

*the face of the eagle*

# JOHN

*the logos*



## JOHN'S GOSPEL

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Upon my return from Australia in November, 1968, I had a desire to conduct a Private Bible Study Class in my home, starting early in January, 1969. In the past I had given lectures on "SEVEN TITLES OF CHRIST" ("I am the bread of life" etc.,) "EIGHT SIGNS OF JOHN'S GOSPEL" and, in Australia, I had given addresses on the twenty-five occurrences of the Lord's use of "VERILY! VERILY!" Therefore, having this back-ground, I chose the Gospel of John as a subject and intended to make a detailed study of it on a word for word basis. In leading the study, I planned to make all the explanations and give the fellow students duplicated notes for reference.

By the time the class should have started, I had completed sets of Notes up to the end of chapter 7 but these had not been duplicated because of the difficulty in getting stencils cut. The days passed until I started to count time in weeks and still there were no stencils. The prospective students by this time had justifiably lost patience and joined other classes, so I decided that the best thing to do was to amplify my Notes by adding my explanations and distribute the Notes to those who wanted them. Thus it is that these notes commence with annotations and gradually develop into full length discussions. In this form they are badly out of balance.

When making this study, I consulted "READINGS IN ST. JOHN'S GOSPEL" (two volumes) by Dr. William Temple, Archbishop of York (Ebor) but cannot recall having received much help from either volume. Naturally I studied very carefully "THE GOSPEL OF JOHN" by John Carter, and found great help from it. John's record of the teaching of the Master covers the theme of the LOGOS which was in the beginning with God. This is the Divine Plan and Purpose which centred around Jesus. It Old Testament days, the LOGOS had been revealed by visitations from angels, by Divine Promises and by the messages of the prophets of Israel. When Jesus began to preach, the LOGOS was no longer a succession of Promises, historical analogies, visitations by angels and prophetic messages, because it became flesh in the person of Jesus Christ. It was the LOGOS that became flesh. It was not that Jesus became flesh but that he was the flesh that the LOGOS became. John's record of his teaching shows the "face of the eagle" in his character delineation of Jesus. It is this important distinction in considering the LOGOS and the mortal human nature of the man who manifested his Heavenly Father, that makes the difference between Dr. William Temple and John Carter; Christianity and Christadelphianism; and what is Error and what is TRUTH. In these Notes I have tried to make that distinction clear.

The only other work of reference I have studied is "DIE BYBEL, met Verklarende Aantekeninge" in three volumes. Although the Afrikaans Version has many errors due to translators' bias, it is nevertheless an excellent work which corrects many of the translation errors of other versions. The "Verklarende Aantekeninge" (Explanatory Notes) have been most helpful in their textual criticisms and their cross references. In all cases where I quote the Afrikaans text, I have given the translation for those who are not familiar with the language.

In the word for word study, I have used Strong's Concordance, and have made much use of "The Interlinear GREEK-ENGLISH New Testament" which translates the Nestle Text. The Lexicons I have used are too well known to warrant individual titles so I shall mention the authors only. They are, W.E. Vine; Abbott-Smith; Grimm-Thayer; Dr. E.W. Bullinger and Moulton and Milligan. Here and there I have consulted with caution the Emphatic Diaglott.

Any observations, notes, criticisms or comments would be appreciated.

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## JOHN'S GOSPEL.

John's object in writing his gospel story is stated in John 20. 31.

Note: "Jesus" (Yahweh will save) Christ (Messiah) Son of God - LIFE through his NAME.

Jesus - the Plan and Purpose of Yahweh is to SAVE men for His Glory.

He will save through the man who manifested this purpose.

Christ - the anointed one promised to Abraham.

Son of God - the greater son promised to David.

Life - live for ever in the glory of Yahweh.

Name - the Name was established by the Lord's death.

This object is summarised in John 1. 1. which reads:-

Vs 1.

In the beginning was the LOGOS - the outward manifestation of the inward thought. the LOGOS WAS with Yahweh. God and His Divine Plan could not be separated.

the LOGOS was God - should be God was LOGOS. See application in Isa. 55. 11.

See also Prov. 8.

Occurrences of LOGOS (word) Matt. 13. 19/ff. Mark 2. 2; 4. 14; 7.13;

Luke 1. 2; 5. 1; 8. 11/ff. Acts 2. 41; 4. 4; 6. 2; 8. 4;

Translated as "matter" - Acts 8. 21; 15. 6; 17. 32;

"doctrine" Heb. 6. 1;

Compare John's opening with Gen. 1. God SPOKE the Word and it was done.

See 1 Cor. 15. 25/28; Ephes. 1. 19/23; Heb. 2. 6/10.

Verse 2: Verses 2/13 form a commentary on verse 1. It develops the theme of the Divine Plan and Purpose as expressed in verse 1.

Verse 2 restates verse 1 and leads on to the development in verse 3.

Verse 3: "All through it was done;.." (Diag.)

"without it was done not even one, that has been done." (Diag.)

Verse 4: "in it was life,.. " (Diag.)

"and the life was the life of the men." (Diag.)

Evolutionists support the theory of spontaneous life. This verse disproves it. Life did not suddenly come or appear. It was in the Plan and Purpose of God in the beginning. (2 Cor. 4. 3.) Life is in God.

"the life was the light of MEN not animals." Therefore God's LOGOS was revealed to MEN and not to animals. 1 John 1. 5. 2 Cor. 4. 6.

Verse 5: "The light shineth in darkness;.." - The Plan and Purpose of God shone in the face of Jesus Christ (2 Cor. 4. 6.) at a time of spiritual darkness. Jeremiah experienced this spiritual darkness. Jer. 4. 23. Compare Gen. 1. 2. after which followed the creation of Light in verse 3.

This applies not only in a knowledge of the LOGOS but in the application of it. (1 John 2. 8/11.) See also John 12. 35.

"the darkness comprehended it not". - comprehended = apprehended. Those in spiritual darkness did not grasp the full meaning of the LOGOS. The Manifestation of God was not understood in past history, not is it understood now. This was yet to be revealed with the coming of the greatest manifestation of God by Jesus Christ, the IMMANUEL.

As Venus sometimes heralds the rise of the sun, so John the Baptist was to herald the coming of the Messiah after four centuries of darkness when the sun went down on the prophets. (Mic. 3. 6.)

Verse 6: This follows upon the suggestion of the metaphor in the preceding verse.

He was SENT FROM GOD but did not pre-exist in heaven before he came.

Gk. "apostello" = to send upon a certain mission. Implies the mission which he has to fulfil and the authority which sends him. Therefore he was sent from GOD. From the preceding introduction, it is implied that he was sent to bring light to a people in darkness in preparation for the greater manifestation of God which

was to shine in the face of Jesus Christ.

Verse 7: A precautionary statement to dispel any idea that John the Baptist was that LIGHT. He was not the light but just a witness of that light. He was a burning and shining light but he was not that LIGHT. John 5. 35.

"that all men might believe through him". That all men might believe the LOGOS as manifested by Jesus when he came.

Verse 8: Development of the theme of Light. John was not that light but came to tell about it. The transition from the great darkness of his day to the Light in Jesus was very great and needed a preparatory stage. Similar problem in the days of Paul who had Stephen and Philip to act as his preparation stages.

Verse 9: "true" = real as against the phenomenal; perfect against the imperfect; substance in contrast with shadow; antitype as against the type.

"light" - Gk "phos" = light - a source of luminosity. Not as John who was like a lamp filled with oil which burns for a while and then goes out, or like Venus who shines until the sun appears.

Jesus was the "true light" as opposed to the LIGHT which was the unfolding Plan and Purpose of God revealed in Abel, Noah, Moses, the prophets of Israel.

The sense is "That was the true light that cometh into the world, which lighteth all men." Not "that light which lightens every man that cometh into the world". This would be untrue because all men are not lightened.

Verse 10: "the world through him was..." Gk. "di antou" = on his account. Cf vs 3 where "the LOGOS - all things were made on his account". Here, the KOSMOS was made on his account. i.e. the world of people were made on his account. This world of people knew him not as the people of the KOSMOS of Cain rejected the brother.

Verse 11: "He came unto his own (inheritance)..."  
"his own (people) received him not". Confirmation of the preceding verse. (Matt. 21. 33/46.)

Verse 12: "But as many as received him..." - this does not limit salvation to the Jews. Here the Promises are extended to the Gentiles. This follows the previous verse which says that his own people rejected him.

"gave he power..." - gave he the right or privilege..." Jas. 1. 18.

"sons of God..." - a status and not by line of descent.

"believe on his name." = "believing into the name of him" (Diag.)

This phrase explains "as many as received him". They receive him by believing on the name he manifests. i.e. the Plan and Purpose Name, Yehweh. This represents the LOGOS which was with God in the beginning.

Verse 13: "Which were born (begotten)..."

"not of blood..." - not by human parturition.

"not of the will of the flesh.." - not by fleshly impulse.

"nor of the will of man." - not because of man's paternity.

"but of God". If God gives the increase then human fleshly descent from Abraham counts for nothing. This supports the privilege of verse 12.

This phrase "but of God" shows that the true believer, as with Jesus, was not born of blood, will of the flesh and will of man but because of God. Therefore Jesus represents physically what the believers represent spiritually.

End of the interpolation.

Verse 14: "the Word (LOGOS) was made flesh..." - it was not Jesus who was made flesh but the Plan and Purpose of God. This had been a spoken thought in the beginning - "Let there be..." Later it was visitations by angles, prophets, signs by Moses, and so on. It was also uttered Promises in the mouths of angels. Now these promises became flesh in Jesus.

"was made" = "became". We are born of blood etc., but Jesus BECAME.

"we beheld his glory.." - Peter James and John saw the transfiguration.

"Full of grace and truth." This is the FULNESS. Col. 2. 9.

"became flesh..." is of deeper significance than appears on the surface. "flesh" in this text means "the sinful condition of human nature" (Bullinger). Connect this with 1 John 4. 3. where every spirit that confesseth not that Jesus is come in the flesh, is that spirit of antichrist. This must be considered in connection with the LOGOS - so it was the Divine Plan and Purpose that Jesus should be of sinful flesh. (Heb. 2. 17; 4. 15; Gal. 4. 4.) The LOGOS in this case is given in John 3. 16. If God was in Christ (2 Cor. 5. 19.) then God would be where sinful flesh was. This was the case in Exod. 25. 8/9. where His Glory filled the tabernacle. Going further back to Gen. 3. 15. we find that if the serpent was to bruise his heel, then this would not be possible with "clean flesh".

Relative to the fact that God dwelt in the tabernacle by His Glory, John states that "the Word...dwelt among us..." The Gk word for dwelt comes from "skeno" meaning "tabernacle". So it should read "was tabernacled among us".

Verse 15: "he was before me." Jesus came AFTER John but came BEFORE him in the sense that he was the LOGOS, the manifestation of God, which was in the beginning. This has nothing to do with so-called "pre-existence of Christ". A similar theme is expressed in Rev. 22. 16. where Jesus is described as "the root off-spring of David." Also Isa. 11. 10. "There shall be a root of Jesse.." In vs. 1. Isaiah said, "a Branch shall grow out of his roots." If Jesus was the son of David how can he be a "son" when Jesse was the father of David? The titles cover his flesh and his position in the Divine Plan and Purpose. Insofar as the FLESH is concerned, he was "the off-spring of David"; "the branch". He was the "root" through his being the Son of God and the Manifestation of his Father. Therefore Jesus was the senior of the two. See vs 30; Col. 1. 9/19; 1 Pet. 1. 20.

Verse 16: Showing why Jesus "was preferred before me". See Col. 2. 9/12. and Ephes. 1. 23. Then read Col. 3. 3/4. Thus the "fulness" is available only to baptised believers. See Rom. 15. 29.

"grace for grace." We have received the fulness which the Law could not give and now we receive a grace in place of that type of grace which was connected with the Law. Explained in the next verse.

Verse 17: The Law was given. Grace and truth came. The grace under the Law was the grace of God in giving His Laws to His people. Moses was the mediator through whom this grace was given. Moses died and the Law of Moses fell away later. Jesus was the mediator of a better covenant. Heb. 8. 6. Grace came by him. Paul compared the two covenants in 2 Cor. 3.

Verse 18: No man hath seen the Creator at any time. "God" meaning "elohim" refers to angels. See Exod. 33. 11, 20. The showing of YAHWEH to Moses was the showing of a highly placed angel, typifying that the people would see the manifestation of God in Jesus. John now shows the inferiority of Moses compared with Jesus.

"bosom" - place of honour; of the Lord's eternal and essential relation with the Father, in all its blessedness and affection. (Vine.)

"declared him." - revealed him; made him known; interpreted.

Verse 19: "The Jews..." - the Sanhedrin.

"sent priests and Levites..." - they were the teachers of the Law. 2 Chron. 35. 3; Mal. 2. 7.

The Jews were aware of Daniel's prophecy of the 70 weeks during which the Messiah should come. (Dan. 9. 24.) See 1 Kings 6. 1. where 480 years after the coming out of Egypt, the temple was commenced. It was finished in  $10\frac{1}{2}$  years or 490 years went by. The 491st. year saw the completion. i.e. 70 weeks =  $70 \times 7 = 490$ . They also knew from Deut. 18. 18. that "a prophet like unto Moses should arise". If Jesus was a prophet, they wanted to test him according to Deut. 18. 20/22. and Jer. 28. 9. The Pharisees were religious men and many looked for the fulfilment of the Promises but the Sadducees, of which, according to Josephus, Caiaphas was one, were more intent upon political power.

The Sadducees did not believe in the resurrection (Acts 23. 8.) therefore they were very politically minded. This has a powerful influence on what follows in John's record.

Why were the Sadducees so keen to be sure about the identity of Jesus? Would it not be to safeguard their own powerful position? If they could induce the Messiah to work with them, they would rule the world. Great events were to hinge upon these speculations.

Verse 20: John denied that he was the Messiah promised to Abraham - Christ.

Verse 21: He denied that he was Elijah who was expected in view of the prophecy of Mal. 4. 5.  
He denied that he was that prophet of Deut. 18. 18.

Verse 22: John is asked "Who art thou?" and one can feel the urgency of the question. The delegates had to account to the Sanhedrin as to their investigations.

Verse 23: John answers by quoting from Isa. 40. 3. The scholars of the Scriptures would know that John was to herald the coming of the Messiah. His act of baptising was a problem. What did it mean? They determined to find out by asking about it.

Verse 24: "...they which were sent were of the Pharisees." The Pharisees who were so often at loggerheads with the Sadducees, now combined with them in their investigations. This shows how urgent a matter it was for them. Their attitude to their hated overlords, the Romans, was involved.

Verse 25: "Why baptizest thou, if thou be not....?" The point of this question was that the Jews were waiting for a time of purification before the coming of the Anointed One. Ezek. 36. 33; Zech. 13. 1. These prophecies were misinterpreted in regard to time of fulfilment.

Verse 26: John's reply told them that the Messiah, whoever he was, stood among them and John hinted here that Messiah would be baptised by him. This had a two-fold effect (1) it gave the Rulers a chance to identify the Messiah at his baptism; (2) it told them that the Messiah would have to be baptised. How this would fit in with their concept of Messiah was hard to imagine.

Verse 27: "...coming after me is preferred before me..." see vs. 15. and vs. 30.

Verse 28: The locality of "these things". Bethbara means "house of the ford". If there was a ford there, there must have been plenty of water. Hence John's presence there. John's work was typical of the "messenger" of the Messiah. He had the authority. Now the problem was to find the Messiah and use him against the Romans.

Having witnessed to the Sanhedrin, John now witnesses to the people.

Verse 29: John now quotes what John the Baptist said to the people. This did not happen the day after he spoke to the delegates from the Rulers. John the Baptist quotes what had happened some time previously. When he saw Jesus coming to him, he pointed him out and said, "Behold the lamb of God..."

