUDIES IN JOHN'S GOSPEL

Part One

Requirements for study:

The **Life Application Bible**, preferably the New King James Version (NKJV), as also available in the following Bible translations: NLT, NIV and the KJV. The Life Application Bible is a unique Study Bible with over 10.000 Life application Notes challenging the student to apply the truths of Scripture to everyday life. It includes Book introductions, in text maps and charts, personality profiles, topical index, and other features bringing additional clarity to the Holy Scriptures.

How to proceed:

- (a) Read the portion through, and jot down rough notes on the main subject or subjects with which it deals. When a clear grasp of the general contents of the passage has been obtained, then write out the answers to the questions, leaving a brief time at the end for practical application.
- (b) Look at the questions first and deal with them during the first reading of the passage, jotting down rough notes on them. Maybe, there will be time for a second reading.
- (c) Whatever the actual system may be used, it is essential to realise that answering questions is simply a means to an end. However, at some stage, time should be given to such prayerful meditation as will lead to personal appropriation of the spiritual message, and if desired, the recording of spiritual impressions.
- (d) Share your results with others. Mutual discussion is the most effective and profitable method of checking our own individual ideas; as it also deepens our mutual fellowship in the things of Christ, and it provides a fresh stimulus to proceed in the study of the Word of God, that we may become:

**“... Those who by reason of use have their senses exercised to discern...”
(Hebrews 5: 14)**

About the John, the apostle and evangelist

John, who was a brother of James and a son of Zebedee, was a fisherman in Galilee (Mark 1: 19-20). He must have had a profitable undertaking for he had hired servants in the fishing business (Mark 1: 20). His mother Salome, was a sister of Mary, the mother of Jesus, making John a cousin of Jesus (compare John 19: 25 with Matthew 27: 56 and 61; Mark 15: 40 and 47). His mother was one of those women who followed Jesus and contributed to His support (compare Luke 8: 03; Matthew 27: 55-56; Mark 15: 40-41). John was unquestionably one of the two disciples who followed Jesus at the beginning of His ministry (John 1: 35-37). About a year later, John was named one of the twelve apostles (Matthew 10: 02). John, along with Peter and James, was one of the three who witnessed the transfiguration (Matthew 17: 01-08, the raising of Jairus' daughter (Mark 5: 37-43), and the Lord's agonising in prayer on the mount Gethsemane (Mark 26: 37-38). At the Last Supper, John who was known as the disciple “whom Jesus loved,” had a

chosen position beside Jesus (John 13: 23). Jesus also committed Mary, His own mother, into John's care at His crucifixion (John 19: 26-27). John saw the resurrected Lord at least twice before the ascension (in the upper room) (John 20: 19-29), and in Galilee (John 21: 02); and, at least three times after, firstly as Lord of the churches (Revelation 01: 12-18), Judge of sinners (Revelation 05: 04-07), and King of kings (Revelation 19: 11-16). In the Acts of the Apostles, John appears in a prominent position along with Peter (Acts 3: 01; 4: 13; 8:14-17. John was known as one of the pillars of the church (Galatians 2: 09). According to the church-father Irenaeus, John eventually moved to Ephesus and lived to be an old man, living into the reign of Trajan (A.D. 98-117).

Johannine Theology

The sources for the study of Johannine theology are the gospel of John, together with his three epistles, as well as the book of Revelation, also known as the Apocalypse. The theology of John centres on the Person of Christ, and the revelation that God brought through the advent of Jesus Christ. The one who was God and was with God in eternity past now became flesh, and John beheld His glory. It is this revelation of light that John describes in his gospel, epistles and Revelation. John provides a digest of his theology in the foreword of his gospel (John 1: 01-18), wherein he describes the revelation of life and light through the Son but also describes a sin-darkened world discarding that light.

The Gospel of John

External historical evidence, through the testimony of Ignatius, Polycarp, Tatian, Theophilus, and others attests to John's authorship of the gospel. The internal evidence is that he was a Palestinian Jew who was a witness of the events narrated. The evidence for John as being the author is absolutely clear. Traditionally, the gospel of John has been dated late; Eusebius, for example, stated that John wrote "last of all," although, this gospel has traditionally been dated A.D. 80-95. It is generally agreed, however, that John wrote his gospel last as a supplement to the other gospels. For that reason John very likely had in view the church and world in general as his audience, as in contrast to the synoptics (Matthew, Mark and Luke), he wrote to a general audience. The uniqueness of his gospel is seen in that 92 percent of it is not found in the synoptics. John includes the great discourses and events of the life of Christ not found elsewhere (John 6: 22-71; 7: 11-52; 8: 21-59; 9: 01-41; 10: 01-21; 11: 01-44; 12: 20-50; 13: 01-20; 14: 01-16: 33; and 17: 01-26). John employs certain words more than other writers (see list hereunder): light (23 times), life (36 times), love (57 times, see below 44 + 13), as well as others such as Son of God, believe, world, witness, and truth. John's purpose in writing is stated in John 20: 30-31 – to stimulate belief in Jesus as the Christ. John, therefore, selected certain signs to demonstrate Jesus' authority over a particular realm. By John's careful selection of signs he presented the authority of Jesus as the Messiah, encouraging faith in Him (John 20: 30-31).

The distinctive features of the gospels through observing the frequency of certain Greek words in each.

	Greek in Roman script	Matthew	Mark	Luke	John
Believe, to	<i>pisteuo</i>	11	15	9	100
End of the world (age)		5			

Father, The	<i>pater</i>	44	5	17	122
Glory, glorify	<i>doxa, doxazo</i>	12	4	22	42
Immediately	<i>euthus, eutheos</i>	18	42	8	7
Kingdom of God		5	15	33	2
Kingdom of the Heavens		32			
Know, to	<i>ginosko</i>	20	13	28	54
Life	<i>zoë</i>	7	4	6	36
Light	<i>phos</i>	7	1	6	23
Love	<i>agape, agapao</i>	9	5	14	44
Love	<i>phileo</i>	4		1	13
Parable	<i>parabole</i>	17	13	18	
People	<i>laos</i>	15	3	36	3
Power	<i>dunamis</i>	13	10	15	
Preach, to	<i>kerusso</i>	9	14	9	
Preach (the gospel), to	<i>euangelizo</i>	1		10	
Scribe	<i>grammateus</i>	24	22	15	1
True	<i>alethes</i>	1	1		12
True	<i>alethinos</i>			1	8
Truly	<i>aletheuo</i>	3	2	3	10
Truth	<i>aletheia</i>	1	3	3	25
Witness	<i>maturia, marturion</i>	1	3	3	47
Woe	<i>quai</i>	13	2	14	
Works	<i>ergon</i>	5	2	2	27
World	<i>kosmos</i>	9	3	3	79

ANALYSIS

- **The Preface. The eternal, divine Word became flesh and dwelt among us. (01:01-18)**
- **Jesus reveals Himself to the world. (01: 19 to chapter 12)**
 - (1) By the testimony of the Baptist and the first disciples. (01:19-51)
 - (2) By signs and teaching among Jews, Samaritans and Galileans. (Chapters 2 to 4)
 - (3) The healing of the paralytic at Bethesda begins the conflict between Christ and Jews. (Chapter 5)
 - (4) He is revealed as the sustainer of life by the miracle of feeding the five thousand, and by the discourse that follows. (Chapter 6)
 - (5) Jesus at the feast of tabernacles; the people divided; vain attempt to arrest Him. (Chapter 7: 01-52)
 - (6) The woman taken in adultery. (Chapter 07: 53 to 08:11)
 - (7) Jesus is the light of the world, and the I AM. (Chapter 08: 12-59)
 - (8) Blindness cured, and blindness intensified. (Chapter 11)
 - (9) Jesus is the Good Shepherd and He is One with the Father. (Chapter 10)
 - (10) Jesus is the resurrection and the life. (Chapter 11)
 - (11) Jesus is about to be glorified through death. Summary of the effect of His ministry. (Chapter 12)

- Jesus reveals Himself to His disciples in the farewell discourses and the High-Priestly prayer. (chapters 13 to 17)
- Jesus is glorified in His arrest, His trial, His passion and His resurrection. (chapters 18 to 21)

John Chapters 1 to 4

Parallelism with the Synoptic Gospels (Matthew, Mark and Luke)

Harmony of the Life of Christ	Matthew	Mark	Luke	John
1. Parentage and Infancy				
Genealogy	01: 01-17		03: 23-38	
Birth of John the Baptist			01: 05-25, 57-80	
Annunciation	01: 18-25		01: 26-38	
The Birth of Jesus	02: 01		02: 01-07	
The Angels			02: 08-20	
The Circumcision and Presentation			02: 21-39	
The Wise Men	02: 01-12			
The Flight into Egypt	02: 13-23			
Childhood and visit to Jerusalem			02: 40-50	
The Silent Years			02: 51-52	
II. Preparatory Action				
The Ministry of John	03: 01-12	01: 01-08	03: 01-20	01: 19-37
The Baptism of Jesus	03: 13-17	01: 09-11	03: 21-22	
The Temptation	04: 01-11	01: 12-13	04: 01-13	
III. The Early Galilean Ministry				
The Wedding at Cana				02: 01-12
IV The Early Judean Ministry (Passover)				
A cleansing of the temple				02: 13-25
Interview with Nicodemus				03: 01-21
Competition with John the Baptist				03: 22-36
Withdrawal through Samaria				04: 01-42
V. The Return to Galilee				
The Arrival	04:12	01: 14	04: 14	04: 43-45
Healing of the Nobleman's Son				04: 46-54
The Imprisonment of John	04: 13-16			

and the move to Capernaum			
The First Galilean Tour	04: 17		
The Call of the First Disciples	04: 18-22	01: 16-20	
A Day of Work	08: 14-17	01: 21-34	04: 42-44
Miracles and Discourses	08: 01-04 09: 01-17 12: 01-21	01: 40 - 03: 12	05: 01 - 06: 19
The Appointment of the Twelve		03: 13-19a	06: 12-16
The Sermon on the Mount	05: 01-07: 29		(06: 20-49)
The Centurion's Servant	08: 05-13		07: 01-10
The Widow's Son			07: 11-17
The Inquiry of John the Baptist	11: 02-30		07: 18-35
The Anointing of Jesus			07: 36-50
Another preaching tour			08: 01-03
The Protest of the Family	12: 46-50	03: 31-35	08: 19-21
Parables	13: 01-53	04: 01-34	08: 04-18
Miracles	08: 18, 23-34; 09: 18-26	04: 35-05:43	08: 22-56

The Key to John's Gospel

The key to the content of the Gospel of John is the author's own statement in John 20: 30-31 (see also above):

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

Three words are prominent in this brief passage: *signs*, *believe* and *life*. The first of these words contains a clue to the organisation of the Gospel around a select number of miracles; parallel in general character to those that are recorded in the Matthew, Mark and Luke, called the Synoptic Gospels, but referred to as ‘signs’ here because of their special meaning in the Gospel. Seven were performed publicly by Jesus on other people and for their benefit. They illustrate different areas of His power, and collectively bear witness to the central doctrine of the Gospel, Jesus’ deity. The second word “Believe” is the key word in the Gospel; and, “Life” is the sum total of all that is imparted to the believer in his salvation. In the *signs* is the revelation of God; in *belief* is the reaction that they are designed to produce; in *life* is the result that belief brings.

The seven miracles took place precisely in the areas where man is unable to effect any change of laws or conditions that affect life. In these areas Jesus proved Himself potent where man is impotent, and the works that He did testify to his supernatural ability.

Title	Passage	Area of Power
The Changing of Water into Wine	2: 01-11	Quality
The Healing of the Nobleman's Son	4: 46-54	Space

The Healing of the Impotent Man	5: 01-09	Time
The Feeding of the Five Thousand	6: 01-14	Quantity
The Walking in the Water	6: 16-21	Natural Law
The Healing of the Blind Man	9: 01-12	Misfortune
The raising of Lazarus	11: 01-46	Death

Preface, 01: 01-14.

In the preface observe the earliest illustration of the depth and deepness of John's presentation of Jesus as the Son of God. Nothing quite corresponding to these opening verses is found in any other synoptics. John positively asserts the deity of Jesus, and shows Him to be the Creator of all things and the source of all life (vv. 01-05). He emphasises the point very definitely, moreover, by comparing Jesus with John the Baptist (vv. 06-09). He is careful, too, at the beginning, to proclaim Jesus as the source of the renewed spiritual life of man, the eternal life which is coincident with salvation (vv. 10-13). And yet side by side with these declarations of and testimonies to Jesus' Godhead, see how he demonstrates His perfect humanity as well. (v. 14).

Testimony of John the Baptist, 01: 15-34.

Every student of the Bible will be impressed with the originality of the narration in this Gospel concerning the testimony of John the Baptist. Nothing corresponding to it is found in the Synoptics. Observe his testimony to the pre-existence and deity of Jesus Christ (verses 15-18), and to the sacrificial nature of His death (verse 29). These words as well as those of the preface stamp this Gospel as that which especially reveals the "deep things of God" concerning the person and work of the Messiah. It was questions of this character which arose for settlement in the early church and which John was retained on earth to answer. Was Jesus God as well as man? Was His death a sacrifice for human guilt? How clearly the Baptist's witness bears upon these points!

John 1: 01-18.

- (1) What facts do we learn in this portion of the study about our Lord before He was born on earth? Refer to the whole passage, including verse 18, and compare with Hebrews 01: 01-03 and Colossians 01: 15-17.
- (2) Describe the difference between John the Baptist and Jesus, and for what purpose did each come into the world?
- (3) Compare the tragedy of those who reject Jesus Christ, with the privileges given to those who receive Him. See especially verses 10-14, 16. Have you succeeded to know these privileges?

In verse 14, is the word "grace" found for the first time in the New Testament:

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Out of His fullness have we all received, and grace upon grace. It is all grace, that those receive from Him who believe on His name.