"The lamb of God" - the first of these is mentioned in Gen. 3. 21. where God made coats of a skin and clothed Adam and Eve. Nakedness was the symbol of sin so the skin of that animal, covered their nakedness and symbolically covered their sin. This could well have been "the lamb of God" who provided it and used it for this covering purpose.

Another "lamb of God" is found in Gen. 22. 8. and 13. - the lamb at the sacrifice of Isaac. This foreshadowed the resurrection. Resurrection is the opposite of death.

Another lamb of God is the Passover Lamb before the Exodus.

Yet other examples of the lamb of God are the many lambs sacrificed under the Law throughout the Mosaic era. All these prefigured the sacrifice of Christ.

"that taketh away the sin of the world." - Note "sin" and not "sins". The "sin" referred to here is sinful flesh, the type of flesh in which Jesus came. (vs 14.) All the sacrifices under the Law served to COVER the sin - nakedness - but the sin was still there just as the nakedness was still there. Therefore the sacrifices under the Law could never take away sin. There was forgiveness under the Law. Num. 15. 25/26. are 2 of many examples. But such sins were committed again and again and more sacrifices had to be made because the sacrifices could never take away that propensity to sin. Heb. 10. 4. and 11. With the sacrifice of Jesus, the way was then made open for the sin of the world to be taken away.

Verse 30: Thus John identifies Jesus. See vs 15 and 27.

Verse 31: "And I knew him not..." - Although John was Jesus' cousin, his life in the wilderness would keep them apart. He was given a sign by which he would know the Lamb of God.

He should be made manifest to Israel... John examined his candidates for baptism. See Matt. 3. 7/9. When Jesus came to him for baptism, what confession could he make? He had not sinned. Matt. 3. 6. says the people came "confessing their sins". Those who saw the manifestations were the believers.

"therefore am I come baptising with water". This is the only way in which he would know him.

Verse 32: "I saw the Spirit descending..." In Isa. 42. 1. it is prophesied "I have put my spirit upon him..." and in Isa. 61. 1. we read "The Spirit of the LORD is upon me.." See Deut. 33. 16.

"descending like a dove..." - The prophet Jonah's name meant "dove". This would show students of the Word that the psirit of Jonah was upon their Messiah and that just as Jonah was 3 days and 3 nights in the whales' belly, so the son of man shall be in the heart of the earth. Matt. 12. 40. Just as Jonah had preached to the Gentiles, so the gospel of Jesus would be carried to the same. Just as the Gentiles listened to Jonah's message, so the Gentiles would listen to the Gospel.

Verse 33: John tells how he applied the sign.

Verse 34: John completes his identity of the Lord.

These things would get to the ears of the Sanhedrin. They must have taken note of them.

John witnesses to his disciples.

John is now about to witness to his disciples, some of whom became disciples of the Lord Jesus. They would know the meaning of John's mission and would look for the Messiah on whose behalf John was to make straight a highway in the desert of human spiritual understanding. They would have a different motive from that of the Sadducees. Their's would be spiritual and not political.

Verse 35: The next day after the next day of verse 29. See vs 43.

Verse 36: "Behold the Lamb of God!" see vs 29.

Verse 37: John and Andrew who each went out of his way to find his brother.

Verse 38: "Rabbi..." - "O. Teacher!..."  
 "... where dwellest thou?" This question was asked to give them a chance of visiting him and discussing his identity with them. The public street was hardly the place.

Verse 39: They "abode with him that day: for it was about the tenth hour."  
 The time was about 4 p.m. and near the time when the evening lamb was to be offered in the Temple. This might have given rise to a thought in their minds about "Behold! The Lamb of God!"

"They" refers to John and Andrew.

Verse 40: One is definitely stated to be Andrew. John never mentioned himself. Peter is mentioned as "Simon Peter" through John writing his Gospel and looking back into time. See vs 42.

Verse 41: Andrew tells his brother Simon. (Simeon of Acts 15. 14.)

Verse 42: Thou art Simon (Hearing) the son of Jonah (Dove). Thou shalt be called Cephas (A stone). Through "hearing", Simon became Peter, a stone. Son of the Dove, he now became a stone in which the dove lives. John's brother was James, both of them were sons of Zebedee.

Verse 43: The day following... - See verses 29 and 35.  
Jesus finds Philip. Philip, Peter and Andrew were all from Bethsaida, meaning "The Fish Town".

Verse 44: Thus fishermen were to become fishers of men from the fish town.

Verse 45: Nathanael - The Lord went out of his way to find Philip so now Philip goes out of his way to find his friend, Nathanael. Nathanael lived at Cana, near Nazareth and on the top of the hill from Galilee. John 21. 2. His name as a disciple was Bartholomew.

"Jesus of Nazareth..." - to name him thus to Nathanael, Philip must have heard of Jesus before. The miracle of his birth made him a well-known figure. That is why "son of Joseph" is added.

Verse 46: Nathanael was overcome by the saying amongst Jewry at that time, "Can there any good thing come out of Nazareth?".  
Philip said, "Come and see." Later on, Jesus was to express surprise at Philip's inability to understand. John 14. 9.

Verse 47: "an Israelite indeed, in whom is no guile." Israel as a name started in the days of Jacob in whom was lots of guile. He supplanted his brother twice for birthright and blessing. Jacob had been shown the LOGOS. Gen. 28. 10/15.

Verse 48: "How did you know me?" The Lord's reply was significant. It was the habit of Jews to sit under a fig tree for meditation and prayer. Nathanael must have been so engaged when he was called to see Jesus. Jesus could not have seen him under the tree. This was an introduction to John's statement of 2. 25.

Verse 49: Son of God - the Saviour promised to David.  
King of Israel - the Saviour promised to Abraham.  
Israel was the name given to the Jacob of guile when his name was changed. This relates to verse 51.

Verse 50: Jesus was attracted by his childlike faith.

Verse 51: "Verily! Verily!" - used twice in this manner only by John and on 25 different occasions. This is the equivalent of Heb. "Amen" (Amen) See Isa. 65. 16. where "God of truth" = God of the amen. This "truth" is the LOGOS and is mentioned by Paul in Ephes. 4. 21. See Rom. 15. 8/9.

"angels of God ascending and descending..." - each rung upon the ladder of Jacob's vision was an epoch or event in the working out of the Divine Plan. There was a descent to speak to Abraham, after which the angels ascended. Another descent to bring about the Exodus and thereafter an ascent. Hereafter Nathanael would see miracles worked all of which were symbols of the Divine Plan and Purpose.

## JOHN'S GOSPEL.

### Chapter 2.

John's Gospel differs from the other three in that it does not give any report about the temptations of Jesus in the wilderness. We shall find however, that the equivalent of such temptations does appear in the gospel and we shall discuss them when we come to them. The build-up to this lies in the care with which John records the witness of John the Baptist. On two occasions, John is reported as having pointed out Jesus with the words, "Behold the Lamb of God". These declarations must have come to the ears of the Sanhedrin and this is shown by subsequent events. If Jesus was the man they thought he might be, then he would be useful to them in their desire to rid Jewry of the Roman yoke. But they had to be sure of his identity first. Therefore it is highly probable that they followed him into the wilderness and, having found him, asked, "If thou be the Son of God, command this stone that it be made bread." (Luke 4. 4.) Note that Luke gives the correct order of temptations and differs in this respect from Matthew who adopts the order of 1 John 2. 16. The condition of the question is important, "IF THOU BE THE SON OF GOD." This condition appears again in Luke 4.9. where he is invited to cast himself down from the pinnacle of the temple. Such a thought would not have occurred to Jesus. It was put to him by representatives of Caiaphas to test the prophecy of Mal. 3. 1.

Mal. 3. 1. "...I will send my messenger..." - John had already come.  
"...the Lord, whom ye seek..." - Perhaps Jesus was "the Lord".  
"...shall suddenly come to his temple..." - they wanted to take him suddenly to the temple to test this prophecy, and the prophecy of Psa. 91. 11/12.

There was no condition such as "If thou be the Son of God" attached to the third question. By asking Jesus to "fall down and worship them", the Sanhedrin would mean that Jesus could use his power to help Israel but he would have to permit the Sanhedrin to lead; he would have to shut his eyes to the Temple being a Money Exchange because it helped them to hold the financial power; he would have to disregard their insistence upon the sabbath observance as it helped them to control the people. If he submitted unto them in this way, they would make him a king and he would enjoy the honour of the world. We shall see that the investigation conducted by Nicodemus was a means to this end.

Matt. 4. 3. says that the devil (adversary or tempter) came to him. This could have been Caiaphas or his representative. Years later Caiaphas was to ask the same question again almost in identical words, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matt. 26. 63.) When he hung upon the cross, he was asked, "If thou be the Son of God, come down from the cross." Thus showing that they doubted right up to the last moment of his death.

The three temptations have their counterpart in the O.T. with (1) the giving of manna; (2) the exodus; (3) water from a rock. The tempter departed from him for a season. (Luke 4. 13.) If Jesus suffered temptations from his own thoughts, then this last sentence means that Jesus departed from himself for a season. It is obvious that there must have been an outside tempter.

Chapter 2 begins with the "beginning of miracles" (vs 11) which Jesus did. A miracle is that by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's. (Grimm Thayer).

Verse 1: "the third day..." - In l. 43. we are told that Jesus wanted to go to Galilee. It was 2 days journey so having arrived there, the event about to be recorded, took place.

"in Cana..." - this was the home of Nathanael. (John 21.2.) It means "place of reeds".

"the mother of Jesus..." - Mary is referred to but not named. John does not name her even when she is said to be at the cross. (19. 25.) She may be introduced here for the purpose of indicating that the family relationship of mother/son had now come to an end.

Verse 2: The invitation is said to have been given to Jesus AND to his disciples. It would appear that Jesus was the honoured guest and that the disciples were asked because he had been asked. It may have been in Nathanael's home, he having been introduced in the previous chapter. Mary was known to the host on familiar terms otherwise Mary would not have given instructions to the servants.

Verse 3: "they have no wine." This would have been a calamity in those days when weddings went on for a week. Mary asks Jesus to help.

Verse 4: "Woman..." - This term is not to be regarded in its current usage. (See 19. 26. and 20. 13.) Here used tenderly.

"What have I to do with thee..?" - Gk. "What to me and to thee?" See Judges 11.12. In this reference from Judges, the king of the children of Ammon was about to do the wrong thing and Jephthah warned him of this. Now Mary must have had at the back of her mind, the lack of wine and hinted to Jesus that he could save further embarrassment to the host by using his power. This meant that the lusts of the flesh had to be catered for. Jesus quietly told Mary that "You have not quite got the right idea because mine hour is not yet come".

"mine hour is not yet come..." - From what Simeon told Mary, she would know what Jesus meant by these words. He was indeed to give wine as Melchizadek had given wine to Abraham but his hour, when a sword would pierce her own soul, had not yet come.

Verse 5: "Whatsoever he saith unto you, do..." - Mary now knew that she had the wrong idea and that Jesus would now proceed to show her what he had in his mind.

Verse 6: 6 waterpots of stone... - 6 is the number of man. Each held about 20 gallons therefore the total quantity was now 120 gallons.

"purifying of the Jews..." "mode of cleansing of the Jews." Six waterpots would not be used in one home. They were put there for the convenience of guests and in accordance with the number of guests invited. The guests would wash their hands before eating.

Verse 7: Filled them up to the brim.. "filled them to the top." That is, once filled there would be no room for anything else.

The water then became wine. Jesus did in a moment what Nature by the power of God, does throughout a season. The grapes come to maturity and are then used in the manufacture of wine. The "sign" which had Divine authority, showed that the Jewish ritual now would pass away. Nothing was to be left. This would all be replaced by what God gives, namely, the "wine of the New Testament." This would all be done by the Power of God.

Verse 8: "Draw out now..." - "draw out" is a term used to indicate the drawing of water from a well. This may have had reference to Isa. 12. 3. Now at the beginning of his ministry, Jesus showed them that NOW they were to draw from the wells of salvation.

"the governor of the feast." - either a highly placed servant or an honoured friend.

Verse 9: "the ruler of the feast...knew not whence it was..." - In every sign and parable, every word counts. The symbol here is that when the gospel was first taught to Israel, their leaders knew not that it came from God.

"the servants which drew the water knew.." - the servants of the Lord who took the gospel to the world, knew from whence it came.

"the governor called the bridegroom." - the True Christian Believer acknowledged the wonders of the gospel.

Verse 10: "Every man at the beginning doth set forth good wine..." - the word "man" is important for the sentence states what MAN did and does.

This must be compared with what God did when He sent the Gospel to mankind.

"Man's way was the "purification" represented by the water pots. These satisfied man but Jesus came to change this. God gave the Law of Moses first but now changed it for something better. The point is fully discussed in



Luke 5. 36/39. The "new wine" required "new bottles" in spite of the fact that it was a better wine. The teaching of the Master on this point is also found in Mark 2. 21/22. No provision from the Law had to be carried forward into Christian life and thought. Judaism was to become a difficulty later on. The Law was from Moses. The gospel was to come through Christ. The first "sign" that Moses gave Egypt was to turn water into blood. The first sign that Jesus gave was to turn water into wine. Blood represents DEATH and those under the Law had no way open to them "through the veil". Wine is something that gladdens the heart of man. (Psa. 104. 15.) Zech. 10. 7. It also represents Divine teaching. (Isa. 25. 6; 55. 1;) prosperity (Isa. 36. 17.) love (Song 1. 4; 4. 10; 5. 1.) From these usages we find the exhortation from the sign in that we should find pleasure in the Lord's service.

Verse 11: "beginning of miracles..." - John calls this the "beginning of signs..." By this sign, Jesus launched the beginning of his ministry. "manifested forth his glory..." This may have been added by John to justify Jesus telling his mother that she was thinking along the wrong lines. His glory was manifested to the "servants" who drew the water and was not merely a demonstration of his power. His glory was to manifest the LOGOS and this he did in the way described.

Verse 12: "This verse gives a brief mention that he went to Capernaum for a short while. The next verse finds him in Jerusalem. The transfer to Jerusalem is SUDDEN and just as suddenly we find him in the temple. This refers to the counterpart of the Second Temptation as we shall see.

Verse 13: "the Jews' Passover was at hand..." - this was the first of FOUR passovers during the Lord's ministry. For the second see John 5. 1.

Verse 14: "found in the temple..." - the effect of the narrative is to see Jesus come SUDDENLY to his temple. Those Jews who were looking for their Messiah to come at that time, might have called to mind the prophecy of Mal. 3. 1.

"changers of money..." - When Jews from all over the habitable world came to Jerusalem, they would bring many types of currency with them. The Exchange was found at Jerusalem in the temple where the money could be kept out of the reach of the Romans. Those who came from far could not bring blemish-free animals with them so these were sold in the temple at exorbitant prices. For local Jews, the priests could easily condemn an animal without giving a reason why. In this way they would force the local Jew to buy an animal which would certainly pass the priests. But the big power was a money power. If it could be advanced, the Jews and in particular the Sanhedrin, would control an important portion of the finances of the Roman empire. All Jesus would have to do would be to shut his eyes to what was going on and throw himself down from the top of the temple in the sight of all the people. They would then follow him to the ends of the earth. The change booths were called the "booths of Annas".

Verse 15: "he made a scourge of small cords..." - he used this to drive out the animals. Jesus would not do violence to any man but this was the accepted way of getting animals to move. His actions here symbolised the actions of the Returned Christ who will destroy those who make a business of religion. See Zech. 14. 21. "Canaanites" means "Traders!".

Verse 16: "Take these (the doves) hence..." - Jesus did not liberate the doves and bring a loss to the owner.  
"my Father's house..." - by attributing the ownership of the Temple to his Father, Jesus denied equality but claimed that God was his Father, or that he was the Son of God.

Verse 17: Quotation from Psa. 69. 9. The traders did not turn on him because they acknowledged their guilt. The Law permitted anyone to lay a charge of profaning the temple, the penalty for which was death.