John 1: 19-34

- (1) What do we learn here about John the Baptist? His character and work? (See also 3: 28-30)
- (2) What fourfold testimony does John the Baptist bear to Jesus in verses 26-34? Is Jesus all this to you?

The witness of John the Baptist as forerunner is different from the witness and preaching as given by the synoptics. They report mostly his testimony to the nation. But, here we read when he saw Jesus coming to him, he said, "Behold the Lamb of God who takes away the sin of the world." If our Lord had taken away the sins of the world, the whole world would be saved. Our Lord only bore the sins of those who believe on Him. All who do not believe die in their sins and are lost, going where God is not. John the Baptist knew that He Who came to him was to be the Sin-bearer. He knew that Jesus is the true Sacrifice for sin, the true Passover-Lamb, the lamb which the prophet Isaiah predicted. And he testified that the Lamb of God was to take away the sins of the world. The Lamb of God had to die and the ultimate results of His death are announced in this testimony.

First Visit to Judea, 1: 35 – 2: 12.

It is a peculiarity of the fourth Gospel that it dwells at length upon the ministry of Jesus in Judea while the others mention more especially His ministry in Galilee. In Matthew, for example, after the narrative of the baptism which took place there, there is scarcely any allusion to Jesus visiting Judea until that of the nineteenth chapter, which was evidently His last visit, coincident with His betrayal and crucifixion. Perhaps a convenient division of the present Gospel will be along the line of these different visits to Judea.

This first division really includes the event of the baptism, overlapping what we have described as the testimony of John, and might be said to begin at verse 29 instead of 35. Besides the baptism it includes the call of the first four disciples (verses 35-51), a call referred to in the other Gospels.

The first visit to Judea at the opening of Jesus' ministry, in connection with His baptism and the calling of His disciples ended with His return to Capernaum in Galilee, on which journey was wrought the marvellous work of creation in the turning of the water into wine at the wedding feast. The nature of this miracle and the bearing of its record upon the particular position of John's Gospel have been already alluded to.

John 1: 35-51

- (1) John, Andrew, Simon Peter, Nathanael – how did these men become followers of Jesus? Philip's call was different. What lessons may we learn, as to the value and the great results of personal work?
- (1) How did Jesus deal with each one of them, especially with Simon and with Nathanael, and how does this illustrate the truth of what is said of Jesus in chapter 2: 25?
- (2) Do you believe He can change you into something you could never become of yourself, as He did Simon, and that He can show you greater things than you have yet experienced, as He promised to do for Nathanael?

In faith we see where Jesus abides, and by faith we know we are there in Him. It is a beautiful picture of the gathering which takes place throughout this gospel-age. He is the centre, and “Come and see” are still His gracious words to all who hear and believe. See, how Andrew testified and brought his brother Simon to Jesus!

Second Visit to Judea, 2: 13 – 4: 54.

With reference to what occasion, and therefore at what period of the year, did the visit take place (02:13)? With what display of Jesus’ authority and power is it associated (verses 14-17)? Comparing this with Matthew 21: 12, 13, it would seem that this transaction was repeated at the last Passover. In what manner did He refer at this time to His death and resurrection (verses 18-22)? What great discourse of Jesus is associated with this second visit to Judea (3: 01-21)? Where did this discourse occur presumably (2: 23)? How does the theme of this discourse demonstrate the profoundness of the thought of this Gospel, and bear out the theory that was written for the church? How further does John the Baptist bear testimony to Jesus on this visit (3: 25-36)? An analysis of this testimony, like that also in the first chapter, would make an excellent sermon, or Bible-reading outline. He testifies, firstly, to Jesus’ relationship to His people (verse 29); secondly, His growing influence and authority (verse 30); thirdly, His exaltation (verse 31); fourthly, His truth (verses 32, 34); and fifthly, His supreme power and grace (verses 35, 36).

What reason is assigned for Jesus’ departure from Judea at this time (4: 01-03)? When did He journey, and what route did He take (verses 02 and 04)? What exhibition of loving grace was associated with this journey (verses 05-42)? How long did Jesus remain in Samaria, and where did He next go (verse 43)? What miracle is connected with this return journey to Galilee, and how does it bear on the general purpose of John’s Gospel (verse 46-54). An allusion to this miracle was made in the introduction to our study of John.

John 2: 01-22

- (1) Verses 01-11 contain the story of the first seven ‘signs’ which symbolise the spiritual blessing that Jesus brings to men, even today. What does He do in our lives, in response to faith and obedience (verse 5) that is like the changing of water into wine? (Refer also to Acts 8, verse 39 (last part), and 13: 52.)
- (2) Try to visualise the temple court, with its market in full activity that you may better appreciate the tremendous energy and the courage of Jesus in doing what He did.
- (3) How does the whole incident show our Lord’s consciousness of His divine mission, and of what the Jew’s rejection of His claim would entail? Also refer to Malachi 3: 01-03 (Malachi, one of the twelve minor prophets of the Old Testament), and Mark 2: 20.

From history, as secular source of information, referring to Christ or Christianity, Josephus (37-100 AD), in his Antiquities, made the following statement:

“Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.

He drew over him both many of the Jews, and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day.”

Jesus was observed by multitudes of people, and his own followers numbered into the hundreds (1 Corinthians 15:06)

In the Acts of the Apostles, the fifth book of the New Testament, the apostle Peter gave a similar historical account at the beginning of his first address and testimony on the day of Pentecost. What boldness he manifested! His address dealt with great historical facts of the gospel, bearing witness to the resurrection and exaltation of the Lord Jesus:

“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know. Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.” (Acts 2: 22-24)

John 2: 23 – 3: 21

- (1) Why was Jesus not satisfied with the faith spoken of in 2: 23? Compare John 4: 48, 6: 30; Mark 7: 11, 12; and, Acts 8: 13.
- (2) What three things at least are involved in being ‘born again’, or ‘born from above’? See Matthew 18: 03; John 1: 12-13; and, 2 Corinthians 5: 17. Why will nothing short of the new birth suffice?
- (3) What does this section teach regarding:
 - (a) The cost of redemption;
 - (b) Why that price was paid;
 - (c) The terms on which salvation is offered;
 - (d) The result of rejecting it;
 - (e) Why so many do reject it?

John 3: 22-36

- (1) What was John’s reply to those of his followers who complained to him that Jesus was attracting more people than John was, and what was John’s consolation in so effacing himself. Is verse 30 the motto also of your life?
- (2) What seven things are said about Jesus in verses 31, 32, 34, 35, which set Him apart from and above all others?
- (3) In what two ways is man’s acceptance or rejection of Jesus described, and what is the consequence that follows in each case? See verses 32, 33, 36.

John 4: 01-26

- (1) What did our Lord mean by ‘living’ water, and why, when He had awakened in the woman a desire for it, did He not at once grant her request? What was necessary before He could do so?
- (2) Trace the successive steps by which Jesus brought the woman to feel her need of salvation, and pointed her to Himself.
- (3) What kind of worship does God desire, and why? With verse 25, 26, compare John 14: 6.

John 4: 27-54

- (1) What is the refreshment of which our Lord speaks in verse 32, and how were the things that had just happened an illustration of it? See verses 34-38 and compare verses 6 and 7. Have you tasted such refreshment in the Lord’s work you are doing?
- (2) Observe the two grounds of faith in verses 39-42. How far does our faith rest upon what we have been told by others, and how far on our own personal experience of the Lord?
- (3) The story of verses 46-54 is the second of the seven signs. What spiritual blessing does the Lord bring to men which may be likened to the healing of fever? Compare John 14: 27. Observe the necessity of faith (verse 50).

Two verses to ponder on:

“He (Jesus) must increase, but I must decrease.” (John 3: 30)

The nobleman said to Him, “Sir, come down before my child dies!” Jesus said to him, “Go you way, your son lives.” So the man believed the word that Jesus spoke to him, and he went his way. (John 4: 49-50)

John Chapters 5 to 6

Parallelism with the Synoptic Gospels (Matthew, Mark and Luke)

Harmony of the Life of Christ	Matthew	Mark	Luke	John
VI. A <i>Third Tour: The Peak of the Ministry</i>				
Second Journey to Jerusalem				05: 01-47
Rejection at Nazareth	13: 54-58	06: 01-06		
The Tour of the Twelve	09: 36-11:01	06: 07-13	09: 01-06	
The Death of John	14: 01-12	06: 14-29	09: 07-09	
The Return of the Twelve	14: 13	06: 30-32	09: 10	
The feeding of the 5,000	14: 13-21	06: 33-44	09: 11-17	06: 01-14
The Retirement and the Walking on the Sea	14: 22-33	06: 45-52		06: 15-21
Discourse on the Bread of Life				06: 22-71

Third Visit to Judea, Chapters 5, 6.

This visit, like the second was occasioned by the Passover, and it seems to have been a year later (chap. 6). What miracle was wrought on this occasion (John 5: 02-09)? With what effect on the unbelieving Jews (verses 10-16)? How does Jesus justify such labour on the Sabbath day (verse 17)? On what two-fold ground did His enemies seek to kill Him (verse 18)? The latter of these two grounds, because He said “God was His Father,” is peculiar and deeply important. The Revised Version translates it because “He also called God His own Father.” The Jews understood Him to declare God to be His Father in a unique sense, a sense in which He was not the Father of other men. This is why they said He made “himself equal to God.” The importance of this is seen in that it contains a direct claim on Jesus’ part to be equal with God, a claim of absolute deity.

The Jews whom He addressed to, so regarded His words, and Jesus took no pains to correct that impression, on the contrary. His words that follow are an argument, and the only one from His lips which we know, to establish the truth of that opinion, to prove that He was God. Almost all the verses, down to verse 31, prove this, but especially and directly verse 23. This discourse on the honour of the Son concludes with a kind of supplementary one on the four witnesses (verses 32-47). We have here cited by Jesus Himself, the witness of John the Baptists (verses 32-35), the witness of His own marvellous works (verse 36), the witness of the Father (verses 37, 38), and the witness of the Holy Scriptures (verse 39), but how utterly vain so far as moving the wills of His unbelieving countrymen was concerned (verse 40)!

Leaving Judea again, where do we find Jesus (John 6: 01-03)? What miracle is associated thereby (vv. 05-13)? This is the only miracle found in the other Gospels which is also recorded by John, and this for the reason doubtless of leading up to the important discourse following on the Living Bread. What effect had this miracle on those who saw it (verse 14)? What did they propose to do with Jesus in consequence of their opinion (verse 15)? What did the knowledge of their purpose lead Jesus to do? What bearing has His action at this time to the incident in 18: 10, 11, and His words before Pilate in the same chapter, verse 36? To what place did Jesus depart? What miracle took place during the night (vv. 16-21)? Where next do we find Jesus (vv. 22-24)? It is at this point the great discourse is given to which reference has been made, and which is one of those which, like the others already referred to, gives to the Gospel its distinctively spiritual character, not given in the Synoptics. At what place was this discourse given (verse 59)? How does it seem to have been received by the people generally (verses 41, 52)? How by the disciples (vv. 60, 66)? What foreshadowing of His death does He reveal at this time (vv. 66-71)? Why did He confine His ministry to Galilee just now (7: 01)?

John 5: 01-29

- (1) Verses 02-09, the third of the seven ‘signs’. What spiritual blessing does Jesus bring to men corresponding to the healing of a long-continued infirmity? The danger in this case is that there is no longer the *will* to be healed. Compare verse 6, ‘Do you want to be made well?’
- (2) In verses 17-29 what does Jesus say of Himself:

- (a) In relation to God;
- (b) And, in relation to men?

Make a list of and ponder what He says under each of these heads.

- (3) What assurance have we in these verses that everyone who truly believes on Jesus is immediately made partaker of eternal life? Compare John 3: 36a. How is faith here defined?

“The hour is coming, and now is”, in verse 25 is the present dispensation. The dead are the spiritually dead. They that hear the voice of the Son of God shall live, and they receive His life. Jesus declared at the same time His authority and character, as the Messiah. The time is coming when the dead will hear His voice, as the Son of God, and live. Jesus first refers to His raising those who were dead in sin, to newness of life through faith in Him, by the power of the Spirit, and then to His raising the dead in their graves. The office of Judge of all men can only be exercised by one who has all knowledge, and almighty power. All the wrong teachings concerning the wicked dead, such as annihilation, restitution, restoration, second chance, etc., as taught by Seventh Day Adventism, Millennial Dawnism, Universalism and others, are completely refuted by the words of our Lord in verse 29. “And come forth – those who have gone good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.” (John 5: 29) May we believe His testimony; consequently, our faith and hope will be in God, and we shall not come into condemnation. And, may His voice reach the hearts of those in sin; that they may repent, and prepare themselves for the solemn day.

John 5: 30-47

- (1) To what four different testimonies to Himself does Jesus appeal? Which does He Himself look upon as of least importance?
- (2) Is it still possible to study the Bible without finding life; and, if so, what is lacking? What reasons does Jesus give for the Jews’ failure?

John 6: 01-21

With John 6: 02, compare John 2: 23, and John 4: 45 and 48.

- (1) Verses 04-13. The fourth of the seven ‘signs’ (see above). Trace the stages by which God’s supply reached the hungry people, noting especially the part played by the disciples. What does this teach us as to how we, with our feeble resources may satisfy the spiritual need of the hungry multitudes around us? Compare 2 Corinthians 03: 5 and 6.
- (2) Why do you think Jesus, after this great miracle, which had so stirred the people, departed again into a mountain Himself alone? Compare Mark 1: 35; Luke 5: 16, and 6: 12. What may we learn from this?
- (3) Verses 16-21. The fifth of the seven ‘signs’. What spiritual blessing does Jesus bring to His people that may be likened to walking upon the sea? Is it the power to rise above adverse conditions, and not to be submerged and defeated by them? Compare 2 Corinthians 4: 8, 9.

John 6: 22-40

- (1) With what motive were the people looking for Jesus, and what did they want from Him? What in contrast had Jesus come to give, and how was it to be obtained? See verses 27-29.
- (2) The people wanted Jesus to outdo Moses. Jesus immediately lifts their thoughts to God, who in His Son has something far better to give than manna of old. How do verses 32-35 intensify verses 27-29, making clearer what the gift is, which is offered through Jesus, and how it is to be obtained?
- (3) Verses 36-40 are a kind of soliloquy on the part of Jesus. Although these to whom He is speaking believe not, yet God's purpose will not fail. What is the guarantee (a) of the final complete success of Jesus' mission, and (b) of the security of him who believes in Jesus?

John 6: 41-71

- (1) Verses 44 and 45 are an expansion of verse 37a. God gives souls to His Son by drawing them near through His Word. Compare John 1: 23, and 5: 46-47. But what must man do if he is to be saved? See verses 45 ('comes'), 47 ('believes'), 51 ('eat').
- (2) What new point did Jesus introduce in verse 51 that caused His hearers to strive among themselves? How does He expand this thought in verses 53-58? Try to state what He says in your own words, showing what saving faith is.
- (3) The closing verses 60-71 make clear that what Jesus offers to men is not worldly or material gain (compare verse 27) but spiritual life through union with Himself. What three reasons does Peter give why he and his fellow disciples remained faithful when many others went back? See verses 68, 69.

Jesus, the Bread of God, He Himself, gave His life for the world. He gave His body and shed His blood on the cross. It is His sacrificial, atoning death. By faith we partake of it. Without it there is no life. Note the difference in verses 53-54. In verse 53 He speaks of those who have eaten His flesh and drunk His blood, apart from which there is no life. By faith the sinner appropriates Him, Who gave His body and shed His blood, and then receives eternal life. In verse 54 He speaks of a continuous eating and drinking. He is the source of eternal life. The believer feeds on Him; the eternal life the believer has must be sustained, nourished and kept by Himself, by ever feeding on His dying love. "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. (Galatians 2: 20) And the believer eating and drinking becomes one with Him. "He that eats My flesh and drinks My blood abides in Me and I in him." It is a wonderful discourse on His incarnation, His sacrificial, atoning death, and the blessed assurances given to those who believe on Him. Precious are the promises of this great chapter 6. Here follow some wonderful quotations:

"I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst." (John 6: 35)

"All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out." (John 6: 37)

“And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.” (John 6: 40)

Most assuredly, I say to you, he who believes in Me has everlasting life.” (John 6: 47)

Fourth Visit to Judea, Chapters 7 to 19

We now reach in John’s Gospel, what we believe is the record of the last visit of Jesus to Judea (it is not believed He returned to Galilee after this prior to His crucifixion), but as the period covered is long, and the events many, we will, for convenience divide the whole section from chapter 7 to 19 accordingly, to start with chapters 7 to 11 as hereunder:

(A) Chapters 7 to 11

Harmony of the Life of Christ	Matthew	Mark	Luke	John
VII. <i>The Retirement to the North</i>				
In Tyre and Sidon	15: 21-28	07: 24-30		
In Decapolis	15: 29-31	07: 31-37		
Feeding the four thousand - Discourse	15: 32-16: 12	08: 01-21		
Healing of the Blind Man		08: 22-26		
The Revelation of His Person	16: 13-26	08: 27-37	09: 18-25	
The Transfiguration	16: 27-17: 13	08: 38-09:13	09: 26-36	
Healing of the Demoniac	17: 14-21	09: 14-29	09: 37-43	
Prediction of death and Resurrection	17: 22-23	09: 30, 32	09: 43-45	
VIII. <i>The Last Ministry in Galilee</i>	17: 24-18:35	09: 33-50	09: 46-50	07: 01-09
IX. <i>The Later Judean Ministry</i>				
The Journey to Jerusalem via Samaria	19: 01-02; 08: 19-22	01: 01	09: 51-62	07: 10
The Feast of Tabernacles				07: 11-52
The Woman Taken in Adultery				07: 53-08: 11
Argument with Pharisees				08: 12-59
The Man Born Blind				09: 01-41
Discourse on Good Shepherd				10: 01-21
The Mission of the Seventy			10: 01-24	
The Parable of the Good Samaritan			10: 25-37	
Mary and Martha			10: 38-42	
The Lord’s Prayer			11: 01-13	
Controversy with Pharisees				

				11: 14-54
Public Teachings				12: 01-59
The Feast of Dedication				10: 22-39 (10: 40-42)
X. <i>The Perea Ministry</i>				
Warnings				13: 22-35
Dinner with a Pharisee				14: 01-24
Challenge to the Multitude				14: 25-35
Teaching publicans and Sinners				15: 01-32
The Raising of Lazarus				11: 01-44
The Withdrawal to Ephraim				11: 45-54
XI. <i>The Last Journey to Jerusalem</i>				
Ministry in Samaria and Galilee				17: 11-18: 14
Ministry in Perea:				
Teaching on Divorce	19: 01-12	10: 01-12		
Teaching on Children	19: 13-15	10: 13-16	18: 15-17	
The Rich Young Ruler	19: 16-20: 16	10: 17-31	18: 18-30	
Prediction of Death	20: 17-19	10: 32-34	18: 31-34	
Ambition of James and John	20: 20-28	10: 35-45		
Approach to Jerusalem	20: 29-34	10: 46-52	18: 35- 19:28	
Arrival at Bethany				11: 55- 12:11

At the Feast of tabernacles (John 7: 01-10: 21). How did the brethren of Jesus consider Him at this time (7: 2-5)? What hesitancy did He exhibit in going up to this feast (verses 06-09)? This feast, it will be recalled, took place not in spring, like the Passover, but in the fall, corresponding to our October month. This chapter and the next can be identified as those of the controversies in the Temple. They represent periods of sustained contention with enemies, and of nervous excitement (though the later expression will not be regarded as applicable to Jesus personally), such as are described nowhere else in the Gospels. The crisis so clearly indicated in each of the synoptics is now rapidly approaching. Refer in this connection chapter 7, verses 12, 13, 20, 26, 27, 30, 32, 43. What effect had Jesus' answer to His opponents upon the officials (verses 45, 46)? What authoritative person speaks on His behalf at this critical moment (verses 50-52)?

John 7: 01-24

- (1) What advice did His brethren give Him, and how did Jesus reply? See verses 03-08. How does this incident reveal how difficult Jesus' life was? Can we, His disciples, if faithful, expect an easy way of life? See John 15: 18-21. Has verse 13 any reproach for you?
- (2) What two tests (one affecting the enquirer, and one concerning Himself) does our Lord suggest whereby the source of His teaching can be known?
- (3) In verses 19-24 Jesus defends Himself from the charge of Sabbath-neglecting on account of the miracle He had wrought on His previous visit (see verse 16). What argument does He use, and how does it penetrate beneath the outward appearance to the essential rightness of His action? See verse 24.

John 7: 25-52

- (1) What illustrations are found in these verses:
 - (a) Of the deep impression made by the Lord Jesus upon the many, and yet
 - (b) How their initial faith was checked by ignorance, or prejudice, or pride?
- (2) The chief priests and the Pharisees by no means saw eye to eye in most matters, but they were united against Jesus. What action did they take at this time, and how was it unsuccessful?
- (3) In what way is the promise of verses 37, 38 an advance on that of John 4: 13, 14, and how does it bring out the fact that we are saved to serve. Compare Acts 1: 08.

“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”
(Acts 1: 08).

*The close relation between God's call to Israel and us today, “you will be my witnesses,” and the risen Lord's commission to the apostles and us today, “you will be my witnesses”, can be appreciated the more if we consider the allusions of Paul's quotation of Isaiah 49: 06 in Acts 13: 47. There the heralds of the gospel are spoken of as a light for the Gentiles, bearing God's salvation “to the end of the earth”. **This is apostolic witness only.** In the Acts of the Apostles, we do not find an apostolic succession in the ecclesiastical sense, nor a succession of orthodox tradition, but **“a succession of witness to Christ, an apostolic testimony in Jerusalem to the self-styled leaders of Israel until they finally reject it, and an apostolic testimony from Jerusalem to Rome and the Gentile world of Luke's own day, up to the uttermost corners of the world even today and tomorrow until Jesus' Return.”***

Every member of the Body of Christ ought to know God's place for him or her. To know this, there must be full surrender and absolute willingness to do anything and go anywhere in obedience to God's call. If every member of the Body of Christ, the Church, the assembly of believers were in his and her place, there would be no lack of witnesses in any foreign field or in any part of the homelands.



Chapter 8

Where did Jesus pass the night after this trying and exhausting day (chapter 8: 01)? How, do we imagine, was He resting, by sleep or in prayer? Where is He found again in the morning (verse 2)? With what work of courage and grace does the day begin (verses 03-11)? Who came off victor in that contest of light and darkness, Jesus or His adversaries (verse 6)? The controversy now begins again with Jesus bold declaration of Himself as “the light of the world,” a declaration which, if unsupported by the truth, makes Him to be an insane impostor, but otherwise establishes His right to be all that this Gospel claims for Him – even that He is God Himself. Observe the features of the controversy all through this chapter, but especially at verses 13, 19, 25, 37, 48, 52, 59. Observe, too, the repeated declarations of Jesus bearing upon the dignity of His person, as in verses 16, 18, 19, 23, 28, 36, 42, 46, 51, 56, 58. It is comforting also to note that His testimony during the day was not fruitless in the increase of discipleship (verse 30).

John 7: 53 – 8: 29

- (1) The section 7: 53 – 8: 11 is omitted by all the oldest Greek MSS. Now existing with one exception, and its style and vocabulary being more like those of Luke (in whose Gospel four MSS. insert it) than those of John. But though this section was very likely not written by John, it bears evidence of truth, and we may trustfully accept it as part of the inspired Word of God, as the story is certainly authentic and is instructive, highlighting our Lord’s tender compassion for the sinner. However, it may have perhaps been introduced here as an illustration of John 8: 15. What may we learn from it about our attitude to the sinner? Compare with Luke 18: 09-14. Verse 7 is sometimes used as an argument for condoning sin; but are not Jesus’ words rather a summons to judge ourselves with the same rigorousness with which we would judge others?
- (2) How does Jesus set forth in verses 13-29 His relationship to His Father, and of the Father to Him? Note down carefully the separate ways in which that relationship is shown. It is a marvellous describing of His inner life.
- (3) What promise is given to those who follow Him, and what on the other hand is said to be the consequence of persistent unbelief?

John 8: 30-59.

- (1) What is necessary if a profession of faith (verse 30) is to lead to true discipleship, and to the full freedom of sonship? Compare Luke 8: 15; Galatians 4: 01-07. What shows that those who believed at this time were only ‘stony-ground hearers’ (Luke 8: 13)?
- (2) What does Jesus reveal to be their true condition? By physical descent ‘the seed of Abraham’, and therefore in that sense ‘children of the kingdom’ (Compare Matthew 8: 12), what were they spiritually in relation:
 - (a) To sin,

- (b) To the devil, and
- (c) To God?
- (3) What do we learn in this passage about:
 - (a) The Person, and
 - (b) The character of Christ?



Chapter 9

As Jesus passed through and away from this murderous crowd, what miracle is performed (chapter 9)? What explanation does Jesus afford as to why this man was born blind (verse 3)? How does this work of power and mercy effect the enemies of Jesus, does it soften or harden their opposition (verses 16, 28, 29)? What did they finally do to the man (verse 34)? What does “cast him out”(KJV) probably mean? Compare verse 22, last clause. How does Jesus make a further claim of deity in subsequently addressing this man (verses 35-37)? It is to be observed in this connection that the sublime discourse on the Good Shepherd, following in chapter 10, grew out of this circumstance of the casting out of this healed man from the synagogue because of his confession of Jesus. The scribes and Pharisees are the “hirelings” Jesus has in mind in that discourse, who showed themselves to be such unquestionably in their treatment of this man. Notice how this discourse also falls into harmony with the distinctive purpose of John’s Gospel throughout, to present the highest, or if you please, the deepest aspect of Christ’s person and work, for example, compare His declarations in verses 10, 11, 15, 17, 18. His work is clearly that of a substitute Saviour, and yet none other than God could speak of Himself in this way. What opposite results were produced by this discourse (verses 19-21)?

John 9: 01-38

- (1) Picture in imagination the successive scenes of this bright and beautiful Gospel story.
- (2) This is the sixth of the seven ‘signs’ (see above). Of what spiritual blessing that Jesus brings to men is it a type? Compare Acts 26: 18. How does the story show that in this case the miracle of which the physical was a symbol also took place? Read carefully verses 11, 17, 31-33, 35-37.
- (3) What motive for zeal in the Lord’s service is given us in verses 01-05? With this compare with Matthew 5: 14.

The healing of the man born blind is a type and an illustration of how Christ, the Light communicates light and how he who follows the Light walks no more in darkness, but has the light of life. (See John 8: 12) And before He healed the man He testified that His day of activity on earth as Man was rapidly drawing to its close (John 9: 4-5)

“I must work the works of Him Who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world.”

The clay and the spittle did not affect the opening of the eyes; it was the power of Christ only. Even today, the Lord shows His power to help in the most desperate cases, and the work of His grace upon the sinners, which gives sight to those blind by nature. The poor blind man could not see the Lord, but He saw him.