Verse 18: There is still a doubt in the Jews minds as to who he really was.

Verse 19: "Destroy this temple and in three days..." - This statement was to be remembered three years later when he was on trial. (Matt. 26. 61.)

In the days of Moses, the shekinah glory shone above the Mercy Seat and between the cherubim. It was absent in the days of Jesus. God now dwelt in Christ so Jesus was the Divine manifestation. This Divine manifestation was to be crucified in the time to come but he would be raised again. Inasmuch as Jesus said, "I will raise it up." and he could not raise himself, he obviously referred to the "body of Christ" whom he represented.

Verse 21: He spake of the temple of his body.

Verse 22: "..they believed the scripture..." - Probably Psa. 16. 10.

Verse 23: Jesus did not speak to the crowd nor to the members of the Sanhedrin because he knew what was in them, namely, UNBELIEF.

Verse 24: Contrast this with his attitude to Nicodemus. Jesus knew what was in him. 19. 39. He did not judge after the sight of his eyes.  
(Isa. 11. 3.)

## JOHN'S GOSPEL.

### Chapter 3.

John 2. 23. says that "many believed in his name, when they saw the miracles which he did." This means that they did not believe according to knowledge but because they saw miracles. But Jesus did not "commit himself unto them, because he knew all. He knew that they were full of unbelief in regard to the scriptures. This was not the attitude of an imposter who would go out of his way to impress people, hoping that they would follow him. He was to search the hearts. This is consistent with the view expressed by Peter in Acts 15. 14. that God is visiting the Gentiles to take out of them a people for his name. Such people must bring about a distinct change in their behaviour if they are to please God. Thus it is that Jesus did not "commit" himself to them. The word "commit" is the same as that translated "believed" in 2. 23. A better translation would be that Jesus did not trust himself to them.

Verse 1: Having pointed out that Jesus would not trust himself to any man, John immediately introduces the story of Nicodemus whose name means "Victor of the people". He is reputed to have been an immensely wealthy man and a very devout worshipper of the God of Israel. He was a Pharisee and a man of influence. He is described here as "a ruler of the Jews." i.e. a ruler in the authorities.

Verse 2: Nicodemus came to Jesus by night. In the three occasions on which he is mentioned in Scripture, he is said to have come by night. The mentions are in John 3. 2; 7. 50: 19. 39.) Maybe this has a significance in that he was a man in the darkness of ignorance of the LOGOS, but having come to Jesus in that darkness, he saw the light. In the beginning he was not quite sure of Jesus and came to him to enquire. Inasmuch as verse 1 states that he was a man "ex" ("out of") the Pharisees, it appears that his meeting with Jesus was by appointment. It would have been almost impossible in those days to have found Jesus by night unless an appointment had been made. Jesus was now to show that he did indeed know what was in man by agreeing to meet Nicodemus. From the point of view of the Pharisees, they had the following evidence:-

1. The witness of John the baptist.
2. John's identification of "Behold the lamb of God..."
3. Rumours of the miracles which he did.
4. His suddenly coming to the temple in terms of Malachi's prophecy.

Just as the Pharisees had sent a delegation to test John the baptist, even so now they sent a delegation to test Jesus. Here was the alignment with the Lord's temptation in the wilderness.

"thou art a teacher come from God..." - there is no suggestion of pre-existence here but an acknowledgement that God had sent Jesus.

"except God be with him". - this is very close to saying "except Immanuel" thus drawing attention to a further prophecy concerning Jesus in Isa. 7. 14. If this suggestion was true, then Jesus was certainly the Messiah. If Nicodemus had now established the truth of his suspicion concerning Jesus, he would then like to know when and how the Messiah was going to establish his kingdom. This is what the High Priest sought to know when he visited Jesus in the wilderness and this is what Nicodemus was sent to find out.

Verse 3: The answer that Jesus gave suggests that Nicodemus asked much more than John's summary of the conversation states. There was an air of expectancy in Israel at that time concerning the "Coming One", and if Jesus was he, then he had surely come to Israel, the children of the promise. How soon would he overthrow the hated Roman?

"except a man be born again, he cannot enter into the kingdom of God." (except a man be born from above). This immediately cancelled any privilege of birth and at the same time, gave the Romans a chance of participating in the promises. John had taken a similar line. (Matt. 3. 9.) Analysing the Lord's words we find that "except..." makes an irrevocable condition. "from above" gives the teaching that it is God who gives the increase to even Gentiles. "a man" means any man, even a Roman.

"born from above..." - this meant that God was involved in the re-birth. God would have to give the increase. He had given the increase where Jesus was concerned and now must bring other sons unto glory. See Jas. 1. 17.

"he cannot see the kingdom of God." - Being born from above is not a matter of going under the water of baptism. It must be the result of an understanding of God's Word and reflecting this Word in one's behaviour. To do this one has to empty oneself of pride, ambition, and worldly thinking and turn one's thoughts to spiritual things. Without this transforming of the mind, one cannot begin to perceive the things of the kingdom.

Verse 4: Nicodemus held a very high position in the Sanhedrin. He was later referred to as a "master" (teacher) of Israel. This meant that he held the third highest position in the Sanhedrin. The statement by Jesus non-plussed him for was he not a distinguished son of the chosen race, the Covenant people. Why should he a zealous keeper of the Law have to be reborn from heaven? His rejoinder was one of sarcasm - "How can a man be born when he is old?"

Verse 5: The Jews baptised proselytes. Was it necessary for a great Jew to be reborn in a similar manner? Jesus made it more difficult when he said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

The baptism of the Spirit is something which is begun by the baptism of water. Thereafter the Spirit Word, having taken effect to lead a man to baptism in water, works upon that man, renewing his mind with spiritual things and leads to a gradual transformation of the individual so as to prepare him for a place in the kingdom. Finally the Spirit transforms the mortal body to a state of incorruption and this is done in a moment, in the twinkling of an eye.

The stages are: WATER

1. Conception: When the Word of God enters a person's heart and arouses interest.
2. Quickening: This is the stage where knowledge turns to understanding.
3. Birth of water: When the person obeys from the heart by submitting to baptism.

SPIRIT

1. Conception: The spirit-Word is manifested in baptism.
2. Quickening: The spirit)Word is put into practice.
3. Birth of the Spirit: The change of an incorruptible body into an incorruptible one.

The fore-going pattern was shown in the life of Nicodemus.

1. Conception: His coming to Jesus. John 3. 1.
2. Quickening: He began to understand and honoured Jesus. John 7. 50.
3. Birth of the Spirit Word in him: He boldly declared for Jesus at his trial. John 19. 39.

Verse 6: That which is born of the flesh is flesh - There is a man of the flesh and a man of the spirit. The one is distinct from the other.

Verse 7: Marvel not - Do not wonder. Nicodemus had come to investigate Jesus. Had he forgotten what the Sanhedrin already knew about him?

Verse 8: "The wind bloweth where it listeth..." - The wind blows where it wants to and flesh cannot alter the direction from which the wind will blow. You, Nicodemus, have heard the manner of my birth. You have heard of the phenomenon of my baptism when the Spirit descended. The Spirit in the Word of God operates on men and makes them what they are, spiritually. It does the same in these days too. The Word works on a person to bring about a change in character and behaviour. People notice the change and ask about it. When they are told that it is the result of the Bible's teaching, they are not impressed. They do not "hear the sound thereof". The Spirit operates upon men through the Word so that they are to be gathered as a result of their mental and moral change.

Verse 9: "How can these things be?" - Nicodemus appears to be confused. Should he have known?

Verse 10: Nicodemus made a claim to knowledge in verse 2. Now he expresses perplexity and is unable to understand. Jesus replied sternly, saying in effect, "If you are a teacher in Israel and do not understand these

things, then what hope have the pupils got? A new birth was taught by  
 Moses Deut. 30. 6.  
 Jeremiah Jer. 31. 31/34.  
 Ezekiel Ezek. 36. 25/33.

Verse 11: Verily, Verily. This is the fourth occasion on which this double  
 "Amen. Amen" was used. See 1. 51; 3. 3; 5. 5;

In contrast with Nicodemus who did not understand, Jesus stated that "We (John, Jesus, the disciples) speak that we do know. This is in reference to the believers. Then, "Ye receive not our witness." This said in reference to those who reject Jesus. In a loftier sense, "We" refers to God and Jesus. This is because of the "heavenly things" of verse 12. Jesus does not directly refer to Nicodemus by saying "Thou" but refers to the rejectors, of whom the Sanhedrin were the more important and influential.

Verse 12: "Earthly things" - these had already been announced by Jesus -  
 "except and man be born from above..."

"heavenly things..." - these concerned the Sonship of the Messiah, the LOGOS concerning him and his Manifestation of God. If Nicodemus could not understand the "earthly things" he had little hope of understanding the more lofty concept of the LOGOS, represented by the "heavenly things."

Verse 13: It is argued that these are not the words of Jesus because he was not in heaven at that time.. So id we must accept that they were the words of Jesus, then they do not make sense because Jesus was not in heaven. Some, therefore, regard the words as an interpolation by John many years later, when he was writing his gospel story and made this statement. If we regard it in this way, then the verse makes sense.

This is not the whole story. It is held that the last words "the Son of man which is in heaven", were not in the original but are a later interpolation. Nevertheless, we must regard the verse in its context. Jesus has shown that the LOGOS concerning him is of Divine origin and that the Spirit or Power of God, goes where the Divine Will pleases. This visitation of the Power of God has been evident in all ages. This is described in Psa. 68.

Psa. 68. This Psalm describes how God in the past, led His people by His Spirit (Power) and how this Power came down to do the work desired, and, having done the work, ascended again. Vs 7 God "went forth" not personally but by His Spirit. Vs. 8 God's presence at Sinai. He led them in battle - Vs 12. In verse 17 God descended in manifestation (Exod. 19. 11.) Having done these things, God "ascended". Psa. 47. 5. "thou hast received gifts for men" Mar. "in the man" means that God received an offering of Levites for His Service. Num. 8. 9/19. and Num. 18. 6. The Psalm is also prophetic of what God will yet do with and for Israel.

Regarded in the light of the foregoing teaching, we find that God (in the power of the Holy Spirit upon Mary,) descended and brought Jesus into the world. No man did this. Jesus was not born because of the will of man but because of God in manifestation. This manifestation was also seen in another form at the baptism of Jesus. Having done so, God ascended, leaving Jesus on earth to manifest Him and the LOGOS.

"the Son of man which is in heaven". Jesus was not in heaven at that time but he was there still in the LOGOS in the Mind of God.

Verse 14: Continuing his them of "God Manifestation", Jesus shows how God will again descend in His Spirit to sacrifice His Son. This was foreshadowed by a manifestation of the LOGOS in the wilderness when the serpent was lifted up on a pole. (Num. 21. 8/9.) The serpent thus raised was a harmless unresisting thing. Jesus carrying our sins, did not resist.

It is important to remember that Jesus said these words to Nicodemus. His (Nicodemus') final doubts about the identity of Jesus were removed when he saw Jesus raised up on a pole at his crucifixion. He must have then remembered the Lord's words on this first meeting with him. This then cleared the last shadow of doubt from his mind.

For the present, the "serpent on the pole" had a further significance to Nicodemus. Just as the people in the wilderness who were bitten by the serpent had to look upon the brazen serpent if they wanted to live, so the people of today must look upon the crucified Lord Jesus if they want to live. In other words, they must be buried with him in baptism into his death. Just as the

people had to look upon the serpent more than once, so people today must crucify the lusts every day.

A point to note about the serpent is that the Law required a bullock as a sin offering. (Lev. 4.) There was no provision concerning a brazen serpent so it was beyond the Law just as Jesus was also beyond the Law. (These are all part of the heavenly things.) The reason why these things were necessary is given in the next verse.

Verse 15: That whosoever believeth in him should not perish but should have aieonian life i.e. life for the age. This would ensure that at the end of that age, he would be raised.

"should not perish" - if Nicodemus had to look symbolically upon the brazen serpent to save himself from death as the children of Israel did, then he was shown that he was mortal and that death would be his portion apart from Christ. In this age one is assured of death because of one's nature, but belief in Jesus ensures that the "eternal life" promised here will bring a resurrection at the end of that age.

Verse 16: Jesus now continues his argument by relating his statement to God and the Son of God. God did not want to condemn the world so sent His only begotten Son. These words would remind Nicodemus of the statement by God at the baptism of Jesus, "This is my beloved Son". Because of the giving of His only begotten Son, a man should not perish, but have aieonian life. The Greek for "eternal life" of verse 15 is the same as "everlasting life" of verse 16.

Verse 17: "God sent..." - God descended in this manifestation. The object of the Divine manifestation is now stated.

Verse 18: The unbeliever is condemned NOW - not at a later date.

Verse 19: "light is come into the world..." - Jesus was that "light". Nicodemus came at a time of darkness.

"men loved darkness..." - this is not directed against Nicodemus because Jesus knew what was in man. The reference is more appropriately made concerning the Sanhedrin.

"their deeds were evil." - "their" = plural. They had followed Jesus into the wilderness to induce him to serve them and not God. They now distrusted him in the face of several witnesses to the truth.

Verse 20: The believer is not condemned. He is saved for the present because he is given aieonian life which will terminate at the end of the age. Light and Truth are Divine manifestations of the LOGOS. If men reject these, they are condemned already. If they seek their own advancement in mundane things, they hate such Light and Truth because it seeks God's Glory.

Verse 21: This is the way of the True Believer.

John now closes the incident of the meeting between Nicodemus and Jesus. From his subsequent actions, it can be surmised that the words of Jesus which stuck in his mind were the lifting up of the serpent. This brought final realisation of the Truth to Nicodemus. The other point made was that man is mortal and is condemned to die for all time if he is apart from Christ. This caused Nicodemus to search and in his searching, he defended Jesus at a meeting of the Sanhedrin. Having been finally convinced when he saw His Lord crucified, he immediately defiled himself under the Law which he had so strongly upheld, by taking the dead body of Jesus. This was done at a time of the Passover and it was unthinkable to a Jew to be ceremonially defiled just before the Passover. When the sun was darkened (Matt. 27. 45.) Nicodemus may also have remembered the Master's words, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Vs 19.

Verse 22: Jesus now left Jerusalem and went to the country districts of Judea. The ministry mentioned here by John is not described by the other writers.

The verse ends with a note that Jesus tarried with the disciples in Judea and baptised. This is sufficient introduction to the next verse which reports that John was baptising as well.

Verse 23: The reason why John was baptising in Aenon near Salim was that there was much water there. This is sufficient reason to discard the thought that baptism is in order if the water is sprinkled. The "much water" requires many full immersions. In case any should consider that John's work came to a sudden stop when Jesus started baptising, John makes the position clear with the next verse. (Aenon = Fountain; "Salim" = Peace. Therefore the Fountain of peace.

Verse 24: John was not yet cast into prison - he was still active.

Verse 25: We shall learn later (John 4. 1.) that Jesus baptised more people than John and in view of the popularity of the latter, a dispute arose as to the relative merits of the two baptisms. Note "Jews" = "a Jew" i.e. one Jew.

Verse 26: John's disciples state their case without naming "he that was with thee beyond Jordan,..". They add that as a result of his baptising, "all (men) come to him".

Verse 27: John's reply here shows the greatness of the man. He had been very successful in his preaching. Large numbers had followed him. He was tremendously popular. Yet when he saw the numbers of those who supported him dwindle, and when he saw that the success of Jesus was at his own loss, he gave immediate support to Jesus. He acknowledges that all his success had come from God so if such success were now to be taken away from him and given to another, this would be in accordance with the Divine Purpose.

Verse 28: John now refers his disciples to his own remarks concerning Christ. He reminded them that he was the fore-runner and that he had told them of this in the past.

Verse 29: John now shows his vast knowledge of Scripture. The analogy of the "bridegroom" is found in the Old Testament. Consider:-  
Isa. 54. 5; 61. 10; Jer. 3. 14; Hos. 2. Isa. 62. 5; Psa. 19. 5.

John showed that he was not the bridegroom but a friend of the bridegroom, so now that the bridegroom had come, the friend rejoices. Jesus took a similar line when he was asked why his disciples did not fast. He said, "Can the children of the bridechamber mourn, as long as the bridegroom is with them?" (Matt. 9. 15.)

Verse 30: Having said that his joy is therefore fulfilled, he added "He must increase, but I must decrease. John saw himself being eclipsed and his disciples leaving him for Jesus. Yet his joy was fulfilled and he acknowledged his inferior and temporary status. His was a great lesson for us all in HUMILITY.

Verse 31: John was concerned that his disciples should feel as they did. He goes on to explain, "he that cometh from above" is of "heavenly origin" because he was and is the manifestation of the Father. John, on earth, was an earthly thing. The disciples were disregarding the heavenly things that Jesus had spoken about (vs 12) and were exercising their minds about earthly things.

Verse 32: Jesus tells all that he had seen and heard of His Father. His teaching is Divine in character and in origin. Men, however, do not receive his teaching and there is a hint here that if John's disciples were to continue to regard him with affection and honour above that which they regarded Jesus, they would be rejecting Jesus too.

Verse 33: If anyone receives the teaching of Jesus, he automatically shows that he accepts the LOGOS as being the Truth.

Verse 34: This is so because he whom God hath sent speaketh God's Words. The power of the Holy Spirit has not been given to Jesus in a limited manner.

Verse 35: The Father loveth the Son, and has given him all power and all things were made for his sake. Contrast all this with what has been given to John, the fore-runner who is now on the decrease.

Verse 36: He that believeth these things has life for the aeion. He that does not believe these things does not have life for the aeion. Since his unbelief means that he has rejected God and the Teaching of the LOGOS by Jesus, the wrath of God abideth on him.



## John's Gospel.

### Chapter 4

Verse 1: The fact that the popularity of Jesus was growing in comparison with that of John would worry the Pharisees who doubted the claim of the Messiah. They used the hostility between the disciples to drive a wedge between the two and thereby attempt to weaken Jesus' position. Jesus took the course of separating himself from the precincts of John's activities, thus lessening the chance of discord.

Verse 2: John is careful to note that Jesus did not actually baptise as John did. This was far-seeing because in the years to come, a great prestige would attach to anyone who had been baptised personally by Jesus. Jesus gave them no chance to glory. The essential thing was BAPTISM and not baptism by the Messiah. The question of who did the baptising was of no importance. See Paul's view in 1 Cor. 3. 3/9.

Verse 3: "He left Judea..." - John Carter defines this verb as "let go". Archbishop Temple says the word suggests leaving it to its fate. Vine says "suffered" in terms of "permitted" which is surely wrong. Abott Smith says "leave"; "leave alone"; "neglect". Grimm-Thayer has "leave with a view to go away from" or "to go to another place". Bullinger says "to let go from one's further notice".

Verse 4: "And he must needs go through Samaria." - "It was necessary for him to go through Samaria." John felt it was necessary to state this to (1) remind his readers that there was an enmity between the Samaritans and the Jews; and (2) prepare for the incident which follows between the woman of Samaria and Jesus.

The Samaritans started as a result of the captivity of a large number of Israelites by the Assyrians. These deportees intermarried with colonists from Assyria brought there by Sargon, Esarhaddon and Ashurbanipal. When the Samaritans wished to help with the rebuilding of the walls of Jerusalem, Nehemiah refused to allow them. There was a hatred between the Jews and the Samaritans so that the one never spoke to the other and if Jews had to pass through Samaria, they did so in groups and not singly. Jesus however, never quarrelled with anyone so elected to go through Samaria.

Verse 5: "Sychar" is not "Shechem". It is probably the modern "Askar" which is about half a mile from the well of Jacob. Shechem is about two miles from the well.

Verse 6: "Jesus being wearied..." - A human touch here! Yet Jesus was not too tired to help the woman of Samaria. The fact that he was tired suggests that he was thirsty too. Therefore his asking for water was genuine. "the sixth hour..." - it may have been noon when it would be hot. It may have been in the early evening when women would go to draw water and it was not unreasonable for Jesus to have asked the woman to call her husband. (vs. 16.) Either it was noon when the husband would be resting at midday, or it was early evening when his work was done for the day. The point is of no importance.

Verse 7: John introduces the next character. Two things are worthy of note here, (1) she is a Samaritan and the Jews had no dealings with them; (2) it was unheard of for a Jew to speak to a woman in the street. Jesus asked her for a drink.

Verse 8: John explains why the disciples were not there. If they had been there they would have prevented the conversation which now took place.

Verse 9: The woman is astonished that Jesus, a Jew, should speak to her.

Verse 10: "the Gift of God..." - Jesus was this "gift" (John 3. 16.)  
The life of Jesus (John 10. 11.)  
The Lord's example (John 13. 15.)  
The Spirit of Truth (John 14. 16/17.)

The word of God (John 17. 8.)

Eternal Life (Rom. 6. 23.)

"who it is that saith to thee..." - The scene was near Sychar and Shechem was in the distance, not very far away. It had once been a city of refuge. (Josh. 21. 21.) The land where they were had been promised to Abram. (Gen. 12. 7.) Jacob dug the well and built an altar there. He called it "The strength of the mighty ones of Israel" (Gen. 33. 18/20.) Later he bequeathed it to Joseph who has not received it. (Gen. 48. 22.) Joshua assembled the people to receive the blessings of God. (Josh. 8. 33.) The name "Shechem" means "shoulder". In the significance which Jesus had in mind, he was sitting in the land of Promise at a well and an altar named as he will be named, "The strength of the mighty ones of Israel". He was to be the altar through whom men may approach God. He was the anti-type of Joseph to whom it was bequeathed and, like Joseph, he has not yet come into his inheritance. Just as Joseph was buried there, so Jesus would have to die before he received his reward. In the distance was Shechem, named "shoulder" and when Jesus receives his inheritance, the government will be upon his shoulder. Just as Joshua assembled the people of Israel to hear the blessings of God, so Jesus will do the same.

"living water" - usually means running water. This typified the living water which would flow from this city of refuge when Christ comes again. Therefore in this vicinity were promise, strength, worship, refreshment, blessing, refuge, resurrection and inheritance.

Verse 11: The woman did not understand. Leprosy symbolises the process of death through sin. In (Lev. 14. 5.) the cleansing was done by running water. This typified the healing power of Jesus over sin and death. Therefore he was called "Fountain of living waters". (Jer. 2. 13; 17. 13.)

Verse 12: The woman asks Jesus if he is greater than Jacob. She must have realised the power of the promise made unto Jacob.

Verse 13: Jesus now begins to show her that actual water is not meant. She was to understand that it was she who was the thirsty one, not Jesus. She had more need than he for the "living water". In this verse he draws her attention to ordinary water and the effect of drinking it.

Verse 14: Jesus now describes the "spiritual" water but her mind is still centered on the practical water that she drinks from day to day. She is profoundly interested but does not understand.

Verse 15: The water that Jesus described is the answer to a lot of her troubles. First, she will not get thirsty again and secondly, she will not have the bother of coming again to draw.

Verse 16: The woman now learns that Jesus is a prophet. He asks her to call her husband.

Verse 17: Jesus was in order asking for the husband. It was right that husband and wife should share. The fact that Jesus knew she had no husband does not take away from him the right to ask for the husband. She had to learn the necessity of being spiritually minded so she could then understand the things of the Spirit word of God. The woman answers truthfully. Metaphorically the Samaritans did not have God as a husband, as did Israel. They had no husband.

Verse 18: Jesus now looks into her private life and tells her the Truth about herself. His answer showed her that he was no ordinary man.

Verse 19: She now learns the first part of the lesson Jesus was about to give her.

Verse 20: Having perceived that Jesus was a prophet, the woman felt that he would be able to solve some of the spiritual difficulties that had been engaging her mind. She now tests him regarding the merits of the Samaritan religion and that of the Jews. The place where they were was between Mounts Ebal and Gerizim, these being known as the Mounts of Cursing and Blessing because of Deut. 11. 29; 27. 4/5. The Samaritans worshipped at Mount Gerizim, this having been in Nehemiah's mind when he drove their priest Manasseh from the temple in Jerusalem because he had unlawfully married a Samaritan. Neh. 13. 28.

According to Josephus, this man built another altar and temple and set up a rival worship on Mount Gerizim. Later the Samaritan temple was destroyed when the Jews gained control over Samaria. Nevertheless the rival worships remained and the woman was now asking Jesus to comment upon them.

"this mountain..." - Mount Gerizim.

"ye say..." - the Jews, of which people you are one, say..."

Verse 21: "the hour cometh,.." - AD 70 will come when you will neither worship here nor in Jerusalem.

Verse 22: "Ye worship ye know not what,.." - They accepted those books of the Bible known as "The Law". They were sufficient to teach her the Promises but the "phophets" were unknown to her. (2 Kings 17. 23/32.)

"We (the Jews) know what we worship - we are the custodians of Scripture.

Salvation is of (from) the Jews. - See Gen. 17. 8. (I will be their God".)

Verse 23: "The hour cometh..." After his ascension, the Gospel would be preached to the Gentiles.

"and now is,.." - The Jews now have their chance to accept Jesus.

"the true worshippers..." - these will be found everywhere. The time is coming when the place of worship will be of no importance. Jesus will be accepted everywhere. The "true worshippers" are the real worshippers - those who accept Jesus in terms of the promises made unto the Fathers. This involves BELIEF founded upon KNOWLEDGE, and FAITH in the PROMISES. Ritual such as was now engaging the attention of the woman would be of no importance. In the past, Israel had followed ritual without understanding its significance. The Law of Moses was soon to be ready to vanish away. This will be a worship in spirit and in truth. Worship will no longer be observance of ritual.

"the Father seeking such to worship Him". - God is still visiting the Gentiles to take out of them a people for his name. (Acts 15. 14.)

Verse 24: "God is a Spirit..." This does not mean that God is immaterial. One must worship God in spirit and to do this, one must copy the character of God so as to manifest Him in their lives. He is holy. His worshippers must also be. He is true and perfect. They must also be. See Rom. 2. 28/29, also 2 Cor. 3. 5/6. This involves a renewal of the mind (Rom. 12. 1/2.)

Verse 25: "I know that Messiah cometh..." - she would know this from the first five books of Scripture.

"I...am he." - What thrilling words these must have been.

Verse 26: This statement by Jesus marked the end of the conversation because his disciples were to come upon them at that moment.

Verse 27: Such was the personality of Jesus that none of his disciples dared to ask him why he made such a departure from tradition that he should not only speak to a Samaritan but to a woman at that.

Verse 28: The woman now goes her way to speak about her wonderful experience.

She left her waterpot to speak about the living water. The incident which had just closed, showed that God is no respecter of persons (Acts 10. 34.) but that His Truth would be preached to all and sundry. Here was a lesson for the disciples and it would stand them in good stead when the time came for them to go into all the world and preach.

Verse 29: "Come see a man..." - she knew he was the Messiah yet she regarded him as being a MAN.

"is not this (man) the Christ?" There was no thought in her mind that he might be a god. In her mind and experience, he was a man.

Verse 30: Others were interested and went to Jesus. That is the lesson. We go to him. It does not work in reverse.

Verse 31: Having bought the food they set out to get and having brought it to Jesus, they asked him to eat.

- Verse 32: The previous conversation had stimulated him so that hunger had now gone out of his mind. His remark confused them.
- Verse 33: In their confusion they asked if anyone had given him food, otherwise how could his appetite disappear?
- Verse 34: "My meat is to do the will of him that sent me..." - "My food is..."  
The food that Jesus referred to was "food" that would come after his work was done. This work was his Father's work which the Father had given him to do. This involved "sowing the seed in men's hearts" and then it would have to be watered and cared for during its growing period. This he could do by intensive preaching. The increase would be given by God and then it would be time enough for Jesus to have food.
- Verse 35: Jesus now takes up his metaphor in greater detail. During the normal time of sowing the seed and reaping the harvest, the workers could rest. This would be four months. But now things are different. There is no time to rest waiting for the seeds to grow and bear fruit. The harvest is here with us. We must be up and gathering in that harvest. There was no time to be concerned with the "meat that perisheth". This was the Father's Will. It was not only a duty to be performed, but it was also compulsory because it was the Father's Will. See John 6. 27.
- "look on the fields..." - this was in reference to the Samaritans. No doubt the woman had told many and they were not coming to Jesus. He could see them in the distance and knew they would not be coming to him if they were not interested in what the woman had told them. (See Isa. 49. 18.)
- Verse 36: He that reapeth..." - Anyone who does a service for the Lord will receive his reward. Would these who were now "ripe (white) to harvest" not be pleased that a Jew would speak to them and also promise them "living water"? There is no difference between sowing and reaping. They are both services for the Lord God and will be rewarded.
- Verse 37: "One soweth and another reapeth". Thus said Jesus when he saw the woman coming after she had sown the seeds of interest in others' hearts.
- Verse 38: I sent you to reap whereon ye bestowed no labour. Jesus has sent his followers to find the harvest. They bestowed no labour in bringing these people to him because, as he was to teach later, God alone gave the increase. Other men had planted the seed - now one woman had planted the seed. The disciples are now entered into the same labour of making known God's Word. If men come to Jesus, it will be because the Father has drawn them. John 6. 44.
- Verse 39: John pays tribute to the work of the woman. This follows upon the Master's teaching of the previous verse. She had done her work well.
- Verse 40: A contrast with Judea that rejected him. In the past they would never have invited Jesus to stay with them for even a moment. It was normal for Jews passing through Samaria to do so in pairs and in a hurry lest they be attacked. Here the Jew-hating Samaritans invited a Jew to stay with them for two days.
- Verse 41: A tribute to his preaching. It was not miracles that caused them to believe but his words. This is proved in the next verse.
- Verse 42: "Now we believe, not because of what you have said concerning him but because we have heard him for ourselves. Now we know that he is the Christ - promised unto Abraham." They also knew the salvation that there was in the Messiah.

Before turning to John's story again, we can think about the woman of Samaria again and think of her as a type of the True Christian Believers who were to become the seed of Abraham. She was a member of a despised people but Jesus spoke to her. This was symbolic of the Gospel being preached to people whom the Jews hated. At first they did not understand. She had had five husbands, symbolic of the Gentiles having had a number of religions before turning to the

Truth. She also had a "sixth" husband and this figure is the number of MAN, showing that all the Gentile religions were the outpouring of the human mind and God had never been a "husband" to them as He had been to Israel. When the Faith was given to the Gentiles, the ritual of the Law was done away with and men had to worship in spirit and in truth. The woman's present husband was not the true Bride. Jesus was the seventh. She drew water, representing the wrong faith. Jesus did not drink of it. It was unsatisfying. The water Jesus gave her was the True Faith. She told others who came to Jesus. He abode 2 years - Jesus will have the Gentiles for his bride for 2,000 years then he will go to the place of marriage. (vs. 46.) In returning to Cana, Jesus returned to his own people. After 2,000 years, Jesus will return to the Jewish people and accept them.

Verse 43: Now after two days... - discussed above.

Verse 44: When Jesus went back to Cana, the place of marriage, he went back to his own people. Galilee was not his own home yet they accepted him. Samaria had also accepted him. How different to Nazareth which rejected him.

Verse 45: When Jesus went back to his own people, the Jews, they accepted him. Likewise when Jesus comes again to earth, the Jews will be reconciled to him.

Verse 46: Jesus returns to the place of marriage. The people remembered his miracle of turning water into wine. Samaria too, did not forget Jesus and his teaching. Acts 8. 14.