Prayer in the Spirit	Selfish Prayer
<p>In this:</p> <p>(1) The heart gives perfect loving faith to God, and likes what He likes.</p> <p>(2) The human mind is given inspiration through the Word of God and the Holy Spirit to know the mind of Christ. (Philippians 2: 05)</p> <p>(3) The human will is yielded to God and wills to do His Will.</p> <p>The Golden Rule: “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” (Matthew 6: 33)</p> <p>This prayer will be offered by one who is walking with the Lord. It will be in accordance with His will and will be answered.</p>	<p>Influenced by:</p> <p>(1) The heart – what we love or do not like.</p> <p>(2) The human mind – what we think wise, best, important, and necessary.</p> <p>(3) The human will – what we want or do not want.</p> <p>“You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.” (James 4: 03)</p> <p>Such prayer is not true prayer. It is not in accordance with God’s Wisdom and Will. It will not be heard or answered.¹</p>

We are identified with Him as He is seated in heavenly places, “at the right hand of the majesty on high”, “high above all other government, authority, power, and dominion, and every title of sovereignty used either in this age or in the age to come (See Eph. 01:21) We are identified with Him in His absolute and eternal victory over sin, over death and over all the devil’s power and work, and in Christ, by faith, we are placed in the sphere of absolute and eternal power, authority and triumph, in which He is now ‘seated’ (Ephesians 2: 06; Hebrews 1: 03). Not only are we there positively by faith, but by faith we may, in Him, participate in and experience day by day and moment by moment that power, authority and triumph. We are in Christ fully identified with Him in His triumph.

¹ We cannot use God, but we can yield ourselves to Him and let God use us. We can contemplate the things of God and meditate upon the spiritual, invisible, and unseen, until we actually feel that spirit and presence of Christ within us. Then let our prayer be: “Spirit of the Living God, fall fresh on me, break me, melt me, mould me, fill me”, (hymn) text and tune from Daniel Iverson (1890-1977). An occasional contact with God, like the proverbial grain of truth, will work wonders according to His Will; but we cannot expect a complete and perfect inner existence simply because once in a while we remember to turn to the Lord, or to devote a few hours to the study of His Word. The Christian Life requires unselfish prayer without ceasing to make life a continuous experience of the presence of the Lord.



Chapter 10

At the Feast of the Dedication (10: 22-42): This Feast took place midway between that of Tabernacles just dealt with, and that of the Passover, or some time corresponding to our December or January. Where Jesus had been in the meantime is not revealed except that it is not stated that He returned to Galilee. We need not dwell on this period further than to call attention to the same features as prevailed in the previous one, the putting forth of the boldest claims on Jesus' part, followed in every instance by intensest conflict with His opponents. For the claims consult such passages as verses 28 and 30, and the conflict, 31 and 39. What was the development of this appearance so far as Jesus was concerned (verses 40-41)? Notice that in the face of all the criticism and opposition and in spite of all the efforts of the leaders of the nation to the contrary, the number of the disciples continually increased (verse 42).

John 9: 39 – 10: 21

- (1) Read verses 01-06 in the light of the blind man's story. The false shepherds had thrown him out (9: 35), but the true shepherd had found him. How do the flock know the shepherd, and what does he do for them? Have you experienced the comfort of the words 'He goes before'?
- (2) What are the privileges and blessings of those who enter in through Christ as the door, and what the sorrows and miseries of those who remain under self-seeking shepherds or false prophets even today? (See verses 07-10)
- (3) What are the characteristics of the good shepherd? Can you find in verses 11-18, the following:
 - (a) Proof that our Lord's death was not a mere martyrdom,
 - (b) The purpose of His life and death, and
 - (c) An incentive to missionary work? (Compare Revelation 7: 09, 10, 15-17.)

John 10: 22-42

- (1) When the Jews found Jesus among them again, they gathered around Him, and asked Him to declare clearly if He were the Christ. Why did Jesus not give them the answer they desired, but pointed them to His teaching and His Works? (Compare Matthew 16: 20.
- (2) In the six statements of verses 27 and 28, how is the sheep's relation to the shepherd described, and how the shepherd's relation to the sheep? What is the doubly sure ground of the flock's security?
- (3) Ponder the argument from the Scriptures, which Jesus uses to refute the charge of blasphemy made against Him. He claims a far more intimate relation to God, and a far higher mission (verses 36, 38), than the judges, spoken of in Psalm 82, whom the Scripture calls 'gods' and 'sons of the most High'. Why, then, should He be called a blasphemer if He says, 'I am the Son of God'?



Chapter 11

At Bethany (chapter 11). Here occurs the great miracle of the raising of Lazarus. In the synoptics we read of the raising of Jairus' daughter and the son of the widow Nain. In the first case death had just ensued, and in the second but a single day had intervened. Here, however, Lazarus had been four days dead. Of course, with God it is no harder to restore life in the one case than in either of the others, and yet all must be impressed with the gradation of difficulty, illustrated in the three, and that the most difficult, humanly speaking, should be recorded only in John's Gospel. This like so many other features pointed out, shows us with distinctive purpose of John's Gospel to set forth Jesus in the highest aspect of all, that of the Son of God – the Son of God giving life to the world. What a wonderful declaration that is in verse 25!

Jesus said to her: "I am the resurrection and the life. He who believes in Me, though he may die, he shall live."

Let us not pass from this incident in Bethany without observing its effect on the leaders of the nation (verses 47-48), and the nature of that prophecy, all unwittingly spoken, by Caiaphas, which so clearly set forth the precise character of the work of Jesus came into the world to do (verses 49-52). Nor let us fail to be impressed by the fact that the crisis is now rapidly drawing to a head (verse 53), in consequence of which Jesus withdraws Himself again (verse 54)

John 11: 01-27

- (1) Verses 01-16. Visualise the scene. In Bethany, the two sisters wait for Jesus to arrive; in Peraea, Jesus receives the message. Two questions come forth:
 - (a) Should He go at once?
 - (b) Should He go at all?

Show how, in each case, the action of Jesus is different from that which human love and wisdom might have dictated. What was the ground of His action, and what lessons may we find here for our comfort and daily use?

- (2) Verses 17-27. In what ways do these verses comfort the bereaved Christian, even though he cannot look for a miracle such as this chapter describes?

John 11: 28-44

- (1) Why did Jesus not speak to Mary words of faith and comfort, as He had done to Martha? Was it that she was completely packed down under her grief, and had

no faith that even Jesus could now do anything? Was it this submission to the victory of death, this collapse of faith that caused Jesus such disturbance in spirit?

- (2) What do we learn here about our Lord's prayer life, and the way in which His miracles were demonstrated? Compare John 5: 19, 20 and John 14: 10. Consider the confidence of His faith in thus publicly giving thanks that God had heard Him before the miracle was done. Compare in the Old Testament, 1 Kings 18: 30-39, and Mark 11: 24.
- (3) This is the seventh 'sign' as referred to above. Of what spiritual blessing, which Jesus brings to men, is it a type? Read John 5: 25, and Ephesians 2: 05.

A German Expositor, Dr. Tillman, put together the evidences of this great miracle of the resurrection of Lazarus, the following way:

The whole story is of a nature calculated to exclude all suspicion of imposture, and to confirm the truth of the miracle. A well-known person of Bethany, named Lazarus, falls sick in the absence of Jesus. His sisters send a message to Jesus, announcing it; but while He is yet absent Lazarus dies, is buried, and kept in the tomb for four days, during which Jesus is still absent. Martha, Mary, and all his friends are convinced of his death. Our Lord, while yet remaining in the place where He had been staying, tells His disciples in plain terms that He means to go to Bethany, to raise Lazarus from the dead, that the glory of God may be illustrated, and their faith confirmed. At our Lord's approach, Martha goes to meet Him, and announces her brother's death, laments the absence of Jesus before the event took place, and yet expresses a faint hope that by some means Jesus might yet render help. Our Lord declares that her brother shall be raised again, and assures her that He has the power of granting life to the dead. Mary approaches, accompanied by weeping friends from Jerusalem. Our Lord Himself is moved and weeps, and goes to the sepulchre, attended by a crowd. The stone is removed. The stench of the corpse is perceived. Our Lord, after pouring forth audible prayer to His Father, calls forth Lazarus from the grave, in the hearing of all. The dead man obeys the call, comes forth to public view in the same dress that he was buried in, alive and well, and returns home without assistance. All persons present agree that Lazarus is raised to life, and that a great miracle has been worked, though not all believe the person who worked it to be the Messiah. Some go away and tell the rulers at Jerusalem what Jesus had done. Even these do not doubt the truth of the fact; on the contrary, they confess that our Lord by His works is becoming every day more famous, and that He would probably be soon received as Messiah by the whole nation. And, therefore, the rulers at once take counsel how they may put to death both Jesus and Lazarus. The people, in the meantime hearing of this prodigious transaction, flock in multitudes to Bethany, partly to see Jesus, and partly to view Lazarus. And the consequence is that by and by, when our Lord comes to Jerusalem, the population goes forth in crowds to meet Him and show Him honour, and chiefly because of His work at Bethany. Now, if all these circumstances do not establish the truth of the miracle, there is no truth in history.

And, from C. Ryle we read:

A more plain, distinct, and unmistakable miracle it would be impossible for man to imagine. That a dead man should hear a voice, obey it, rise up, and move forth from

his grave alive is utterly contrary to nature. God alone could cause such a thing. What first began life in him, how lungs and heart began to act again, suddenly and instantaneously, it would be waste of time to speculate. It was a miracle and there we must leave it.

STUDIES IN JOHN'S GOSPEL

Part Two

From John 11: 45 to 21: 25

Requirement:

The **Life Application Bible**, preferably the New King James Version (NKJV), as also available in the following Bible translations: NLT, NIV and the KJV. The Life Application Bible is a unique Study Bible with over 10.000 Life application Notes challenging the student to apply the truths of Scripture to everyday life. It includes Book introductions, in text maps and charts, personality profiles, topical index, and other features bringing additional clarity to the Holy Scriptures.

How to proceed:

- (e) Read the portion through, and jot down rough notes on the main subject or subjects with which it deals. When a clear grasp of the general contents of the passage has been obtained, then write out the answers to the questions, leaving a brief time at the end for practical application.
- (f) Look at the questions first and deal with them during the first reading of the passage, jotting down rough notes on them. Maybe, there will be time for a second reading.
- (g) Whatever the actual system may be used, it is essential to realise that answering questions is simply a means to an end. However, at some stage, time should be given to such prayerful meditation as will lead to personal appropriation of the spiritual message, and if desired, the recording of spiritual impressions.
- (h) Share your results with others. Mutual discussion is the most effective and profitable method of checking our own individual ideas; as it also deepens our mutual fellowship in the things of Christ, and it provides a fresh stimulus to proceed in the study of the Word of God, that we may become:

“... Those who by reason of use have their senses exercised to discern...”
(Hebrews 5: 14)

(B) Chapters 12 to 17

Harmony of the life of
Christ

Matthew

Mark

Luke

John

XII. *The Passion Week*
Sunday

The Triumphal Entry	21: 01-09	11: 01-10	19: 29-40	12: 12-19
Jesus' view of the City	21: 10-11	11.11	19: 41-44	
<i>Monday</i>				
Cursing of the Fig Tree	21: 18-19	11: 12-14		
Cleansing of the Temple	21: 12-13	11: 15-19	19: 45-48	
Healings in the Temple	21: 14-17			
<i>Tuesday</i>				
The Withered Fig Tree	21: 19-22	11: 20-25		
Controversy	21: 23-22: 46	11: 27-12:37	20: 01-44	
Condemnation of Scribes and Pharisees	23: 01-39	12: 38-40	20: 45-47	
Jesus' Observation of the Widow		12: 41-44	21: 01-04	
The Visit of the Greeks				12: 20-36
Jewish Rejection of Jesus				12: 37-50
The Apocalyptic Discourse	Ch. 24-25	13: 01-37	21: 05-38	
Harmony of the Life of Christ	Matthew	Mark	Luke	John
Prediction of the Cross	26: 01-05	14: 01-02	22: 01-02	
Anointing by Mary	26: 06-13	14: 03-09		12: 02-08
The Betrayal	26: 14-16	14: 10-11	22: 03-06	
<i>Wednesday (no record)</i>				
<i>Thursday</i>				
The Passover Meal	26: 17-29	14: 12-25	22: 07-30	13: 01-38
Farewell Discourse				14: 01-31
Discourse on Way to Gethsemane				Ch. 15-16
The High-Priestly Prayer				Ch. 17

At the last Passover (chapters 12-17). The note of time suggesting this sub-division of our course in John's Gospel is found at the close of chapter 11: 55-57. The last named indicates the state of feeling towards Jesus prevailing at this time among the leaders of the people, and explains the conditions which made this the last Passover He ever attended. Where do we find Jesus at the beginning of chapter 12? What is the incident emphasised on that occasion (verses 03-08)? What events on the day following hurried the plot of His enemies (verses 12-19)? The succeeding recorded is that of the visit of the Greeks, which some regard as the second great temptation in Jesus' life. The considerations justifying such a view are found in the effect which the request of these Greeks to see Him made upon Jesus Himself: "Now is my soul troubled," "Except a corn of wheat fall into the ground and die," "Father, save me from this hour." Also in the heavenly testimony to His Sonship which was again afforded Him.

We should not pass to the consideration of the next major topic without observing in passing, the additionally strong testimony John bears as his manner is to the deity of Jesus. See, for example, the argument to be drawn from his words in verses 37-41, especially the last-named. Look up the quotation in Isaiah 6, and ask yourself the question whether John's testimony must not be utterly dishonoured unless Jesus is to be

regarded as God incarnate. How corroborative of this are Jesus' own words, moreover, in verses 44, 45.

Following the visit of the Greeks the next leading event is how described in chapter 13? What is the ostensible lesson taught in this transaction (verses 12-16)? And yet is there not more than a lesson in humility here? What of the deep and mysterious teaching in verses 8, 9? Many scholars think we have here a symbolic representation of Christ's intercessory work for His people. They are already "clean" as far as their salvation is concerned, because of their faith in Him, and on the ground of His finished work on the cross; but passing through the world brings daily defilement which requires daily cleansing, for which provision is made by His all-prevailing intercession as our high priest. Compare 1 John 1: 09.

What singular omission is found in this Gospel with reference to the events of this last Passover night as compared with the synoptics? What additional details of the betrayal are given here (verses 18-30)?