"a certain nobleman..." - thought to be Chuza of Luke 8. 3. His wife may have ministered as Luke said she did, because of her gratitude towards Jesus for what he was about to do according to John. She may have influenced Herod (Mark 6. 14/16) and (Luke 23. 8.)

Verse 47: "come down..." - Capernaum was considerably lower in altitude than Cana. Therefore Jesus would have to "come down".

Verse 48: Jesus shows his displeasure at the general attitude of the Jews to his miracles. He wanted them to believe him for the very works' sake and not for the signs. The signs were very impressive but if God was to be worshipped in spirit, they would have to have FAITH.

Verse 49: The nobleman showed faith in Jesus ability to heal but he had yet to learn that it was not necessary for Jesus to be there. The man was now being put under test.

Verse 50: "the man believed the word that Jesus had spoken unto him." He now showed his faith by his delay in returning to his home. He went the next day. This is evident from verse 52. Capernaum is only 14 miles from Cana and it is downhill all the way.

Verse 51: The servants would not be despatched at the same time as the son was cured. They came the next day.

Verse 52: "Yesterday at the seventh hour the fever left him." This explains why it is true that the nobleman did not leave Jesus immediately.

Verse 53: The nobleman's faith was confirmed and justified. He believed.

Verse 54: This is the second (of eight signs) that Jesus did.

THE SECOND SIGN: The nobleman represented those in Israel who recognised that Israel (typified by the son) was in need of spiritual help and that only Jesus could help them. They did not understand his true mission and were like those who would take him by force and make him a king. The only way that they could see to cure Israel's ills was to defeat and drive out the Romans. Thus they asked Jesus to come down to their level of thinking. Jesus would not destroy Rome for the sake of Israel. He was not after the kingdoms of this world. The method that Jesus used was to show them the power of the Word of God. When people are still "a long way off" from the Kingdom of God, Jesus can heal them spiritually. Like the nobleman's son, Israel was "at the point of death" yet they were more concerned with "signs and wonders" than they

were about the Power which made those signs and wonders possible. Likewise to-day, people are spiritually "at the point of death" yet they are more concerned about so-called "faith healing" than they are about the Truth of God's Word.

The son was cured "at the seventh hour". Likewise, Israel will be cured when the Seventh Millenium since Adam is here.

Jesus rebuked the Jews. vs 48. Later he cured the son. In like manner, Jesus rebuked Israel at his first advent and at his second advent, he will cure them of their spiritual ills. As the son was cured because his father believed, so when Jesus comes again, Israel will be cured because they then will believe.

The nobleman believed and his whole house. In like manner, the Jews will rejoice when Christ reveals himself to them to cure them and they will believe.

Jesus refused to "go down" because he had to show Israel that his Word was sufficient to save them.

The cure was done when Jesus was in Cana, the place of the marriage. In like manner, when the time for the "marriage supper of the Lamb" comes round, Israel will be saved.

The story of the Second Sign is appropriate in its context. It follows the story of the woman of Samaria who had a fleshly attitude to "water". Now the story of the nobleman and his son shows the folly of relying on the flesh to the exclusion of the Word of God. The reverse is better - to exclude the flesh and turn to God through Jesus.

## John's Gospel.

### Chapter 5

Verse 1: It is not known which feast this was. It could very have been the SECOND PASSOVER during the ministry of Jesus. See John 2. 13.

#### THE THIRD SIGN:

Verse 2: "Bethesda" - "House of Mercy".  
"having five porches" - linked with the five witnesses of vs 32/46.

Verse 3: "a great multitude of impotent folk..." reference to Israel who were spiritually sick in large numbers.  
"waiting for the moving of the water." - the movement was caused through some subteranean disequilibrium of pressure which caused an escape of entrapped air.

Verse 4: John's statement here is not what actually used to happen but refers to what was believed to happen. That people were "made whole" is probably true just as the self-hypnosis of faith healing or Divine healing can point to amazing cures. These are nevertheless results of auto-suggestion through self-hypnosis.

Verse 5: Israel had journeyed throughout the wilderness 38 years. See Num. 14. 33. less Num. 9. 1. = 40 less 2 = 38.

Verse 6: The man is a type of Israel which was stricken in its attitude to the Word of God. They had turned the commandments of God into a tradition and had lost sight of their dire need for redemption.

Verse 7: "I have no man..." - typically this was true. They had no man to help them.  
"to put me into the pool..." - Typically, Israel had no ability to help themselves. Just as the man confessed his own inability, so Israel had to confess their need for a redeemer.

Verse 8: "Jesus said..." - Only God could help them and He would help them through him who manifested Him.

Verse 9: It was the sabbath - the day of release from burdens. See Heb. 4. 9. Jesus did not need to cure the man on that day. He had been waiting for 38 years so there was no desperate need to cure him then. But Jesus made a point of curing him on the sabbath to bring home to those who saw, the lesson that there was a sabbath for the people of God which lay in the future, when all ills and infirmities would be taken away. This was the spirit of the sabbath and the keeping of the sabbath was necessary to remind them of this hope.

The Jews were so concerned about the ritual of sabbath observations that they lost sight of the spiritual meaning. They were quite prepared to go to a lot of trouble in releasing a sheep from a pit but were unwilling to see a man released from suffering. In this they looked to the letter and not to the spirit of the Law. Jesus came to show them that spirit. A "rest" was promised for the future. To-day, his healing was a sign that the sabbath of the millenium sould come. To-day however, was a preparation time for that sabbath of the future. Jesus was to be the future Lord of that sabbath so the people should turn to him now. He was doing his Father's Will and in him lay the present "rest". Thus God would save but He would save through Jesus. His name "Jesus" was "Jehoshua" meaning "Yahweh will save". Inasmuch as God will save by His Grace, so the incident took place in the FIVE PORCHES, 5 being the number of "grace".

The man's part was to get up off that bed of spiritual laziness on which he had been lying all these years, and follow Jesus.

Verse 10: From here on, opposition to Jesus grows. The Jews are concerned that the man is carrying his bed on the sabbath.

Verse 11: The Jews investigate as to who performed the miracle not to find out how or why he did it but to ascertain who gave instructions for the sabbath law to be broken.

Verse 12: They ask for the name of the man who told him to break the sabbath law. They probably knew it was just as many people had seen the miracle and news of it would get around.

Verse 13: Typifying the Jews who did not recognise Jesus for the man he was. "conveyed himself away FROM the multitude that was in that place" see text. Likewise Jesus, having shown man the way of salvation, withdrew himself by ascending to His Father.

Verse 14: A warning from Jesus. Having been shown the Truth we should not stray from it. Having been shown error of our ways we should not return to them. (Matt. 12. 45; Luke 11. 26.)

Verse 15: He had been "made Shole". By this he was now able to get around and preach, this having been impossible in the past. He was now found in the temple where God was worshipped.

Verse 16: The Jews sought to kill Jesus because he had profaned the sabbath. The question of healing, curing, helping a fellowman did not arise. The Sabbath ritual had been disturbed and that was the crime. It did not occur to the Jews how wrong they were in speaking to a man on the sabbath day.

Verse 17: The Lord's discourse now begins. Jesus arouses further antagonism against himself by referring to "My Father..." This made him the Son of God which, in the eyes of antagonistic Jews, was blasphemy. God had worked hitherto. Having created everything, there was still the matter of salvation for men to be worked out. The Divine Plan of Salvation did not come to a stop because it happened to be the seventh day. God was not limited in what He did by His own Laws. Neither was Jesus who manifested him. Now that the Saviour - the Lamb of God - had come, it was the duty of Jesus to work, the Father working through him. Thus Jesus draws attention to the Divine plan in what had happened. The ritual of the sabbath was a sign pointing to the fulfilment of that Plan.

Verse 18: Here is shown the full indictment against Jesus. First, the breaking of the sabbath and secondly, the blasphemy of calling himself the Son of God.

Verse 19: "VERILY, VERILY" - This is the FIFTH of such opening statements. The son can do nothing of himself - this is related to the statement of verse 17. The Father had worked in the past. Now Jesus was working but it was God working through him. This dispels the blasphemy accusation and shows the mission of Jesus which was to do his Father's Will. Where there is such harmony, there cannot be blasphemy. In regard to the Divine Plan of Salvation which God had worked hitherto, Jesus was now showing by signs that the "rest" which remains for the people of God, would be characterised by the "healing" of all human ills.

In this verse, Jesus continues to discuss his relationship with the Father. By referring to himself as the "Son of God" he referred the Jews to Psalm 2. 7. "Thou art my son; this day have I begotten thee." In this Psalm, the title was applied to Jesus as "king". In Isaiah 9. 6. there was another reference to Jesus as Messiah by a five-fold title namely, "Wonderful, Counsellor, The Mighty God, The Everlasting Father and The Prince of Peace.

At Bethesda (The Pool of Mercy) were Five Porches where the man of Five Titles revealed the Grace of God (Grace is represented by the number 5). These Five Titles are now referred to in the Lord's address.

Verse 20: "The Father loveth the Son..." Jesus had performed a miracle. This must be regarded in terms of the "wonderful" gift of a son to Manah the father of Samson. The angel who announced this was called "wonderful" from the Hebrew Pala. Judges 13. 18. Another miracle was the birth of Jesus where Mary was told "With God nothing shall be impossible" Luke 1. 37. This is the same as "Is anything too hard for Yahweh?" of Gen. 18. 14. The Hebrew word for "hard" is "pala" (Wonderful). Jesus then spoke about greater works with reference to the resurrection of Lazarus at a later date, and added "that ye may MARVEL". Thus the miracles of Jesus permit him to claim the first title "WONDERFUL".



Verse 21: The verse also has reference to the greater resurrection at the end of the age but it had application to another of the titles of Christ. In saying that the Father raises the dead, Jesus acknowledged the power of God who will do this. He then added that the Son quickeneth whom he will". In doing so he will exercise his counsel and thus claim the title COUNSELLOR.

Verse 22: The Father hath committed all judgment unto the Son. This will take effect at the end of the age and the beginning of the new age to come. Then Jesus will be "El Gibbor" translated as MIGHTY GOD but means in Hebrew the warrior (Gibbor) who will be empowered with the strength of El.

Verse 23: "That all men should honour the Son" - The connecting word is "That" which joins the idea of Jesus judging the world of mankind and judging in such a manner to bring honour to the Father. The principles of the Father will be revealed in the Son. Those who attain unto eternal life in the age to come will acknowledge that they have attained to that status through Jesus. They will realise that they are his seed. (Isa. 53. 10.) They will also understand that he is the "author of Life" (Acts 3. 15. margin). In that sense he is the Father of Eternity and as such can claim the title "Everlasting Father".

Verse 24: "VERILY, VERILY" - this is the SIXTH of such opening statements. Jesus now turns to a mental and spiritual resurrection. Paul draws attention to the same thing in Col. 3. 1/3. Men come to an understanding and mentally change from a state of death to a state of knowing that in Jesus they have life. It brings about a change in them and this change is referred to in John 14. as "the peace" which Jesus gives. Thus he lays claim to the title THE PRINCE OF PEACE.

Verse 25: "VERILY, VERILY" - this is the SEVENTH of such opening statements. Having showed how he can claim the FIVE TITLES, Jesus now shows that the healing of the impotent man was a pattern for all those who would be strengthened by Him.

"the dead" were those who were spiritually dead and like the impotent man, were lying on beds of spiritual laziness which would bring them nothing. They were dead in trespasses and sins. (Ephes. 2. 1.) and had no one to help them not could they help themselves. In Christ they could rise to a newness of life through baptism into His Name. This went a little further too in applying to the "dead" of the Gentiles who, in the course of time, would come into the Covenants of promise. At this time however, Jesus was talking about physical and spiritual Israel.

Verse 26: The Father has underived life in Himself. Immortality will be given to the Son and he, in his turn, will give immortality to whomsoever he will.

Verse 27: God has given Jesus authority to execute judgment. The authority then, comes from God. Jesus does not have it in himself. "because he is the Son of man." - being the son of man, Jesus is able to judge others, having been tempted in all points like as we are.

Verse 28: "All that are in the graves..." - "All" means "all whom the decree refers". It does not refer to all men. In Luke 2. 1. it is written "all the work should be taxed". But all in the absolute sense were not taxed. It referred only to those who were taxable. In Gen. 6. 13. it is written, "the end of ALL flesh is come". The end did not come to all flesh because 8 were saved. The "all" referred to those who were to come under the Divine judgment at that time. The call from the "graves" in this verse means only those in the graves who will be subject to the call.

"the graves" comes from Gk. "mnemeion" refers to a memorial and in this case, a grave on which a memorial is placed. (Monument) Those in memorial graves are those in God's purpose. These are those who have come to an understanding of the Divine Purpose. The others will be forgotten. Psa. 88. 5.

Verse 29: Now Jesus comes to the ultimate purpose of salvation - the resurrection to everlasting life.

"done evil..." - Gk. "prasso" meaning "practised evil". Made a practice of evil.

- Verse 30: Full acknowledgement is given to God. Jesus did nothing of himself because he did his Father's Will. He was sent to do his Father's Will and he did it. His hearers should do their heavenly Father's Will too.
- Verse 31: "If I bear witness of myself, my witness is not true". This appears to contradict John 8. 14. where Jesus says, "Though I bear record of myself, (yet) my record is true". The statement should end "...is my witness not true?" If he bears witness of himself by doing the things which were written of him, is he not true?
- Verse 32: Jesus now proceeds to mention FIVE witnesses. There were five porches; five titles and now there are five witnesses. The first is John the Baptist.
- Verse 33: The Jews had sent to John for they believed him. John pointed out Jesus with "Behold the Lamb of God". Now they did not believe John although John did all the things which were prophesied of him.
- Verse 34: Jesus did not require testimony from man. He mentioned John so that they might believe when they gave full consideration to the work of John.
- Verse 35: They were prepared to believe him for a season. What made them change?
- Verse 36: THE SECOND WITNESS: This was greater than John. Jesus refers to his miracles. No man could have done these things so they must bear witness to the fact that God was working through him. He must be the manifestation of God.
- Verse 37: THE THIRD WITNESS: God had openly declared in the hearing of many that Jesus was his beloved son. They had deliberately shut their eyes to this witness although it had stirred them deeply.  
"Ye have not heard his voice...nor seen his shape." They had heard the voice but had not heard it in the sense that they had shut their ears to it. The word "shape" is translated as "form". This refers to the glory of God which Jesus manifested. See John 1. 18. The Third Witness was God Manifestation.
- Verse 38: Their deliberate shutting of their ears to the Word of God resulted in their failure to receive His Word. Therefore they did not have the Word of God abiding in them.
- Verse 39: THE FOURTH WITNESS: The Scriptures which they should search. They had studied the Scriptures without understanding them. They THOUGHT they had life in those Scriptures but those same Scriptures condemned their very attitude to them. Mal. 3. 5. He had just quoted the Scriptures to them and they had no answer for what he said unto them.
- Verse 40: The Scriptures had spoken of the Messiah but they would not come to him so that they might have life.
- Verse 41: Jesus did not seek honour from men. Therein lay their weakness. By not honouring the Son they were not honouring the Father.
- Verse 42: Jesus now points to themselves. They failed to give him honour because they had love for themselves and had not the love of God in them.
- Verse 43: They could not understand nor grasp his intense loyalty to His Father. A great man should be seeking his own glory and having entered into it, would take his disciples with him. They were concerned with removing the hated Roman and were not concerned with their own spiritual welfare. Everything was reduced to a mundane basis. If another came seeking his own glory, they would most likely follow him.
- Verse 44: How could they believe the Scriptures if they sought one another's glory and honour by the defeat of the Romans, or their own economic wealth. They did not seek for that honour which could come from God.
- Verse 45: THE FIFTH WITNESS: Moses in whom they trusted. They believed what

Moses had said and written but they did not believe him in the sense that Jesus meant it. Moses had spoken of the prophet like unto him. Deut. 18. 18. Now this great prophet had been raised up and they did not believe him.