The washing of the disciples' feet and the departure of Judas on his wicked task, are followed by what is frequently designated as the "farewell discourse," covering chapters 13-16, and which, like almost the whole of this Gospel, is quite unique in comparison with the others. These chapters can be described as "The Central Teaching of Jesus Christ," and it can also be called the heart of the heart of the Gospel. Observe the themes treated of: The preparation for the second coming (14: 01-03); the identity of the Father and the Son (verses 06-11); the office of the Holy Spirit in the church (verses 15-31); the source and the responsibility of fruit-bearing (15: 01-17); the attitude of the world to the church (15: 18-16: 4); the office of the Holy Spirit toward the world (verses 05-15); the personal comfort of the disciples (verses 16-33). Perhaps there is nothing in the whole of this precious and magnificent discourse of more practical value to us than what it teaches the disciple about prayer. See 14: 13, 14; 15: 16; 16: 23-27. To ask the Father in Christ's name is something in advance of asking for his sake even. To ask in His name is the same as though He asked Himself with all the assurance of answer which such a fact implies. This is the privilege of the true believer who is thus a member of Christ's body, and it is a revelation of truth which Christ had at no time made known to His followers until now, doubtless, because they were not prepared to receive it.

This wonderful discourse is followed in turn by the equally wonderful prayer in chapter 17, its scope including His own glory and work (verses 01-05), His disciples (verses 06-19), and believers generally (verses 20-26). It seems almost incredible to hurry over these so solemn and loving words, but we have time only to call attention to the four petitions offered on our behalf, (1) our preservation (verse 11); (2) our sanctification (verse 17); (3) our unification (verse 21); and (4) our glorification (verse 24).

John 11: 45 – 12: 19

- (1) Observe the varied effects of the miracle. See especially John 11: 45, 46, 47-53, and 54; John 12: 10, 11, 17-19, and compare with Luke 16: 31. How is it that the same act quickens faith in some people, while hatred in others? Compare John 11: 47, 48; 12: 11, 19 with Matthew 27: 18.
- (2) How does the story of John 12: 01-08 show that Jesus values highly the devotion of a loving heart, even if expressed in unconventional ways?

- (3) What twofold illustrations have we in this passage that God overrules men's purposes and actions for the fulfilling of His own designs? See especially John 11: 47-53, and 12: 12-16.

John 12: 20 - 36

- (1) What is the difference between a grain in the granary, and a grain sown? How does this illustrate the differences between two ways of spending our life? Which did Jesus choose, and what does He promise to all who will follow Him in this choice?
- (2) What threefold consequence is stated in verses 31, 32 as issuing from the Lord's choice? Has this threefold result taken place in your life?
- (3) Verses 35, 36 give Jesus' last appeal to the nation. What may we learn from it as to our own immediate duty? Compare John 7: 12; Ephesians 5: 07-14; and, 1 Thessalonians 5: 04-06.

John 12: 37 - 50

- (1) Verses 37 – 43. The problem is stated in verse 37, and the answer is given in verses 38-40. What twofold explanation of Jewish unbelief does John give? What other hindrance also entered in to prevent those who had begun to believe from making open confession?
- (2) The 'seriousness' of rejecting Jesus is the subject of verses 44-50, in which John summarises the teaching of Jesus on this matter. Why is it so serious to reject Jesus? See especially verses 45, 46, 50 and compare Proverbs 1: 20-33.

John 13: 01-20

- (1) How do statements in verses 01-03 improve the grace and wonder of Jesus' action in washing the feet of His disciples at this time?
- (2) What important lesson did Jesus teach in response to Peter's interruptions? See verses 08 and 10. Read also Titus 3: 5 and 1 John 1: 07.
- (3) What further application did Jesus make of His action as an example to His followers? Compare Luke 22: 22-27; 1 Peter 5: 05. Are we giving sufficient attention to this matter? See verse 17.

John 13: 21-32

- (1) What evidence do you find that the eleven had not so far suspected Judas in any way, and what light does this throw upon Judas, as to this outward behaviour? As to what he really was in heart, see John 6: 70; 12: 06; 13: 2, 27, comparing with Samuel 16: 07 and Proverbs 4: 23.
- (2) The giving of a sop, or morsel of bread dipped in gravy, was a mark of friendship. Ponder the depth of Jesus' love in acting like this towards Judas at this time. What was the effect of this last appeal? See verse 27.
- (3) In verses 31, 32, two gloryfings of the Son of Man are spoken of, one present, the other future, and the second is said to depend upon the first. What are these two glorifyings? For the first see John 1: 14; 11: 04; 12: 23, and 17: 04; and, for the second John 17: 01, 05.

The institution² of the Lord's Supper, recorded by the other Gospels, probably took place between verses 32 and 33. The Lord Jesus instituted the Lord's Supper on the eve of His crucifixion, commanding that His followers continue to observe it until His return (Matthew 26: 26-29; Mark 14; 22-25; Luke 22: 14-23). This was a new covenant or testament in contrast with the old Mosaic covenant. To enact the covenant, death was necessary because death provided forgiveness of sins. The apostle Paul also rehearsed the ordinance for the Corinthian church (1 Corinthians 11: 23-32). Of course, the issue at hand is, what is the meaning of the Lord's Supper? There have been four distinct views in Christianity concerning its meaning.

VIEWS ON THE LORD'S SUPPER

View	Christ and the Elements	Significance
Transubstantiation (Roman Catholic)	Bread and wine literally change to body and blood of Christ.	Believer partakes of Christ, who is being sacrificed in the Mass to atone for sins.
Consubstantiation (Lutheran)	Bread and wine contain the body and blood of Christ but do not literally change. Christ is actually present "in, with, and under" the elements.	Believer receives forgiveness of sins and confirmation of one's faith through partaking on the elements, but they must be received through faith.
Reformed (Presbyterian, Reformed)	Christ is not literally present in the elements but there is a spiritual presence of Christ.	Believer receives grace through partaking of the elements.
Memorial (Baptist, Mennonite)	Christ is not present physically or spiritually.	Believer commemorates the death of Christ.

The Reformed view is also called the Calvinist view because its adherents are from the Reformed churches (and others) who follow Calvin's teaching on the subject. Adherents to this view reject the notion of the literal presence of Christ in any sense and in this are similar to adherents of the memorial view. This view, however, does emphasise the "present spiritual work of Christ." John Calvin taught that Christ is "present and enjoyed in His entire person, both body and blood." He emphasises the mystical communion of believers with the entire person of the Redeemer ... the body and blood of Christ, though absent and locally present only in heaven, communicate a life-giving influence to the believer. Because of the mystical presence of Jesus Christ in the elements, grace is communicated to the

² **Sacraments or ordinances of the Christian Church in Protestantism.** The Reformers have historically recognised two sacraments or ordinances, Baptism and the Lord's Supper, whereas Roman Catholics have held to seven sacraments: Baptism, the Eucharist (Lord's Supper), Confirmation, Penance, Extreme unction, Holy Orders and Marriage. There is a difference of opinion regarding terminology. Catholics and some Protestants as Calvinists prefer the term *sacrament*, which comes from the Latin *sacramentum*, meaning "a thing set apart as sacred." The term *sacramentum* in the Latin Vulgate was also used to translate the Greek word *mysterion* (Ephesians 5: 32) and "came to be used for anything that had a secret or mysterious significance. The church-father Augustine called it 'the visible form of an invisible grace'." 'Sacrament' was later defined as an "outward and visible sign of an inward and spiritual grace." By the sacraments or ordinances, we mean those outward rites which the Lord Jesus Christ has appointed to be administered in His church as visible signs of the saving truth of the Gospel. They are signs, in that they vividly express this truth and confirm it to the believer.

participant in the elements; moreover, it is a grace that is similar to that received through the Word of God and in fact, it adds to the effectiveness of the Sacred Word.

John 13: 33 – 14: 14

- (1) How do verses 37 and 38 enforce Paul's warning in 1 Corinthians 10: 12? However, John 14: 01-03 are an expansion of the last words of verse 36. The separation, though necessary, is not final, but rather full of a bright hope.
- (2) What claims does Jesus make for Himself in verses 04-11:
 - (a) In regard to man's approach to God;
 - (b) In regard to man's knowledge of God; and
 - (c) In regard to the source and origin of His own words and works?
- (3) What prospect does He set before His disciples as a consequence of His return to the Father? See verses 12-14. Do you know anything of this in your experience?

John 14: 15-24

- (1) When the Spirit comes, what threefold relationship will He have to the disciples? See the three prepositions in verses 16, 17. In verse 17, "for he dwells with you", the preposition here is not the same in the original Greek as that of verse 16. The 'with' of verse 16 expresses companionship, that of verse 17, the idea of a standby.
- (2) When the Spirit comes, what five marvellous things will happen in the experience of the disciples? See (a) verse 18, (b) verse 19, (c) verse 20, (d) verse 21, (2) verse 23.
- (3) On the disciples' side what is the necessary condition on which these things can be known?

John 14: 25 – 15: 8

- (1) Jesus had said He was going away, and the disciples' hearts were troubled (compare John 16: 06). He had just spoken also of the importance of keeping His words (verses 15, 21, 23), but if He were going away, His teaching would cease, and much of what He had said had slipped away from their memory (compare Mark 8: 18). How does Jesus in verses 25-29 answer these fears? Do you know in experience the reality of what is promised in verses 26-27?
- (2) What do we learn in verses 30 and 31 about (a) the Father, (b) Christ, (c) Satan, (d) the world?
- (3) What does the parable of the vine teach about (a) the purpose for which the branches exist, (b) the husbandman's dealing with the branches, (c) the dependence of the branches upon the vine? How does Jesus apply these things to His disciples? With verses 03 and 07 compare John 14: 15, 21, 23; see also John 8: 31, 32; and Hebrews 4: 12.

The secret of true fruit-bearing (the manifestation of the new nature in our life) is abiding in Christ and Christ in us. "He that says he abides in Him ought himself also to walk as He (Jesus) walked." The vine reproduces itself in the branch. And abiding in Christ means to walk in communion with Him and in utter dependence on Himself.

Where Man meets God. *The apostle Paul said, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” (Galatians 2: 20) Again he said, “Always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you.” (2 Corinthians 4: 10-12) There is no other way for the Christian to have life. He must die daily if Christ’s life is to be daily manifested in him and through him. And, no partial yielding is of any avail; all that the Christian is must be “crucified with Christ”.*

But just what does this involve? What did the Cross mean to Christ and what does the Cross mean to the believer? It is necessary that every believer know this. It is God’s will that the Cross of Christ in its deepest and fullest significance should be understood by every one who is born of the Spirit, and we can be assured that to every humble seeker the hidden treasure will be revealed in all its richness and beauty.

The Cross of Christ – not the cross of wood but the truth of the Cross – is the mountain peak of God’s acts; it is the supreme revelation of His love. It is the vehicle of all God’s intercourse with man and man’s intercourse with God. On the Cross, perfect Love meets man and man meets Perfect Love; and only there can God and man meet. But more vital still is the fact that they can meet only through mutual participation in it. Perfect love must bear the Cross for man and man’s self-love must die at the Cross.

Man must take his place where Christ was condemned, reviled, mocked, thrust without the gate; where the Lord Jesus hung on the Cross; in the tomb where He was laid; in His resurrection from the dead; in His seated triumph in the Heavens. In Christ, at the Cross, he participates and has fellowship in all that was wrought by God through the Cross. There he must die and there he enters into life.

All God’s Word to man and all God’s will for man centre in the Cross of Christ and flow from it. All doctrine, all truth, all power, all spiritual life spring from it and are inseparable bound up with it. They are so dependent upon it that they cannot be known or received or experienced apart from it.

John 15: 09-25

The Lord Jesus is going away, while the disciples will be left in the world. In John 15: 09-25 Jesus speaks (a) about their life among themselves (verses 09-17); and (b) about their life in the world (verses 18-25).

- (1) What five privileges does Jesus say will be the portion of His people (see verse 09, 11, 15 and 16), and what are the essential conditions for the enjoyment of them (see verses 10, 11, 12, 14, and 17)?**
- (2) What seven reasons does Jesus give in verses 18-25 why His disciples may expect to meet hatred in the world?**
- (3) Putting verses 09 and 12 together consider:**
 - (a) How the Father loved His Son, that is, in what ways His love for Jesus Christ was manifested (compare John 3: 35; 5: 20; but, also Matthew 26: 39),**
 - (b) How the Lord Jesus has loved us, and**
 - (c) How we ought to love one another. Compare Ephesians 5: 01, 02; also, 1 John 3: 16-18.**

John 15: 26 – 16: 15³

- (1) What evidence do you find in John 16: 01-07 that the disciples were cast down by Jesus' words? Why did He say that He had not spoken of these things before, and why did He speak of them now? Notice, however, that He did not lighten in any way the dark picture He had drawn, but rather shaded it more deeply (John 16: 02).
- (2) What new force, however, would be brought to bear upon the world (see John 15: 16, 27) and what threefold result will follow (John 16: 08-11)? How would this make Jesus' departure an advantage rather than a loss?
- (3) What further will the Spirit of truth do for the disciples, to their great gain? (See verses 12-15)

John 16: 16-33

- (1) To Jesus, the events that would happen between the present moment and the coming of the Spirit were clear, but to the disciples all was dark. On what points does Jesus lay emphasis as He tries to prepare them for what they must pass through? See verses 16, 20, 21.
- (2) In verses 22-27 Jesus looked beyond 'the little while' of events immediately ahead to the time when the Spirit has come. What blessings and privileges does He say the disciples will then enjoy? He mentions at least four in these verses. What in particular does He say about prayer, and what light do His words throw upon the meaning of 'in my Name'? Compare John 14: 13, 14; also, 15: 16.
- (3) In verse 33 Jesus sums up the situation. In what two opposing spheres would the disciples live? What would be their experience in the one and in the other? What was to be the ground of their courage and confidence?