Verse 46: If they really believed Moses and what he had written rather than what they wanted him to have written, they would have believed Jesus because he, Moses, being a witness to Jesus, had written of him.

Verse 47: If they could not believe Moses by understanding what he had written, how could they believe the man of whom Moses had written?



## John's Gospel.

### Chapter 6

The last year in the life of Jesus is about to begin. Jesus was at the peak of his popularity and such popularity must coincide with the anger of the Sanhedrin who were more than ever determined to destroy him. We learn from the other Gospels the events which took place about that time and which led to Jesus going over the sea of Galilee. Jesus had sent out the twelve. (Matt. 10. 1/42; Mark 6. 7/13; Luke 9. 1/6.) Jesus had completed his tour of Galilee. (Matt. 11. 1.) Herod had killed John the Baptist. (Matt. 14. 1/12; Mark 6. 14/29; Luke 9. 7/9.) The disciples then returned from their tour and reported to Jesus on the success of their mission. (Mark 6. 30; Luke 9. 10.)

Verse 1: "After these things..." - It would appear that this was after the discourse of John 5 but it was much later than that. We shall see in Verse 4 that it was one year later when the Passover was drawing nigh again.

"Jesus went over the sea of Galilee..." - There was much work to be done in the last year of the Lord's life and the rising opposition of the Sanhedrin prevented Jesus from going into Jerusalem at that time. The death of his cousin John grieved Jesus so after John's disciples had buried John's body, Jesus told his apostles what had been done and invited them to join him in a rest for a while in a desert place. (Mark 6. 29/31.) But many people saw them departing and followed him on foot. (Mark 6. 33.)

Verse 2: "A great multitude followed him". The reason which John gives was of little encouragement to Jesus. It was "because of the miracles which he did..."

Verse 3: Jesus went up into a mountain (hill) and sat there with his disciples. John is the only gospel writer who records this.

Verse 4: And the passover...was nigh. This was the THIRD PASSOVER during the Lord's Ministry, the others being John 2. 13; John 5. 1;  
"a feast of the Jews..." - John alone records this showing that his gospel had been written late in his life and was written for Gentiles as well as Jews. This shows that John's Gospel, being the "Eagle" philosophical character of the LOGOS, was for all nations. This is appropriate in view of the Abrahamic promise "In thee shall all nations of the earth be blessed." The Passover was a Feast of Deliverance.

Verse 5: THE FOURTH SIGN: The story of the Fourth Sign is about to begin.  
"When Jesus lifted up his eyes..." They had gone there to rest.

Jesus lifted up his eyes from a state of rest.

"Whence shall we buy bread...?" The Lord's first thought is for the multitude.

The other Gospel writers record more detail concerning the work that Jesus did. When he saw them, he had compassion on them. Matt. 14. 14. Mark adds at this moment, that his compassion was induced by the fact that "they were as sheep having no shepherd." He also began to teach them many things. Mark 6. 34. Matthew adds that he healed their sick. Matt. 14. 14. Luke says he "spake unto them of the kingdom of God, and healed them that had need of healing." Luke 9. 11.

The other three gospel writers state that the disciples suggested in view of the late hour, that Jesus should send the crowd away and buy food for themselves.

Verse 6: The Lord asked the question "Where shall we buy bread" to test Philip to whom the question had been addressed.

"he himself knew what he would do". He had been preaching the Gospel to the people. Now he would give them a demonstration by SIGN how salvation in the kingdom of God would come about.

Verse 7: Philip had a purely mundane attitude to the problem of feeding such a crowd. Two hundred denarii would be insufficient to feed so many. A Denarius was one day's pay for one man and would buy a lot of bread - more than enough for one average family. But what were they to do with so many people? With 200 denarii each would get only a little food. It was beyond man's power to supply at that time. Matthew records that it was suggested to

Jesus that the crowd be sent into the villages (more than one village) to buy so much bread or other food. Matt. 14. 15. Mark records the suggestion as "Send them away that they may go into the country round about, AND into the villages and buy themselves bread." Mark 6. 36.

Verse 7: Philip's answer recorded as a result of Jesus saying to the disciples "give ye them to eat" (Matt. 14. 16; Mark 6. 37; Luke 9. 13.)

Verse 8: Andrew is introduced here and John adds "Simon Peter's brother". This we know from John 1. 40 and 44. One cannot escape the feeling that John, in writing about this SIGN, added slyly in this hidden manner, that the problem was so great as to be beyond even Simon Peter!

Verse 9: "There is a lad here..." - probable carrying his own food. Loaves in those days were not as large as loaves in our days. The loaves were small round rolls of bread.

"five barley loaves and two fishes..." - the food of the poor people. The rich people ate meat and fruit. In Mark 6. 38. Jesus asked the disciples how many loaves they had so this discovery must have been made as a result of looking around to see what was available.

"five barley loaves..." - FIVE in numerology is the number of GRACE.

"two small fishes" - In Numerology, the figure TWO represents a division, the one division being the complement of the other. e.g. "Can two walk together except they be agreed?" (Amos 3. 3.) "In the mouth of two or three witnesses..." (Matt. 18. 16.) Two houses built. One on sand and the other on a rock. Matt. 7. 24/27. "No man can serve two masters" (Matt. 6. 24). In regard to the O.T. the two fishes could represent LAW and GRACE, the one being the complement of the other. The one fish represents Law fulfilled in Christ. The other fish represents the Law confirmed in him.

Verse 10: Make the men sit down - Gk. "anthropos" - a human being without distinction in regard to sex". Grimm-Thayer.

"So the men sat down..." - Gk. "aner" meaning an adult male person. This word is used to indicate men only and not women. This does not mean that the women stood while the men sat. In Biblical usage dating from O.T. days, only males were counted so "men" is used here in that sense to fit with the count which is given, namely, "about five thousand".

"there was much grass in the place..." - Matthew says "on the grass" Matt. 14. 19. Mark says "upon the green grass" Mark 6. 39. Luke does not mention the state of the grass covering. It is thought that the previous year had been a sabbatical year when the land would lie fallow and the ground upon which they sat would have not been grazed. This would have meant a shortage of food during that sabbatical year so the provision of food on this occasion would have been acceptable.

Verse 11: The synoptic gospels say, "And taking the five loaves and the two fish he looked up to heaven..." John says "Jesus then took the loaves and when he had given thanks,..." The other writers do not record the giving of thanks. They record that he "blessed" but John omits this.

"to the disciples..." - Matt. Mark and Luke state that Jesus gave to the disciples. John omits this according to all other translations except the A.V.

"as much as they would". - as much as they wanted.

Verse 12: "gather up the fragments..." - gather up the broken pieces. This refers to the undistributed pieces and not the scraps that the people threw away. The fragments came into being as a result of the breaking of the loaves.

Verse 13: "twelve baskets" - one each for each of the twelve tribes of Israel. There is always spiritual food for as many as hunger after it. There were five thousand men there apart from a smaller number of women who would have followed after him, plus some of the older children. All were fed with as much as they wanted but still there were twelve baskets full left untouched. It is quite possible for so many to be there because it was near the time of the Pass-over and thousands of Jews and proselytes would have gathered there from all over the habitable world at that time.

"the miracle (SIGN) that Jesus did..." The significance was:-

1. The miraculous increase in the supply of food shows that the Power of God was in operation. This increase is done naturally in nature by planting the seed and reaping the harvest at the appointed time. Then the grain is to be milled and cooked to make the bread. Through the Power of God operating through him, Jesus did all this in a moment of time. The same power operated to give the increase in the quantity of fish.
2. Barley loaves and fish: these were the food of the poor. In like manner, those who are poor in the things of the Spirit, and who hunger and thirst after such things, shall be filled.
3. FIVE loaves: the number of Grace. All this was by the Grace of God.
4. TWO fishes: Two = Law and Grace. The first fulfilled the Law; the second confirmed the Law. This was the work of Jesus.
5. The crowd sat down. Mark says "by companies" and Luke says "in companies of fifty." The Gk. is "prasia" and Grimm-Thayer defines this as "they reclined in ranks or divisions, so that the several ranks formed, as it were, separate plots". pp 535. They define these plots as "plot of ground" or "garden beds". How appropriate then for the planting of the seeds of the gospel by means of this SIGN. There are ecclesias all over the world who partake of the bread (and the wine).
6. 5,000 - the number called by Grace.
7. The food increased in the hands of Jesus.
8. The food was first given to the disciples to give to others. They were the first evangelists and spread the Gospel far and wide.
9. The people were seated as honoured guests at the Lord's table.
10. Twelve - the number of government particularly as it applies to Israel. At the new Government of the World, when Jesus sits upon the Judgment Seat, he will gather in those who are to be saved. They will be those who have followed the Faith and Hope of Israel which is also represented by the figure "twelve". No one will be lost who is worthy of being saved.
11. Before Jesus distributed the food, he blessed and brake. These words taken from Matthew's record are the same as those used in the Breaking of Bread Ceremony. There is therefore, a connection between the two. We must eat that bread and we must eat the "flesh of Jesus". He was later to develop this theme in a great discourse.

Other thoughts for consideration are that the time had its significance. It was near the time of the Passover which was instituted in the days of Moses at the time of release from bondage. It therefore, was a feast proclaiming deliverance. Likewise the saving name of Jesus represented by his flesh and "broken body" brings us deliverance from the bondage of sin.

The people needed this food as we all need spiritual food. Such food can be supplied by Jesus only. Philip stated that the price was great but Jesus paid that price by his own blood. Only he could make that sacrifice.

From the aspect of "deliverance" mentioned above, we find the idea that if the gathering of the fragments represents the gathering at the coming of Christ, then this period too will be a time of deliverance from the evils of the world.

Verse 14: Those men who saw the SIGN acknowledged that Jesus was the prophet mentioned in Deut. 18. 18. Likewise all those who eat off the living Word will recognise the teaching of the LOGOS as it is revealed in the Lord Jesus.

#### THE FIFTH SIGN:

Verse 15: It was a serious moment in the life of the Lord when he perceived that the people would take him by force and make him a king. His

popularity was one thing but popularity as a result of a knowledge of him and how he fitted into the LOGOS was another. The popularity he now enjoyed was largely due to his miracles (vs 2) and the large crowds which gathered around him may be misconstrued by the Romans as being a rising against Roman rule. This would upset the Sanhedrin who wished to maintain good relations with the Romans. He still had a lot of work to do and nothing would be allowed to jeopardise his chances of getting through his programme. Therefore he had to get away by himself so went into a mountain alone. Mark adds that he constrained his disciples to get into a boat. (Mark 6. 45.)

Verse 16: It was "becoming even" when his disciples went down to the lake.

Verse 17: Capernaum means "City of Consolation". Points to remember are that it was dark and Jesus had not yet come to them. John makes this statement AFTER the event and knowing what was to happen. They had no way of knowing at that time that Jesus would come to them.

Verse 18: Sudden storms on Lake Galilee are well known. Mark adds that they were distressed in their rowing because the wind was blowing against them. (Mark 6. 48.) Meanwhile Jesus was in the hills praying.

Verse 19: Grimm-Thayer defines a "stadion" as 606.75 English feet. This would make one stadion slightly more than an English furlong. All experienced great fear when they saw Jesus walking on the sea.

Verse 20: Jesus re-assured them. "Be of good cheer." Matthew adds that Peter asked that if it really were Jesus (there must have been a slight doubt in his mind) would Jesus bid him come unto him. It must have been light enough for Peter and the others to see Jesus therefore it must have been the dawn of a new day. Matthew and Mark record that Jesus came in the "fourth watch" - (Matt. 14. 25; Mark 6. 48.) The watches were

- First 6 p.m. to 9 p.m.
- Second 9 p.m. to 12 p.m.
- Third 12 p.m. to 3 a.m.
- Fourth 3 a.m. to 6 a.m.

Jesus could have come at any time between 3 a.m. and 6 a.m. in the morning. He must have come at dawn for them to see him.

Peter failed in his attempt to cross the water to Jesus and had to call upon the Lord to save him. He had taken his eyes off the Lord.

Verse 21: The disciples were pleased to see him get into the boat. They had seen him rescue Peter so would be confident that he would now save them. Matthew and Mark record that immediately Jesus got into the boat, the wind ceased. John adds that immediately he got into the boat they found themselves at the land to which they were going.

Verse 22: "The day following..." - "The new day..."

The people "which stood on the other side" were on the other side from that at which the disciples and Jesus had landed. That is to say, they were at the place where the disciples left when they went aboard their boat. Evidently the disciples had used a dinghy to take them to their larger boat and had left the dinghy moored with the boat's moorings. Therefore when the people came to where they expected to find the disciples and possibly Jesus, they saw only the dinghy but no other boat there. This does not mean to say that there were no other BOATS (plural) but that there was no other boat in which the disciples could have gone. There were of course, many other boats belonging to other people as is explained in the next verse. There are two Greek words for "boat" here, the first being "ploiarion" meaning a dinghy, and the second, "ploion" meaning a large boat.

The verse indicates that the people saw that Jesus had not gone with his disciples but that the disciples had gone away alone. They had no way of seeing this so the verse must indicate that the people did not see Jesus nor did they see his disciples because the latter had gone away alone. This seems to be the case in verse 24.



Verse 23: The other boats which came from Tiberias would have come there to get away from the storm which appears to have been a very bad one. John's motive in mentioning this may have been to explain why there was shipping enough to take a large number of people to Capernaum. This now explains why in verse 22 the people saw only one boat, the dinghy and in verse 24 they took shipping to the other side. In verse 22 the mention of boats is made concerning the disciples' boat and in verse 24 the reference is to the boats belonging to others. Verse 23 states how the boats of others came to be there.

Verse 24: The people were determined to find Jesus and his disciples so took shipping and went to the other side.

Verse 25: "on the other side of the sea..." - that is not "the other side" of verse 22. The "other side" of verse 22 is where the disciples started off. "The other side" of verse 25 is where the disciples landed.

#### THE LESSON OF THE SIGN:

1. "he departed into a mountain (the hills)..." - By analogy Jesus has gone into heaven.
2. "to pray." - By prayer Jesus would communicate with God. By analogy he communicates with his Father while in heaven.
3. He went alone. Jesus alone has gone into heaven.
4. "when even was come..." - the sun has gone down on the prophets. It is a time of darkness. In the anti-type see Isa. 60. 2.
5. "went down unto the sea." - The servants of the Lord find themselves in troublesome times. The sea representing the nations.
6. "entered into a ship..." - the journey is to be made within the ecclesia. In an earlier type, the Ark was the only place for the servants of God.
7. "toward Capernaum." - toward the city of Consolation. All True Believers are striving towards Zion, their city of Consolation.
8. "it was now dark..." - Darkness was upon the face of the deep. This quotation from Gen. 1. 2. has a similar counterpart in Gen. 4. 23. where the prophet points to the utter ignorance of the Word of God in his day. By analogy, the latter days will also be characterised by such ignorance.
9. "Jesus was not come..." - this suggests that they had been waiting. The disciples laboured in hope of his Coming. In like manner, the Household of Faith does the same.
10. "the sea arose..." - stormy seas are symbolical of nations at war. Luke 21. 25.
11. "by reason of the wind..." - "wind" symbolically, represents the power of God. Prov. 30. 4; Ezek. 37. 9; Dan 2. 35. Yahweh Tzvaoth brings destruction upon the warring nations.
12. "they had rowed..." - they were struggling under their own power. The wind was against them. Mark 6. 48. God permitted them to go through this trial without helping them.
13. "the fourth watch..." - (Matt. 14. 25; Mark 6. 48.) It was at dawn, the symbol of a new day - the day of the return of Christ.
14. "they see Jesus..." - Jesus appears to the Household of Faith and not to the rest of the world.
15. "walking on the sea..." - Jesus bestrides the nations of the world at his Second Coming.
16. "they were afraid." - All those who look for him will be terrified when they see his Coming.
17. "drawing nigh unto the ship..." - Jesus comes to the Household of Faith.
18. Mark records that the disciples were afraid that Jesus would pass them by. In like manner, when the storms of a sorely troubled world are upon the Household of Faith and Christ appears to delay his coming, they will think that he has passed them by.
19. Peter's lack of faith. The lack of faith of those in Christ will be revealed at the Judgement Seat.
20. Peter is saved. The Faithful will come under the mercy of the great judge.
21. "He saith unto them, It is I. Be not afraid." - Jesus reassures the faithful who are in the Household.
22. "they willingly received him into the ship..." - The Household will rejoice at the Return of their Lord.
23. "immediately the ship was at the land where they were going." When Christ comes, there will be no more working in the Lord's Service because the House-

- hold of Faith will find themselves at the Judgement Seat immediately.
24. "The day following..." - the New Day in Gentile times. This is the day of our Lord.
  25. "the people which stood on the other side..." - those not in the Household of Faith.
  26. Saw only the dinghy but not the larger boat. The people of the world will know that the Household of Faith has disappeared when they are taken to the Judgement Seat when Christ returns. They will see the ecclesial halls (the dinghy) but will not see the grand company of the Redeemed. (The larger boat).
  27. "Jesus went not with his disciples into the boat" - he was in heaven at the time they entered the boat.
  28. Other boats (religions) came to the places where the True Christians had been. They had also been looking for Christ's return but they had not worshipped in Truth.
  29. When the people discover that Jesus has not returned to them, they will go looking for him.
  30. "they also took shipping..." - they gather together in a common faith to seek the Lord.
  31. "came to Capernaum..." - they come to the city of Consolation.
  32. They find Jesus and the disciples. The world sees the Returned Christ and his saints. Zech. 14. 16.