The coming of the Comforter, the Spirit of God, is one more announced by the Lord Jesus. He could not come unless the Lord Jesus departed. He is to be sent to His own and when He comes He will make a great demonstration to the world. The word 'demonstrate'⁴ ('expose' or 'show') seems to be the nearest in the context to the original word in Greek than the word "convict" (or 'reprove') in verse 8. "And when He has come, he will bring demonstration to the world of sin, and of righteousness and of judgment." (John 16: 08) The presence of the Holy Spirit in the believers is the proof to the world that the whole world is guilty of the death of Jesus Christ; the whole is under sin and therefore not on probation but under condemnation. The Holy Spirit is also the demonstration to the world of righteousness. This does not mean that He brings righteousness to the world, or makes the world righteous, as so many erroneously believe. The Lord Jesus adds: "Of righteousness, because I go to My Father and you see Me no more." (Verse 10) The Holy One was rejected by the world, cast out as an unrighteous One. But He, Who owned and satisfied God's righteousness in dying as the alternative of sinners, is now exalted to the right hand of God; there He is the witness of righteousness. The presence of the Holy Spirit on earth demonstrates this fact. God raised His Son Jesus from the dead and gave Him glory; the world sees Him no longer as a Saviour in flesh and bones on earth; but they will see Him again as Judge, when He comes to judge the world in righteousness.

³ The last two verses of John 15 connect with chapter 16 : 07-11. The opening verses of John 16 are a parenthesis, spoken because of the effect upon the disciples of His words about the hatred they would meet from the world.

⁴ ελεγχω (elencho) : convict, reprove, expose, demonstrate or show.

Righteousness is fully displayed in the glory, where He is. "For we through the Spirit eagerly wait for the hope of righteousness by faith." (Galatians 5: 05) The Holy Spirit also brings "demonstration" to the world of judgment "because the ruler of this world is judged." Sentence of judgment is pronounced against Satan, but not yet executed. He is the god of this age, but he was judged on the Cross on Golgotha. Judgment must come upon the world and its prince. The Holy Spirit now present upon the earth in the believers demonstrates this fact.

John Chapter 17

- (1) Taking the chapter as a whole, what seven things does our Lord say He has done during His earthly ministry? Two of the seven are each mentioned twice. Are we availing ourselves as we should of the results of this sevenfold ministry of our Lord? For example, are the latter portions of verses 8 and 11 true to us?**
- (2) The prayer falls into three divisions:
 - (a) Verses 01-5, for Himself,**
 - (b) Verses 06-19, for the immediate circle of disciples,**
 - (c) Verses 20-26, for the great company who should afterwards believe.**Throughout the prayer, how is God addressed?**
- (3) Looking more closely at the first part of the prayer (verses 01-05), we notice that Jesus manifests His consciousness that His earthly ministry is ended (verse 04). There is, however, a further work opening before Him (verse 02, to compare with John 10: 28), and for this further work He needs new and larger powers. What, therefore, does He ask for Himself. See verses 01 and 05.**
- (4) In the second division of the prayer (verses 06-19) what does Jesus say have been the results of His ministry thus far in the lives of His disciples? See verses 6 (last clause), 7, 8, 10, 12, 14, 16. What does He pray concerning them?**
- (5) In the third division of the prayer (verses 20-26) what two longings of the Saviour's heart find repeated expression, one concerning His own, and one concerning the world? How is the fulfilment of the second made dependent upon the realisation of the first?**
- (6) What evidence of our Lord's deep love for us is given by His appeals, especially in verses 22-26? If these things are His desire for us, should it not also be our desire to know them to the uttermost? Compare, and memorise Philippians 3: 12.**

All the Lord Jesus taught concerning Himself and eternal life, what believers are and have in Him, He mentions in His prayer. All the great redemption truths more fully revealed in the New Testament Epistles may be traced in this high-priestly prayer of our Lord. We mention seven of these great truths as made known by Him in addressing the Father.

1. Salvation. *He has power to give eternal life to as many as the Father has given Him. "I have glorified you on the earth. I have finished the work which You have given Me to do. (John 17: 04)" He glorified the Father in His life and He finished the work He came to do on the cross. There alone is redemption and salvation.*

2. Manifestation. *"I have manifested Your name to the men whom You have given Me out of the world. They were yours. You gave them to Me, and they have kept Your word (John 17: 06)." The Name of God, He, the Son, has made known to those who believe on Him is His name as "Father". Such a name and relationship of the believer to God was not known in the Old Testament. The Son of God had to come from heaven's glory and declare the*

Father. After He gave His life and rose from the dead He spoke of “My Father and your Father.” The Spirit of Sonship was given by Whom we cry: “Abba-Father.”

3. Representation. *He is our Priest and Advocate. He appears in the presence of God for us. “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. (Verse 09)” Like the High priest He carries only the names of His people upon His shoulders and upon His heart. He prays now for His church, His body, for every member. When the Church is complete and the body is united to Himself in glory, He will pray for the world. “Ask of Me,” the Father has told Him, “and I will give You the nations for Your inheritance” (Psalm 2: 08). When He asks this, He will receive the kingdoms of this world. What comfort it should be to all His people to know He prays for us individually! His love and His power are for us.*

4. Identification. *We are one with him, and all His saints are one. The Church is His body, an organism and not an organisation. He did not pray for a unity in organisation, but for a spiritual unity, which exists. “That they also may be one in Us” is not an unanswered petition. The Spirit Who has come unites believers to Him and baptises them into one body. “I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. (John 17: 23)” This looks on towards the blessed consummation, when the saints will appear with Christ in glory; then the world will know.*

5. Preservation. *He prayed for the keeping of His own. He commits them unto His Father’s care. The believers’ keeping for eternal life and glory rests not in their own hands but in His hands and loving care. Judas is mentioned as the son of perdition; he was never born again.*

6. Sanctification. *(Read verses 17-19.) The Lord Jesus is our sanctification. In Him we are sanctified by the truth, and by walking in obedience. Believers are constituted saints in Christ, and are called to walk in separation. The separating power is the Word and the Spirit.*

7. Glorification. *“And the glory which You gave Me I have given them, that they may be one just as We are one.(John 17: 22)” – “Father, I desire that they also whom You gave Me may be where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. (John 17: 24)” This is His unanswered prayer. One day it will be answered prayer and all His saints will be with Him and share His glory.*

May His own Spirit lead us deeper and fill our hearts with unspeakable joy and full of glory.

(C) Chapters 18 to 21

Harmony of the Life of Christ	Matthew	Mark	Luke	John
In the Garden	26: 30, 36-46	14: 26, 32-42	22: 39-46	18: 01
Betrayal and Arrest	26: 47-56	14: 43-52	22: 47-53	18: 02-12
Trial Before Annas				18: 12-14 18: 19-23
Trial Before Caiaphas	26: 57, 59-68	14: 53, 55-65	22: 54, 63-65	18: 24
The Denial of Peter	26: 58, 69-75	14:54, 66-72	22: 54-62	18: 15-18, 25-27
Trial Before the Sanhedrin	27: 01	15: 01	22: 66-71	

Death of Judas	27: 03-10			
<i>Friday</i>				
Trial Before Pilate	27: 02, 11-14	15: 01-05	23: 01-05	18: 28-38
Before Herod			23: 06-12	
Return to Pilate	27: 15-26	15: 06-15	23: 13-25	18: 39-19: 16
Mockery By Soldiers	27: 27-30	15: 16-19		
The Way to Calvary	27: 31-34	15: 20-23	23: 26-32	19: 16-17
The Crucifixion	27: 35-36	15: 24-41	23: 33-49	19: 18-30
The Burial	27: 57-60	15: 42-46	23: 50-54	19: 31-42
<i>Saturday</i>				
The Women at the Tomb	27: 61	15: 47	23: 55-56	
The Guard	27: 62-66			
XIII. <i>The Resurrection</i>				
<i>Sunday</i>				
The Women's Visit	28: 01-08	16: 01-08	24: 01-12	20: 01-10
<i>The Appearances of Jesus</i>				
Mary Magdalene		16: 09-11		20: 11-18
Other Women	28: 09-10			
Report of the Guard	28: 11-15			
The Two Disciples		16: 12-13	24: 13-32	
Peter			24: 33-35	
The Ten Apostles		16: 14	24: 36-43	20: 19-25
The Eleven Apostles				20: 26-31
By Sea of Galilee				21: 01-14
Conversation with Peter				21: 15-25
Disciples in Galilee	28: 16-20	16: 15-18		
Eleven at Olivet			24: 44-49	
The Great Commission and Ascension	28: 18-20	16: 19-20	24: 50-53	

At man's judgment seat (18: 01-19: 16. It would be interesting and suggestive to read this chapter in comparison with the corresponding ones in the synoptics, in order to notice particularly what John omits and what he emphasises. What illustration of Jesus' dignity and power is here mentioned in connection with the arrest (John 18: 04-07)? What illustration of Jesus' tenderness and consideration for His disciples (verses 8 and 9)? What additional information is given by John in the story of Peter's recklessness (verse 10)? Who presumably was that "another disciple" mentioned in verse 15? What is original with John in the report of Jesus' trial before Pilate (verses 28-40)

John 18: 01 - 19: 16

- (1) What qualities stand out in our Lord's character, as seen in this portion? Consider especially His submission to arrest (verse 4), and the reason for it (verse 11), His successful intervention to prevent the arrest of His disciples (verse 8), the effect of His presence and words upon those who came to take Him captive (verses 5 and 6), and His bearing before the high priest (verses 19-24).
- (2) How did Peter's own actions contribute to his fall? The first denial was quite uncalled for (verse 17), and must have struck a chill to the heart of John. Was it

- not a result of Peter's fear that he would be recognised as the man who had attacked the high priest's servant? One denial led to another, and so to another.
- (3) The story is broken up into a number of scenes, some without the Praetorium, and some within. Those without the building are John 18: 28-32, 38-40, John 19: 04-07, 12-16, and those within the building are 18: 33-37, and 19: 01-03, 08-11. It is worth while to take time to grasp the exact course of the trial.
 - (4) What light is thrown upon the Jewish leaders, as to their character and purpose, and what upon Pilate? Pilate's action in scourging Jesus after pronouncing Him innocent, and finally handing Him over to the Jews to be crucified, may horrify us most. But, who did Jesus say had the greater sin?
 - (5) Over against these men contemplate the figure of the Lord Jesus; note His calmness, His confidence, and the inexhaustible depth of His words. What claims did He make for Himself, and what does He declare to be the purpose of His coming into the world?

Notes on John 18: 01 – 19: 16

The arrest of Jesus

John 18: 01-11

John omits the name Gethsemane and the salutation of Judas to Jesus. He makes Jesus give Himself up willingly (verses 05 and 08). He mentions a legion of soldiers (verse 3) and the names of Peter and Malchus (verses 10-11). The soldiers were not necessarily Roman ones; they may have been the Jewish police.

The Jewish trial of Jesus

John 18: 12-27

Jesus here appears before Annas, the High Priest who had been deposed by the Romans, and then before Caiaphas, his son-in-law. No definite charge is made against him here and no statement of his actual condemnation.

Another disciple is introduced (verse 15), who may be the same as 'the disciple whom Jesus loved'. Many suggestions have been made as to his identity – that he was Nicodemus, Joseph of Arimathaea, Mark, Lazarus, John the apostle or even Judas Iscariot. *Known to the High Priest* does not necessarily mean kinship or relationship; it may be translated 'an acquaintance' or 'a familiar friend'. The unnamed disciple was evidently an important person in Jerusalem.

The trial before Pilate

John 18: 28 – 19: 16

The accusation made against Jesus here is the vague one that He must have been an evildoer (verse 30), but Pilate asks Jesus the same question as in the Synoptic accounts (verse 33). In the interview between Pilate and Jesus (verses 33-38) some leading ideas of this Gospel are brought out and discussed: *the world, truth, and witness*.

Pilate's discharge of Jesus is emphasised in John 19: 01-06 (as in Luke 23). Verse 7 has a religious meaning, but there may be a suggestion of political offence as well. The Emperor was called *a son of God (divi filius)* as one of his titles, so a charge of treason may be hinted at here. Pilate's fear may have been due to that or may have been

superstition ... John emphasises again that this all took place before the Passover (John 18: 28 and 19: 14).

THE SEVEN LAST WORDS OF JESUS ON THE CROSS



“Father, forgive them, for they do not know what they do”	Luke 23: 34
“Assuredly, I say to you, today you will be with Me in Paradise.”	Luke 23: 43
Speaking to John and Mary, “Woman, behold your son! ... Behold your mother!”	John 19: 26, 27
“My God, My God, why have You forsaken Me?”	Matthew 27: 46 Mark 15: 34
“I thirst!”	John 19: 28
“It is finished!”	John 19: 30
“Father, into Your hands I commit My spirit.”	Luke 23: 46

On the cross (19: 17-37). While the different evangelists give different translations or versions of the three-fold inscription on the cross, in what particular expression are they a unit? How do the malevolent Jews seek to avoid the bearing of this expression (Verse 21)? What is original with John as to the events occurring while Jesus was upon the Cross (verses 23-37)? How many distinct Old Testament prophecies does he refer to as fulfilled thereby?

John 19: 17-37

- (1) The story of the crucifixion is narrated in seven incidents, namely as found in verses 17-18, 19-22, 23-24, 25-27, 28-29, 30, 31-37. How does each incident manifest some fresh aspect of the glory of the suffering Saviour?
- (2) What Scriptures are quoted in this portion as having found fulfilment in this hour? How does their fulfilment confirm that Jesus is the Christ?

John adds to the Synoptic accounts and sometimes conflicts with them, e.g. in the statement that Jesus carried his own cross (verse 17, comparing with Mark 15: 21). The title over the cross (verse 19) seems to be a conflation of the Synoptic versions. The references to the three languages (verse 20), the seamless robe (verses 23-24), and the water and blood (verses 34) are plainly symbolic. The ‘beloved disciple’ here has his home in Jerusalem (verse 26). Some think he represents here an ideal figure, rather than an actual person. Only John mentions the spear-thrust in Jesus’ side (verse 31-34). It was the practice of the Romans to break the legs of a crucified criminal with a small mallet, if they wished to hasten death. Verse 35 is as awkward in the Greek as in the English. He that has seen and borne witness is probably not the author, but the ‘witness’ behind his account. Then who is he, who knows that he says is true? It has been held that he is: (i) God; (ii) Christ; (iii) the ‘witness’; (iv) the author; (v) the editor of the Gospel, who may have inserted this verse.