#### THE DISCOURSE ON THE BREAD OF LIFE:

Mark 6. 55. and 56. record the tremendous popularity of Jesus which followed the two SIGNS just described. This gave rise to a highly dangerous situation because the Romans would think that a revolutionary plot was developing. Herod would see in Jesus a rival to his throne and would seek to kill him. The Sanhedrin would see in Jesus a breaking down of all that they had built up in political power throughout the years. His life would now hang by a thread and yet there was a whole year of ministry ahead of him. It gave him little encouragement to see his popularity because he knew it came from his miracles and not because there was a revival of religious fervour. He was determined to seize upon his opportunity with the crowd before him to sift the good from the bad by putting them to a test of doctrine. This came about in the discourse which is now to be examined. His discourse was based upon the SIGNS which he had given.

Verse 26: "VERITY, VERILY". This is the SEVENTH of such statements.

The Lord notes a change from the character of the crowd as he described it in John 2. 23. where they believed on him because of the miracles which he did. Now they seek him, not because of the miracles, but because of the free food which he gave them. The SIGNS aroused their curiosity but the free food kept them alive. This gave rise to a wonderful discourse from the Master.

They had failed to see in the SIGNS the spiritual significance of what he had done. Now they were to fail to see the spiritual significance of the SIGN of the bread. Here there was a need on their part for spiritual discernment. This led to his giving them the....

Verse 27: SEEK FOR THE TRUE MESSAGE OF SCRIPTURE.

FIRST LESSON: "Labour not for the meat which perisheth..." - Jesus was to develop this argument later in greater detail. For the present he was content to warn them not to labour for the food which would keep them alive from day to day but to labour rather, for that which would lead to everlasting life. Present personal advantage was of little if any importance.

"the Son of man shall give unto you..." - the "shall give" is "will give unto you" in other translations and indicates that the giving will be conditional. The condition is not stated but gives rise to a question in verse 28.

"God the Father..." - a comparison is drawn between what the Son of man will do and what the Father has done.

"sealed." - "sealing" in those days was a mark put on a container of wheat or some other commodity guaranteeing that the contents were what they were stated to be and that the weight shown was correct. In another sense, whenever a king wished to make known his laws, wishes or bounties to others, he had it drawn up and then he would affix his seal to show that what was promised came from him. It would give to the undertaking a great seal of authority. Jesus now uses this analogy to show that what he had to offer was genuine. Furthermore, it came from "God the Father" and had the Divine Seal. This ties up with

his previous claim to five witnesses. Here was a witness to his Mission to do God's Will and to convey His Message to His people. His message had God's Seal and he was the Father's Ambassador.

Verse 28: The apparent "condition" of the "will give" of verse 27 leads to a question. "What (works) shall we do...?" The people still did not understand. Jesus did not require WORKS but looked for FAITH and the works which that Faith shall induce. The SIGNS had been given to this end. An appeal had been made to Nicodemus to understand that this was the wind which bloweth where it listeth. Did he not understand from whence it cometh? He had acknowledged that no man could do these things unless he have Divine help. Why then did he not realise that this was God's Works and have Faith in them. If he had this Faith, further works would be induced in him and he would accept that Jesus was the Son of God and that his words were from God. Jesus hoped that the people would see the Divine hand in the SIGNS and would have faith that God was working in Jesus. This faith would then induce them to believe in him and by believing, to change their ways and serve God.

Verse 29: LEARN TO BELIEVE.

SECOND LESSON: "This is the work of God, that ye believe on him whom he hath sent". This Lesson was a natural outcome of the first. If they could have Faith, they would be induced to believe. The belief must be on Jesus and that they must also believe that God sent him. If they believed this, they would know that the Divine Plan was being fulfilled in Jesus and they would then turn to God through Jesus.

Verse 30: "What SIGN showest thou...?" The Lord's patience on hearing this question is remarkable. The Lord had referred to his SIGNS and appealed to them to believe. Now they asked WHAT SIGN? Later they asked, "What dost thou work?" In other words, what sign did you do? What work did you do that turned out to be a SIGN? They now had Moses in mind. Moses had shown them SIGNS. Jesus had given them bread but Moses had given them manna in the desert. They referred to Neh. 9. 15. This manna came from HEAVEN. Where then did Jesus get the bread from?

Verse 31: The people now draw a comparison between Moses and Jesus without noticing that in his SIGNS, Jesus was undoubtedly the prophet like unto him. They compared the bread that Jesus gave them with the manna which Moses gave them. The bread that Jesus had given them was barley bread, the food of the poor people and not of the rich. This was a SIGN that they were poor in spiritual things. From their point of view, there was a food shortage and he had filled it. Therefore he was fit to be made a king, and this they were prepared to do. But comparing him with Moses was unthinkable. Moses had given them "bread from heaven" but they had conveniently forgotten that their forefathers had said, "Our soul loatheth this light bread." In like manner, they too, loathed the new bread that Jesus was giving them. The people had a further lesson to learn.

Verse 32: FEED ON THE HEAVENLY BREAD.

THIRD LESSON: "Verily, Verily" - the EIGHTH of such statements.

"Moses gave you not that bread..." - it was God who gave it. They had been wrong in ascribing it to Moses. This was an important statement by Jesus because in saying it he laid claim to being the Son of God. God gave the people manna through Moses. God gives you now the TRUE BREAD from heaven. But Jesus did not say "God" but "My Father". This showed his Divine authority. The question was not one between Moses and Jesus but God working through both. In the one, the people were kept alive for 40 years. In the other, life is eternal.

Verse 33: The question is not a comparison between Manna and Bread because Jesus was not referring to the bread which they ate and which satisfied their hunger. "For the bread of God is he which cometh down from heaven..." The R.V; R.S.V; Diag. Roth. give "that" in place of "he". Nevertheless without having pre-existence in mind which is quite out of context with this teaching, Jesus meant the bread which came down from heaven was himself. This gives rise to the next lesson. The point Jesus also made was that the manna gave life for

the journey in the wilderness. The people had to eat it or perish. In like manner, the Lord now develops his theme that he being the true bread, one must eat it or perish.

Verse 34: With typical lack of understanding, the people did not see what he was driving at so asked "Lord, evermore give us this bread," John's record of the discourse is a summary so Jesus must have gone into far greater detail than is given here. Yet the people could not understand because they looked at the practical aspect, the fleshly side of eating bread. There had been a food shortage for that year so his provision of food was uppermost in their minds. See John 6. 10.

Verse 35: EAT OF THE BREAD OF LIFE.

Herein we find the first of seven titles of Christ.

FOURTH LESSON: "I am the bread of life..." - Later on Jesus was to claim that he was the manna which came down from heaven. (vs. 51) The manna which they had in mind fore-shadowed the True manna which was Jesus. Just as the manna had not come from Moses whom they trusted but from God, so he had come from God too. Just as the manna had given their fore-fathers life, so the true bread would give them life too. It would do better than that. It would give them aeonian life (eternal life) so that at the end of that aeion they could look forward to a resurrection. It was essential however, to EAT the True Bread for without that eating, there would be no life. Jesus used a typical Hebrew parallelism in making his point and in doing so, referred to his lesson to the woman of Samaria. He said...

he that cometh to me	shall never hunger	bread
he that believeth on me	shall never thirst	wine

Just as the woman of Samaria did not understand and asked, "Sir, give me this water, that I thirst not..." (4. 15.) so the people had asked, "Lord, evermore give us this bread." (6. 34.)

Verse 36: This verse is an answer to their request of verse 30, "What sign showest thou then, that we may SEE, and BELIEVE thee." The SIGN they were looking for was Jesus himself. This SIGN they had seen but not believed.

Verse 37: Why did they not believe in him? If he was indeed a Divine SIGN as to the Plan and Purpose of God, why did they not SEE who he was and follow him? Jesus answers this question by pointing to the Divine choice. This principle is found also in Paul's writings, that God gives the increase. (1 Cor. 3.6/7.) In Mark 4. 26/29 a man plants the seed confident that God will give the increase. He does not know how God does this but he has faith that God will give the increase. All that God gives to Jesus, he will take.

Verse 38: Jesus came to do his Father's Will and if his Father should give believers to him, he would accept them. He had no choice in the matter. It was God's Will he had to do and not his own.

THE FIFTH LESSON: BY REJECTING JESUS THEY REJECT GOD.

Verse 39: So much was it God's Will that of all He gave to Jesus, nothing would be lost. This has reference to the fragments which were gathered in twelve baskets. None were lost. This ensured that all would be raised at the last day.

This was the Divine Plan and Purpose which they did not understand.

Verse 40: A response must come to God's selection. Those who are called must come to Jesus after they have "seen" him. Having done so, they must believe on him. If this is done, then that person has life for the age and at the end of that age, Jesus will raise him up. This was the human side.

To those who were listening to Jesus, the words "the last day" meant the day when the Messiah would be revealed. The Lord's words then, laid a claim to being the Messiah.

The speech by Jesus is now interrupted by the members of the Sanhedrin

who were present.

Verse 41 The interrupters "murmured" as their fathers did in the wilderness. Jesus used the same word here as appears in the LXX to describe the murmuring in the wilderness. The Greek word is "gonguzo". (Exod. 16. 8; 17. 3; Num. 14. 2;) They did not like him saying that he was the bread which came down from heaven.

Verse 42 They studied his genealogy carefully. He was the son of Joseph the carpenter and we know his mother as well. How can he say he came down from heaven. Actually Jesus did not say that he came down from heaven. By distorting his words they destroyed the Truth of what he said.

#### THE SIXTH LESSON:

#### GOD CALLS.

Verse 43 Jesus now turns upon the Rulers and replies to them, telling them not to murmur among themselves. The word "murmur" means to speak in an undertone so Jesus showed them another facet of his Power by knowing what they were murmuring about.

Verse 44 In verse 37 Jesus had said "All that the Father giveth me shall come to me." Now he goes much further and states that "No man can come to him unless the Father draw him in the manner described." In the first case it was a matter of the Father calling. Now it was so serious that if the Father did not call, then there was no hope - no hope apart from Jesus and the call of the Father. When God calls and the person comes to Jesus, he will raise him up at the last day.

Verse 45 Continuing his discourse to the Rulers, Jesus now quotes from Isaiah 54. 13. The prophet speaking as the mouthpiece of God said of the children of the resurrection that they shall be taught of God. Since no man hath seen God nor can see Him, there must be a teaching from God that is not reliant upon seeing and hearing physically. The allusion here is that they could see and hear him who manifested his Father in heaven. Jesus was speaking God's words and those who "saw" and "heard" would "believe" and "come" to Jesus.

Verse 46 "seen" ex Gk. Horao = to perceive by transferring the thought to the object seen. To see with the understanding. No man "saw" the Father in the same way as Jesus "saw" him. The reason for this is that Jesus manifested his Father and his Father was dwelling in him and had given Jesus the Power of the Holy Spirit without measure. Therefore if they saw Jesus they must see the Father in him, and seeing in this way, they must see the Father.

Verse 47 "Verily! Verily!" - the NINTH of such statements. Arising out of the fact that unless the Father draws a believer to him there is no salvation in any other way, Jesus states that if one believes on him, he has life for the age. If he should die during that age, he will be raised at the end of the age.

#### THE SEVENTH LESSON:

#### BELIEVE IN JESUS.

Verse 48 This is an exact repetition of the words spoken in verse 35. The translation puts "the" in the one sentence and "that" in the other. The Greek however is identical and means "I am the bread of the life". The distinction Jesus draws is one between the manna which was God-given and which kept their fathers alive throughout the journey and the other bread which he was and which would give them life for the aeion.

Verse 49 They placed so much reliance upon Moses but the fathers who ate the manna are now dead. The comparison is made in the next verse.

Verse 50 "This is the bread which cometh down from heaven..." The rulers had referred Jesus to Neh. 9. 15. which reads "(Thou) gavest them bread from heaven for their hunger..." Their reference to this verse is given in John 6. 31. The rulers' reference to this verse from Neh. 9. 15. was significant because in quoting it, they acknowledged that the bread (manna) had come from heaven. They did not at any time believe that it was baked in the bakeries in heaven and sent down in a cloud. Nor did they think that it fell like rain. It was put on the ground by the Power of God and in that sense it "came down from heaven". In like manner, Jesus was not conceived in heaven. He was not pre-existent in heaven, but in the sense that he came to earth in the Plan and Purpose of God, he came down from heaven. When the people saw the manna they should have known that it "came from heaven". In their ignorance they asked "Manhu" meaning "What is it?" thus giving it a name. Likewise, the Jews of Jesus' day could well have asked the same thing - "Who art thou?"

The difference between the manna and Jesus was that those who ate the manna are dead. Those who eat the Son of Man who is the "true bread", will live for the age. If they die during the age, they will still live for the age by being raised from the dead at the end of that age.

If then the people saw the manna and realised it would keep them alive because it was in God's Plan and Purpose to do so, they should also "see" the Father working in Jesus by sending him as the "true bread" so that those who believe in him should live.

The question may well arise in their minds, "If our fathers had to eat the manna, then what do we do with Jesus if he is the anti-type of the manna?" The answer was given in the next verse.

Verse 51 Just as their fathers had to eat the manna, so they must now eat the flesh of Jesus. They must eat of the anti-typical "bread" so that they may have life for the age.

Jesus then identified the true bread as his flesh. Using this as an analogy, he said

- (1) "I am the living bread which God gave".
- (2) "The living bread is my flesh which I will give".

On the one hand God gives and on the other Jesus gives. Jesus is to make a sacrifice of his life. Breaking the verse down into its constituents we get

"I am the living bread..."	"I am the anti-typical manna"
"which came down from heaven..."	"which was given by God..."
"if any man eat of this bread..."	"those who absorb my teaching..."
"he shall live for ever:"	"shall have life for the aeion:"
"and the bread that I will give..."	"I am going to make a big sacrifice..."
"is my flesh,..."	"of my life..."
"which I will give..."	"it is my sacrifice..."
"for the life of the world."	"that men may live."

Verse 52 The Jews (Rulers) did not understand what Jesus meant. They did not see the analogy. They did not understand that they must absorb Jesus unto life eternal.

Verse 53 THE EIGHTH LESSON ABSORB JESUS UNTO LIFE ETERNAL

"Verily! Verily!" - the TENTH of such statements.