Only John says it was a garden where the tomb was (verse 41). He also adds Nicodemus to the Synoptic mention of Joseph of Arimathaea (verse 39).

John 19: 38 – 20: 10

- (1) What do you find remarkable about the burial of Jesus (a) in the men who supervised it, (b) in the manner in which they did it, and (c) in the fact that God, who had not intervened to save His Son from the cross, now arranges for Him a burial worthy of a king?
- (2) Nicodemus is mentioned three times in this Gospel; see John 3: 01-15, 7: 45-52, and here in this portion. What evidence do you find in him of a growing faith in Jesus and courage in confessing Him? Compare John 7: 51.
- (3) John 20: 01-10. How do these verses show that the disciples were not expecting the resurrection of the Lord? What was Mary Magdalene's interpretation of the moving of the stone? Peter was obviously perplexed to know what to think. Only John grasped the truth. What was it that convinced John?

The loving tenderness of the Lord Jesus manifested to His mother. Here(in chapter 19), with one exception in the first chapter of Acts, we part with Mary; she is not mentioned in the after-books. In all the doctrine of the Epistles she has no place. Blessed among women as she is surely by her connection with the human nature of our Lord, the entire silence of Scripture as to her in that fullness of Christian truth which it was the office of the Spirit of truth to communicate is the decisive overthrow of the whole Babel-structure of Mariolatry which Romanism has built up (and still do) upon a mere sand-foundation. She remains for us in the Word of God, a simple woman rejoicing in God her Saviour, as a stone in the temple to His praise, and with no temple of her own. To use the grace of the Redeemer in taking flesh among us by her means to exalt the mother to the dishonour of Christ her Lord is truly a refined wickedness worthy of the arch-deceiver of mankind (Numerical Bible).

After the Resurrection (chapters 20 and 21). What is unique with John as to the burial of Jesus (John 19: 38-42)? As to the details of the resurrection (John 20: 01-18)? As to the first meeting of Jesus with His disciples (verses 19-25)? What additional proof of the reality of the resurrection does this gospel afford in verses 26-29? What is stated as the object for the writing of the gospel (verses 30, 31)? Why, do you suppose, was the addition given in chapter 21? What apparently, was the particular object in recording that appearance of Jesus to His disciples in detail? Do you suppose the transaction of verses 15-17 explains it? Was it not just like our Saviour to give Peter who denied Him thrice an opportunity to become restored in a triple confession of Him again? What prophecy of Peter's manner death follows (verses 18, 19)? Compare this with 2 Peter 1: 14. What rumour subsequently became current about John, and why (verses 20-23)?

John 20: 11-31

Cumulative evidence of the resurrection of Jesus

- (1) By what thought was Mary obsessed when she saw the empty tomb? See verses 13 and 15. Neither the vision of angels nor of the Lord Himself availed to turn her from it. What at last convinced her?

- (2) What shows that up to the evening of that day the disciples were still unconvinced? See verse 19. What convinced them? Consider not only His appearance among them, but also His words (verses 21-23). Who could have spoken such words but Jesus?
- (3) What finally convinced Thomas? We, unlike him, are among those ‘who have not seen’. Are we also among those whom the Lord calls blessed, because, having not seen, they have nonetheless believed (verse 29), and who, believing, have ‘life through His Name’ (verse 31)?

The resurrection appearances

John 20: 01 - 29

There are four accounts here: (1) the finding of the empty tomb (01-10); (2) the appearance to Mary Magdalene (11-18); (3) the appearance to the disciples (19-25); (4) another appearance, with Thomas present (26-29).

Verses 01-10: Here Mary finds the stone removed from the mouth of the tomb, Peter and another disciple find the tomb empty and later Mary sees two angels⁵ (12-13).

Verses 11-18: This is only in John. *Touch me not* (17) is literally ‘Do not cling to me’. The reason for this command does not seem logical. By an emendation in the Greek we may read: ‘Do not fear.’ The author apparently thinks of the ascension as taking place between this time and the appearances to the disciples later on.

Verses 19-25: Only John mentions *the fear of the Jews*. Verses 19-21 seem to reflect Luke 24: 36-49. But here the Spirit is given to the disciples immediately, without their waiting in Jerusalem until the day of Pentecost.

Verses 26-29: John does not say Thomas did accept Jesus’ invitation to feel him. The latter part of verse 29 plainly has the readers of the Gospel in mind – the second generation of Christians.

John 21: 01 - 25

- (1) Consider the situation. The disciples, in obedience to the Lord’s instruction, had returned to Galilee (see Mark 16: 07), but Jesus had not yet appeared to them there (verse 14). They were restless, perplexed, not knowing what to do, and Peter said, ‘I go fishing’. What danger was there in this return to their old way of living?
- (2) How did the Lord remind them of their true calling, and of their dependence upon Him for success? Compare Luke 5: 01-11; Mark 1: 17, 18.
- (3) What other lessons of spiritual value do you find in this story?

⁵ The word “angel” in the Bible means “messenger.” An angel is a messenger from God, appearing to humans in human form. What are we to make today of this belief in angels, of which we have no direct experience? This question is best left to each person’s imagination, and in his prayerfully ‘searching the Scriptures’. The frequency with which angels participate in human affairs has certainly diminished since the day of Pentecost, probably because of the larger role played by the Holy Spirit in the lives of Christians since Acts 2.

- (4) What is the significance (a) of the name Jesus used in addressing Peter (compare John 1: 42); (b) of the phrase “more than these’ (compare Mark 14: 29); (c) of Jesus’ asking Peter three times, ‘do you love Me?’ (Compare John 13: 38)?
- (5) Though Peter had failed, Jesus re-commissioned him. What does this incident teach us (a) as to the possibility of restoration after backsliding, (b) as to the test Jesus applies to those to whom He gives oversight over His flock? Can we say to the Lord what Peter said in verse 17?
- (6) What may we learn from verses 18-23 about (a) the Lord’s direction of each disciple’s life; (b) the possible wide differences in His plan for one disciple and another; and (c) the necessity of each making sure that he himself is following the Lord, no matter how others may be led?

A resurrection appearance in Galilee

John 21: 01-23

The Gospel comes to a fitting conclusion in John 20: 30-31. This chapter is obviously an appendix, although it is not agreed whether it was added by the writer himself or by a later disciple.

The journey of the disciples back to Galilee agrees with Matthew 28: 16. The story of the catch of fish is like Luke 5. The number of fish caught is a symbolic detail (verse 11); there were reckoned to be a hundred and fifty-three species of fish in the sea. The number stands for humanity complete, the nations of the world.

Peter is commissioned three times (verse 15-23), as he had denied Jesus three times. There are different Greek words used for *love* in verses 7 and 8, and for *sheep*, and *lambs*, and for *feed* and *tend*. There is no slight distinction between the pairs of words; they are used simply for the sake of variety. The two words for *love*, for instance, were used indiscriminately in the New Testament and the Hellenistic world.

The ‘beloved disciple’ seems to have been dead by the time verses 20-23 were written. His death caused a difficulty to the Christians, in view of the rumour that he would not die before the return of Christ. This paragraph was intended to put this in its proper perspective.

John and Isaiah

Subject	Isaiah	John
The shepherd and the sheep	40:11	10: 01-21
Water for the thirsty	41:18;44:03; 48:21;49:10; 55:01	4:13-14; 6:35;7:37
Food for the hungry	49:10	06:35
Guidance	42:16; 48:17	14:06
The divine Comforter	51:12	14:16
The gift of the Spirit	59:21	14:26; 15:26; 16:13
Worldwide salvation	43:19; 45:22; 49:12; 56:07-08; 60:03	4: 21-24; 10: 16
Freedom from fear	41:10; 51:07	14:01
Sight for the blind	35:05; 42:07	9:39
Liberty for the bound	61: 01	8:36
Divine teaching	50:04-05	14:10; 17: 06-08

The last words John reports in his Gospel coming from the very lips of our Lord are “You follow Me.” And, so He speaks to all of us. Wonderful Gospel it is, this Gospel of the Son of God and the eternal life! How full and rich each portion of it. Yes, the grace which sought us, saved us, made us one with Him keeps us and which will soon bring us home to the Father’s house with its many mansions. May we follow Him in loving obedience, till He comes. Maranatha, Jesus comes.

ABBREVIATED STUDY ON JOHN’S WRITINGS

Epistles of John and the Book of Revelation

The First Epistle of John

The First Epistle of John has strong external evidence concerning John’s authorship. Polycarp and Papias gave strong evidence of his authorship. Internally, the author is seen to be an eyewitness (ch. 1: 01-04), with connections to the gospel of John (compare 1: 06 with 3: 21; 3: 08 with 8: 44; and 2: 16 with 8:23, etc.). First John was probably written from Ephesus in A.D. 80, probably to the churches in the area surrounding Ephesus. There were two factors in the writing of 1 John:

- (1) John wrote concerning the presence of false teachers and the spiritual carelessness of believers. He warned against the antichrists who deny the true humanity of Jesus.
- (2) John also wrote concerning the spiritual condition of the believers. Some were careless in their way of life, involving themselves with the world (2: 15-17).

John wrote to explain true fellowship with the Son.

Outline

Part One: The Source of Fellowship (1:1 – 2:27)

I. Introduction	1: 01-04
II The Circumstances for Fellowship	1:5-2:14
A. Walk in the Light	1:05-07
B. Confession of Sin	1:8-2:2
C. Obedience to His Commandments	2: 03-06
D. Love for One Another	2: 07-14
III. The Cautions to Fellowship	2: 15-27
A. Love of the World	2: 15-17
B. Spirit of the Antichrist	2: 18-27

Part Two: The Behaviour of Fellowship (2:28-5:21)

I. Kind of Fellowship	2: 28-5:03
A. Purity of Living	2: 28-3:03
B. Practice of Righteousness	3:04-12
C. Love in Deed and Truth	3: 13-24
D. Testing the Spirits	4: 01-06
E. Love as Christ Loved	4:07-5:03
II. Consequences of Fellowship	5: 04-21
A. Victory over the World	5: 04-05
B. Assurance of Salvation	5: 06-13
C. Guidance in Prayer	5: 14-17
D. Freedom from Ordinary Sin	5: 18-21

The Wisdom of John

Commonly known as the First Epistle of John

Prologue

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life – the life was manifested, and we have seen, and bear witness, and declare to you that eternal life, which was with the Father and was manifested to us – that which we have seen and heard we declare to you, that you may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. (1 John 1: 01-03)

God is Light

This is the message which we have seen and heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. (1 John 1: 05-07)

Cleansing from Sin

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. (1 John 1: 08-10) My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. (1 John 2: 01-02)

The Commandments our Surety

Now by this we know that we know Him, if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked. (1 John 2: 03-06)

The Old and New Commandments

Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes. (1 John 2: 07-11)

The Three Ages

I write to you, little children, because your sins are forgiven you for His name's sake. I write to you, fathers, because you have known Him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, little children, because you have known the Father. I write to you, fathers, because you have known Him who is from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. (1 John 2: 12-14)

Love of the World

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him, because all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust of it, but he who does the will of God abides forever. (1 John 2: 15-17)

Antichrist

Little children, it is the last time. And just as you have heard that antichrist is coming, even now many antichrists have risen up, from which we know that it is the last hour. They went out from us, but they were not of us; for if they were of us, they would have continued with us. But they went out so that it might be revealed that they were not all of us. But you have an anointing from the Holy One, and you know all things. I have not written to you because you do not know the truth, but because you know it, and know that no lie is of the truth. Who is a liar but he who denies that Jesus is the Christ? He who denies the Father and the Son is antichrist. Everyone who denies the Son neither has the Father. The one confessing the Son also has the Father. Therefore what you heard from the beginning, let it abide in you. If what you heard from the beginning remains in you, you will abide in both the Son and in the Father. And this is the promise that He has promised us: everlasting life. These things I have written to you concerning those leading you astray. But the anointing which you received from Him abides in you, and you do not need anyone to teach you. But as His anointing teaches you concerning all things, and is true and no lie, and as He has taught you, abide in Him. And now, little children, abide in Him, so that when He is revealed, we may have confidence and not be ashamed before Him in His coming. (1 John 2: 18-28)

Sons of God

29 If you know that He is righteous, you know that everyone who does righteousness has been born of Him.

1 John 3

Behold what manner of love the Father has given us, that we should be called children of God. Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not yet been revealed what we shall be. But we know that when He shall be revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope on him purifies himself, even as that One is pure. Everyone who practices sin also practices lawlessness, for sin is lawlessness. And you know that He was revealed that He might take away our sins, and in Him is no sin. Everyone who abides in Him does not sin. Everyone who sins has not seen Him nor known Him. Little children, let no one deceive you. He who does righteousness is righteous, even as that One is righteous. He who practices sin is of the Devil, for the Devil sins from the beginning. For this purpose the Son of God was revealed, that He might undo the works of the Devil. Everyone who has been born of God does not commit sin, because His seed remains in him, and he cannot sin, because he has been born of God. In this the children of God are revealed, and the children of the Devil: everyone not practicing righteousness is not of God, also he who does not love his brother. For this is the message that you have heard from the beginning, that we should love one another; not as Cain who was of the evil one, and killed his brother. And for what did he kill him? Because his own works were evil, and his brother's things were righteous. (1 John 2: 29-3:12)

Love of the Brethren

Do not marvel, my brothers, if the world hates you. We know that we have passed from death to life, because we love the brothers. He who does not love his brother abides in death. Everyone hating his brother is a murderer. And you know that no murderer has everlasting life abiding in him. By this we have known the love of God, because He laid

down His life for us. And we ought to lay down our lives for the brothers. But whoever has this world's goods and sees his brother having need, and shuts up his bowels from him, how does the love of God dwell in him? My children, let us not love in word or in tongue, but in deed and in truth. And in this we shall know that we are of the truth, and shall assure our hearts before Him, that if our heart accuses us, God is greater than our heart and knows all things. Beloved, if our heart does not accuse us, we have confidence toward God. And whatever we ask, we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. And this is His commandment that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. (1 John 3: 13-23)

The Spirit our Surety

24 And he who keeps His commandment dwells in Him, and He in him. And by this we know that He abides in us, by the Spirit which He gave to us.

1 John 4

Beloved, do not believe every spirit, but try the spirits to see if they are of God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is of God; and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the antichrist you heard is coming, and even now is already in the world. You are of God, little children, and you have overcome them, because He who is in you is greater than he who is in the world. They are of the world, therefore they speak of the world, and the world hears them. We are of God. He who knows God hears us. The one who is not of God does not hear us. From this we know the spirit of truth and the spirit of error. (1 John 3: 24 – 4: 06)

Love

Beloved, let us love one another, for love is of God, and everyone who loves has been born of God, and knows God. The one who does not love has not known God. For God is love. In this the love of God was revealed in us, because God sent His only begotten Son into the world that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation concerning our sins. Beloved, if God so loved us, we ought also to love one another. No one has seen God at any time. If we love one another, God dwells in us, and His love is perfected in us. By this we know that we dwell in Him, and He in us, because He has given us of His Spirit. And we have seen and testify that the Father sent the Son to be the Saviour of the world. Whoever shall confess that Jesus is the Son of God, God dwells in him and he in God. And we have known and believed the love that God has in us. God is love, and he who abides in love abides in God, and God in him. In this is our love made perfect, that we may have boldness in the Day of Judgment, that as He is, so also we are in this world. There is no fear in love, but perfect love casts out fear, because fear has torment. He who fears has not been perfected in love. We love Him because He first loved us. If anyone says, I love God, and hates his brother, he is a liar. For if he does not love his brother whom he has seen, how can he love God whom he has not seen? And we have this commandment from Him, that he who loves God should love his brother also. (1 John 4: 07-21)

Faith

Everyone who believes that Jesus is the Christ has been born of God. And everyone who loves Him who begets also loves him who has been born of Him. By this we know that we love the children of God, whenever we love God and keep His commandments. For this is the love of God, that we keep His commandments, and His commandments are not burdensome. For everything that has been born of God overcomes the world. And this is the victory that overcomes the world, our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God? (1 John 5: 01-05)

The Three who bear witness

This is He who came through water and blood, Jesus Christ, not by water only, but by the water and blood. And the Spirit is He who bears witness, because the Spirit is the truth. For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness on the earth: the Spirit, and the water, and the blood; and the three are into the one. If we receive the witness of men, the witness of God is greater. For this is the witness of God which He has testified about His Son. He who believes on the Son of God has the witness in himself. He who does not believe God has made Him a liar, because he does not believe the record that God gave of His Son. And this is the record, that God has given to us everlasting life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life. I have written these things to you who believe on the name of the Son of God, that you may know that you have everlasting life, and that you may believe on the name of the Son of God. (1 John 5: 06-13)

Boldness in asking

And this is the confidence that we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we desired of Him. If anyone sees his brother sin a sin not to death, he shall ask, and He shall give him life for those that do not sin to death. There is a sin to death, I do not say that he shall pray for it. All unrighteousness is sin, and there is a sin not to death. (1 John 5: 14-17)

Epilogue

WE KNOW that everyone who has been born of God does not continue to sin, but the one born of God guards himself, and the evil one does not touch him.

WE KNOW that we are of God, and all the world lies in evil.

And WE KNOW that the Son of God has come, and He has given us an understanding so that we may know Him who is true. And we are in Him that is true, in His Son Jesus Christ. This is the true God, and the everlasting life. Little children, guard yourselves from idols. Amen. (1 John 5: 18-21)

The Second Epistle of John

In this second epistle, there is not much external attestation; but, internal evidence suggests a similarity of structure, style, and language with John's gospel. The second epistle has terminology that identifies it with John; "truth," "walk," "new

commandment,” “love,” and more. The epistle was probably written about A.D. 80 from Ephesus. The destination of 2 John is “the chosen lady and her children.”

This could refer to:

- (a) The universal church;
- (b) A local church;
- (c) An actual lady.

By normal language usage, John was probably writing to a lady whom he knew but who is unknown to scholars today. John wrote to warn the lady (and the church that was probably meeting in her house, the “*ecclesia domestica*”) against encroaches of false teachers. The lady was hospitable and friendly, and John saw the distinct danger of the lady inviting the itinerant false teachers into her home. John warned her against showing openness to those false teachers (2 John 10).

Outline

I. Abide in God’s Commandments	01-06
A. Salutation	01-03
B. Walk in Truth	04
C. Walk in Love	05-06
II. Abide Not with False Teachers	07-13
A. Doctrine of the False teachers	07-09
B. Avoid the False Teachers	10-11
C. Benediction	12-13

2 John

The elder to the elect lady and her children, whom I love in the truth and not only I, but also all those who have known the truth, for the sake of the truth dwelling in us, and which shall be with us forever. Grace will be with you, mercy and peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. (1 John 01-03)

I rejoiced greatly that I found your children walking in truth, as we have received command from the Father. And now I beseech you, lady, not as though I wrote a new commandment to you, but that which we had from the beginning, that we love one another. And this is love, that we walk according to His commandments. This is the commandment, as you heard from the beginning, that you should walk in it. For many deceivers have entered into the world, who do not confess Jesus Christ coming in the flesh. This is the deceiver and the anti-christ. Look to yourselves, so that we may not lose those things which we worked out, but that we may receive a full reward. Everyone transgressing and not abiding in the doctrine of Christ does not have God. He who abides in the doctrine of Christ, he has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house, nor speak a greeting to him. For he who speaks a greeting to him is partaker of his evil deeds. Having many things to write to you, I do not want to say with paper and ink. But I trust to come to you and speak face to face, so that our joy may be full. *The children of your elect sister greet you. Amen. (2 John 04-13)*

The Third Epistle of John

The close association of epistles 2 and 3 of John relates both of these to the first epistle and demands a common authorship. Third John was likely written from Ephesus about A.D. 80. Third John is addressed to “the beloved Gaius,” unknown apart from this statement. John wrote to encourage Gaius concerning the problem of Diotrephes and to denounce the sin of Diotrephes.

Outline

I. The Commendation of Gaius	01-08
A. Salutation	01
B. Godliness of Gaius	02-04
C. Generosity of Gaius	05-08
II. The Condemnation of Diotrephes	09-14
A. Pride of Diotrephes	09-11
B. Praise for Demetrius	12
C. Benediction	13-14

3 John

The elder to Gaius the beloved, whom I love in the truth. Beloved, in regard to all things I pray that you prosper and be in health, even as your soul prospers. (3 John 01-02)

For I rejoiced greatly when the brothers came and testified of the truth that is in you, even as you walk in the truth. I have no greater joy than these things, to hear that my children walk in the truth. Beloved, you do faithfully whatever you work for the brothers and for strangers, who in love bore witness of you before the church, whom you will do well to send forward worthily of God; because they went forth for His name's sake, taking nothing from the nations. Therefore we ought to entertain such, so that we might be co-workers in the truth. I wrote to the church, but Diotrephes, who loves to have the pre-eminence among them, did not receive us. Therefore if I come, I will remember his deeds which he does, ranting against us with evil words. And not content with these, neither does he himself receive the brothers. And he forbids those who would, and casts them out of the church. Beloved, do not imitate the bad, but the good. He who does good is from God, but he who does evil has not seen God. Demetrius has good report by all, and by the truth itself. And we also bear witness, and you know that our witness is true. I had many things to write, but I will not write to you with pen and ink, but I trust I shall shortly see you, and we shall speak face to face. Peace be to you. *The friends greet you. Greet the friends by name.*(3 John 03-14)

The Revelation of Jesus Christ

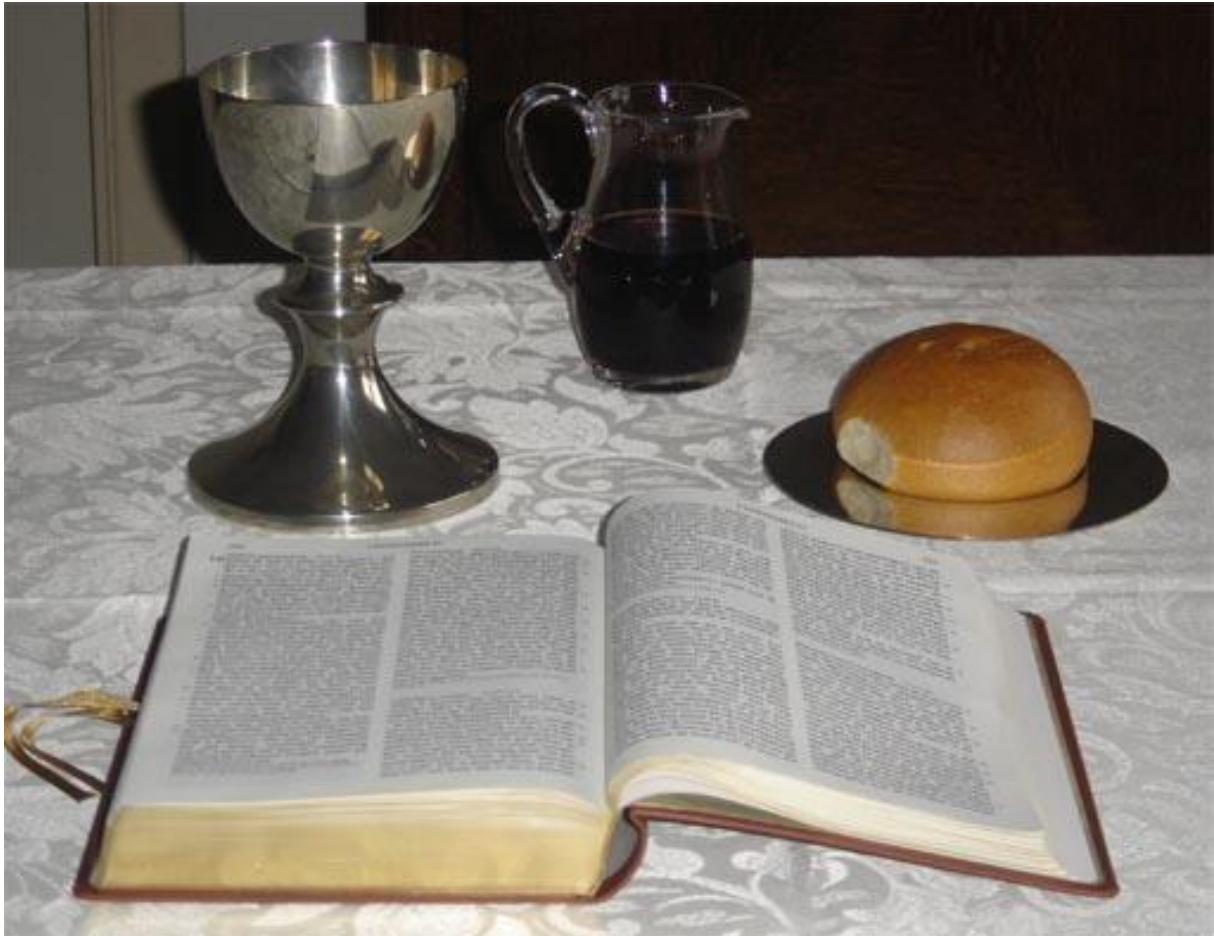
There is considerable external evidence for John's authorship of Revelation (*or Apocalypse*) from such early writers as Justin Martyr, Irenaeus, and Tertullian. Internally the writer reveals himself as John (Revelation 1: 01, 04, 09; 22: 08). The Revelation also indicates a similarity with the gospel of John, employing words that are common to both: Logos, Lamb, Jesus, witness, true, overcome, dwell, fountain of living waters, and others. Westcott, Lightfoot, and Hort suggest a date of AD 68 or 69 while traditionally a date of about A.D. 95 has been mentioned for the writing of Revelation.

John addressed the Revelation to the seven churches of Asia (1: 04). John wrote for several reasons: to encourage Christians amid persecution under Domitian (ascended A.D. 81) and remind of the final triumph of Jesus Christ; to bring the Old Testament prophetic truths to their final consummation; and to provide a picture of the triumphant Christ in His judgments and in His millennial reign.

The Seven Sevens of Revelation		
1	The Seven Churches	2: 01-3: 22
2	The Seven Seals	6: 01- 8:01
3	The Seven Trumpets	8: 02-11: 19
4	The Seven Personages	12: 01-13:18
	The woman	12: 01-02
	The dragon	12: 03-04
	The Man Child	12: 05
	The Archangel Michael	12: 07
	The Remnant	12: 17
	The beast out of the sea	13: 01-08
	The beast out of the earth	13: 11-18
5	The Seven Bowls	15: 01-16:21
6	The Seven Dooms	17: 01-20:15
	Ecclesiastical Babylon	17: 01-18
	Political Babylon	18: 01-24
	Antichrist and the false prophet	19:20
	Antichristian nations	19:21
	Gog and Magog	20: 08-09
	Satan	20:10
	The Wicked Dead	20: 11-15
7	The Seven New Things	21: 01-22:21
	New heavens	21: 01
	New earth	21: 01
	New city	21: 09-23
	New nations	21: 24-27
	New river	22: 01
	New tree	22:02
	New throne	22: 03-05

Contents

Studies in John's Gospel, Part One, Requirements for study	3
Part Two from John 11:45 to 21:25	25
Abbreviated study on John's writings	41
Contents	50



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