"Except ye eat of the flesh of the son of man..." - it is not a matter of "if you do not eat of the flesh of the Son of man..." but EXCEPT ye eat of it. This is much more severe in its implication. Jesus is the manifestation of the Plan and Purpose of God. He is the LOGOS made flesh. To study the LOGOS is to study the Plan and Purpose of God. Therefore to study Jesus is to study the Plan and Purpose of God which is to study the LOGOS which is to know God or to "see" God. The condition is unconditional because EXCEPT ye eat of the flesh of the Son of man, there is no hope for man. Furthermore, EXCEPT ye drink his blood, ye have no life in you. Two things are involved here:-

1. He that cometh shall never hunger by coming he eats the flesh
2. He that believeth shall never thirst by drinking his blood.

The conditions under which this statement was made are important to the present study.

1. The Passover was at hand when the paschal lamb would be slain.
2. Jesus had just "broken" the bread, thus fore-shadowing his death.

These were SIGNS pointing to his death. He was talking however, to men who were scholars of Scripture. Their attitude to the Lord's statement showed that they understood what Moses had to say about eating "bread" or "flesh". These were types which they should have known but did not. They were:-

1. The portions burned on the altar were "the food of the offering made by fire" and they were given to God as a Sacrifice. Lev. 3. 11, 14, and see also verses 16 and 17. The Law then, forbade the partaking of God's portion or "God's bread". To do so would be to assume that one had fellowship with God, but this was not possible under the Law of Sacrifice..
2. If Jesus was the manifestation of God, then fellowship on the altar would not bring fellowship with God under any aspect of the Law.
3. But Jesus was sent by God to take the anti-typical part of the ALTAR. He was our altar and if we are to eat his flesh and drink his blood, then we may have fellowship with the Father. He, the anti-typical bread and blood was offered on the altar of which he was the anti-type. This was "God's portion" or "God's bread". The teaching of Jesus is that the strict provisions of the Law now fall away and that except we eat of "God's bread", we have no fellowship with God and therefore, no life for the age.

Eating his flesh and drinking his blood is to associate ourselves as closely as possible with him. This goes as far as associating with him in his death - the death he hinted at here. The flesh and blood is the LOGOS. He was the LOGOS and to get eternal life, we must be part of the LOGOS too. Therefore we must absorb the Plan and Purpose of God in him so that we are part of the same. Paul explains this in Heb. 2. 14. "Forasmuch as the children are PARTAKERS OF FLESH AND BLOOD, he also himself likewise took part of the same,..."

Under the Law they could not share God's bread. Under the Laws of Christ, we must share "God's bread" or die.

Verse 54 "Whoso....drinketh my blood..." - How does one "drink blood?"

The blood must be "poured out" before it can be drunk. Jesus poured out his blood unto death, which is to say that he emptied himself of his own character and replaced it with the character of God. Thus he achieved his triumph by a perfectly obedient life. We cannot do the same unless we eat God's bread represented by Jesus and drink his blood by making a sacrifice of ourselves.

If Jesus had not given his flesh as a willing sacrifice and if he had not poured out his life unto death, there would have been no Saviour. In like manner, EXCEPT we dedicate our lives in the Lord's service and change our character, there is no life in us. We can do these things by believing in Jesus and obeying the Lord's commandment concerning him.

Looking at it from another angle, the blood is the life and the blood shed is the life given. Jesus was made an offering for sin. We drink his blood when, at the moment of our sacrifice with him by baptism into his death, we receive forgiveness of all past sins. Being then "in Christ" we have fellowship with the Father. The stages are :-

1. Jesus gave his life and shed his blood as the anti-typical sacrifice.
2. We have faith in what he has done and what it means to us.
3. We express our belief in him by our baptism (sacrifice).
4. We partake of "God's portion" and receive the benefit of Jesus' sacrifice by the forgiveness of oursins.
5. We then have fellowship with God which assures us of a resurrection in the day of the Messiah (the last day). This is "eternal life".

Verse 55 "my flesh is the true food and my blood is the true drink" Diag. That is to say, these things are the substance of the Law and the symbolism thereof as manifested in me.

Verse 56 He that doeth these things follows the example of Jesus. Therefore such a person crucifies himself each day.  
"dwelleth in me and I in him" - we have fellowship one with the other.

Verse 57 This is the Plan and Purpose of God. God sent Jesus as a manifestation of that Plan and Purpose. Jesus has his existence because of that Plan and Purpose. In like manner, he who absorbs the Lord in all his doctrine and obeys that doctrine, he shall live by (through - Gk. "dia") him.

Verse 58 The manna from heaven is not to be compared with the true bread. The manna was a figure pointing forward to Jesus. The true bread is Jesus as he manifests the Divine LOGOS. He that absorbs this LOGOS will live for the entire aeion.

Verse 59 The discourse to the Rulers and people now came to an end. John does not record at this stage what effect the Lord's words had on those who heard. The hint from what follows is that they discussed amongst themselves the full implication of his words.

Verse 60 After two years of following Jesus, many disciples did not yet understand that the reference to "eating" had application in the Law where the worshipper could not "share" "God's portion". Now in Jesus, the eating of God's portion was compulsory.

Verse 61 Knowing what was in man, Jesus asked them if it offended them.

#### THE NINTH LESSON: THE SPIRIT GIVES LIFE.

Verse 62 "If then you should see the son of the man ascending where he was the first?" (Diag.)

By referring to himself as "the son of man" Jesus denied any pre-existence as a god, or as having lived in heaven before he came. Members of the human race do not come from heaven. If the disciples did not believe that his existence was Divinely inspired, then what would they say when they saw his ascending into heaven where he was the first man to go there?

Verse 63 This verse is an explanation not only of the previous verse but also of what has gone before. When "the Son of man came down from heaven", he did not do so bodily or physically, nor even in spirit form, but in the sense that the Holy Spirit came down to bring about a change in Mary his mother so that she gave birth to him in the fulness of time. The same life-giving spirit that is in the Word of God and in the teaching of Jesus, can give spiritual life for the age to those who come to Jesus as a result of it. Therefore Jesus joins the two thoughts with

"It is the spirit that quickeneth..." "the words that I speak they are life"  
"the flesh profiteth nothing"

Verse 64 Jesus knew all men and knew who would believe and obey.

Verse 65 This is a repetition of verse 44.

#### THE TENTH LESSON: THE FINAL APPEAL.

Verse 66 In all the Lord's discourse as John recorded it, Jesus put the people to the test of the desires of the flesh and the desires of the heart. It was fleshly things against spiritual things. The people did not understand their Scriptures for if they did, they would have realised the figures pointing towards the redemptive work of Jesus. They took him so literally that they thought they had to actually eat his flesh. When a person eats flesh, that flesh comes from an animal from which the life has departed. Could they then expect that he meant them to eat his dead body? His



question of verse 62 was put to them to show them how a literal approach to what he was saying was wrong. If they were to see him ascending to heaven in the same flesh as they now saw him, (except that it would be immortal flesh) how could they think that he meant them to eat that flesh. If he did, then by their eating, there would be nothing left to go into heaven.

Many disciples who had been following him for two years went back to their former ways. It is more than likely that those who turned away did not know nor understand their Scriptures. So it is to-day when the Truth is taught. Many hear unpalatable things such as there being no soul that goes to heaven at death. Rather than accept the Truth, they turn away.

Verse 67 A decisive moment. Had Jesus been wrong when he chose them in the beginning. The answer is given.

Verse 68 "Thou hast the words of aeionian life".

Verse 69 "...believe and are sure..." A double certainty of which Heb. 11. 13. is an example.

"thou art that Christ..." - thou art the Messiah promised to Abraham.

"the Son of the living God." - the Son promised to David.

This declaration made on behalf of the disciples joined the two great Promises of God in Jesus Christ.

Verse 70 See John 13. 18. Jesus knew what was in man.

Verse 71 This verse is John's explanation for his Gentile readers.

Seeds of betrayal must have been germinating in the heart of Judas at that time. He had hoped to gain a lot by his association with Jesus but when he heard the unpalatable truth, he did not cut his losses immediately, but probably decided to make some capital out of it later. It may have been at this time that he contemplated betrayal for a price.



## JOHN'S GOSPEL

### Chapter 7

There is a break of SIX MONTHS between chapters 6 and 7. In John 6. 4. it is stated that the Passover was at hand. In chapter 7 at verse 2 it is stated that the Feast of Tabernacles was at hand. Compare Lev. 23. 5. which states that the Lord's Passover is on the 14th day of the first month. From Lev. 23. 34. we learn that the Feast of Tabernacles is held on the 15th day of the seventh month. The difference between the two is SIX MONTHS, or to be more exact, 6 months and 1 day.

Verse 1 This should be verse 72 of chapter 6. After the things recorded in chapter 6, Jesus walked in Galilee because it would have been unsafe for him to have gone to Judea. (Jewry)

Verse 2 This verse commences the new record from John. During the previous six months, the following are among those events which happened:-

In Capernaum and Phoenicia: Matt. 15. 1/28; Mark 7. 1/30.  
Through Decapolis Matt. 15. 29/39; Mark 7. 31/Mark 8 9.  
To Dalmanutha Math. 15. 39; Mark 8. 10; Matt. 16. 1/4; Mark 8. 11/12;  
To Bethsaida Matt. 16. 4/12; Mark 8. 13/26;  
Near Caesarea-Philippi. Peter's Confession and the Transfiguration.  
Matt. 16. 13/Matt. 17/21. Mark 8. 27/Mark 9. 29; Luke 9. 1/43;  
Through Galilee Matt. 17. 22/23; Mark 9. 30/32; Luke 9. 43/45;  
In Capernaum Matt. 17. 24/Matt. 18. 35; Mark 9. 33/50; Luke 9. 46/50;  
Final departure from Galilee Matt. 19. 1; Mark 10. 1; Luke 9. 51;

Jesus had stayed away from Jerusalem for about a year and a half. He had been threatened by the Jews at the feast (John 5. 1/ff. see also vv 16/18.) He did not go up for the Passover of John 6. 4. In the record we are now studying, Jesus had six months in which to live and do the great work of God. He still had to evangelise Judea and Perea.

The Evangelisation of Judea: John 7. 10 - John 10. 40;

The Evangelisation of Perea: John 10. 40/42. Luke 13. 22 - 17/10.

"the feast of Tabernacles..." - it was significant that this feast was held during the SEVENTH month, thus indicating completeness of the Divine Plan and Purpose. It lasted for SEVEN days and was followed by a further day, "the eighth day". This was the SEVENTH Holy Convocation of the year.

The seven days "feast" was also called "the feast of the ingathering" (Exod. 23. 16.) This marked the end of the agricultural year when the harvest was gathered in. In like manner, it symbolised the ingathering of the redeemed in the Saving Plan and Purpose of God. Just as there was rest after the toil of cultivation, so there would be a "rest" (sabbath) for the people of Yahweh. Hence the sabbatical character of the feast. During the week, the people who were "Israelites born" (Lev. 23. 42.) shall dwell in booths to cause them to remember that when the Israelites were called out of Egypt, they dwelt in booths. Once in seven years, the Feast of Tabernacles was to be celebrated by a public reading of the entire Law. (Deut. 31. 9/13.)

In regard to sacrifices, 2 rams and 14 lambs were to be offered each day, this being twice the daily number for the Passover week. On the first day too, 13 bullocks were to be offered and each succeeding day, one bullock less had to be offered so that on the last day, 7 bullocks were offered, making 70 in all. (Num. 29. 13/34.)

The Week symbolised the final ingathering of all nations, kindreds and tongues (represented by the 70 bullocks) - one each for each nation in Gen. 10.

The diminishing number of bullocks may indicate that the True Christian Believers would require a diminishing forgiveness if they progressed from one improved state of character and habit of mind to another during their life of service to Yahweh.

Verse 3 Although Jesus would not walk publicly in Judea, his half-brothers felt that if he were to gather disciples, he would have to preach publicly.

Verse 4 If a man were to preach in secret he would never gather a following. He must proclaim his message openly.

Verse 5 His half-brothers would not follow him because their familiarity with him had bred contempt for his message.

Verse 6 His answer to them was on similar lines to that given to his mother at the start of his ministry. "Mine hour is not yet come" (John 2. 4.) Time was at their disposal. They could go up at any time but he had a mission in life which had to be considered. The Lord's time would be when he would manifest the Divine Plan and Purpose when he gave his life on the cross. That time was yet to come six months hence.

Verse 7 The world had nothing against his brothers but it hated him because he reproved men for their evil ways.

Verse 8 Jesus tells his half-brothers to go to the feast but he was not going in the manner they had suggested. He would not go up openly. There is no deception here on the part of Jesus. He did not say he would NOT go up and then in verse 10 we learn that he did go. His statement was to the effect that he would not go up openly because he did not want to precipitate his death. His time had not yet come.

Verse 9 He waited in Galilee for an opportunity to go to the feast.

Verse 10 This explains his statement of verse 8. The corresponding story by Luke is found in Luke 9. 51/62. Luke records that Jesus wished to go to Jerusalem via Samaria probably because of the previous warm reception which had been given him. (John 4. 40.) Jesus sends messengers (Gk. "angelos - angels") to make ready for him. The Samaritans never kept the feast and they raised objections to Jews passing through their country for that purpose. (These "angels" whom he sent were James and John - see vs. 54.) When the messengers - the "sons of thunder" saw how Jesus was repulsed, they asked Jesus whether he would command fire to come down from heaven and destroy the people as in the case of 2 Kings 1. 10, 12. in the days of Elijah.

The Samaritans repelled him not because of his teaching but because he was on his way to the feast of which they disapproved. His former preaching to the Samaritans brought forth a sarcastic rebuke later from the rulers. John 8. 48.

Verse 11 The Jews showed a determination to find him. Their question is in the emphatic form, "Where is H E?"

Verse 12 "murmuring" Gk. same as 1 Pet. 4. 9. "grudging". Opinion was divided concerning him.

Verse 13 No one would speak in his favour openly. They had to murmur because of the severe antagonism of the Rulers. Such was their enmity towards him that they would punish anyone who spoke in his favour.

Verse 14 "Now about the midst of the feast..." i. e. about the 3rd day. "into the temple..." - now Jesus preaches publicly.

Verse 15 "letters" - Gk. "grammata" means "letters or anything written". Grimm-Thayer 2c refers to "the writings of the O.T."

Verse 16 The question asked in the previous verse threw doubt upon Jesus and his education. If he had not been taught in a Rabbinical school, how could he be a teacher of others? Jesus now replies in a series of four arguments:

FIRST ARGUMENT: In the Rabbinical school, the students used to quote the name of their teacher. This was their authority. On a wider basis, the teaching of Scripture was largely a teacher of the commentaries over the centuries. The great scholars of the past were revered for their learning. Jesus now draws a distinction between the priests who were taught by other priests and himself who was speaking God's Word.

Verse 17

SECOND ARGUMENT: "will do his will" refers to ACTION. "he shall know of the doctrine" refers to KNOWLEDGE AND BELIEF. Combining the two in the words of Jesus, "if a man wants to do God's Will, he will know whether the doctrine is of Divine origin." This is FAITH and WORKS brought together. It requires a delight in God's Law and because that Law is sincerely believed and acted upon, it brings a realisation that this is truly the Word of God. The teaching of men does not figure in this at all. If they give honour to teachers and the Rabbinical School and consider that the only true education is that obtained in such an institution, then they are going to regard men rather than God and men's teaching rather than the Word of God. See John 5. 44.

Verse 18

THIRD ARGUMENT: By their question, the Rulers had referred to the glory of their teachers and their teaching institution. If Jesus spoke his own glory he would have proclaimed his own message. But he proclaimed God's message and therefore sought God's Glory. If he had proclaimed God's Message, and, at the same time, sought his own glory, he would have been an unfaithful witness. But Jesus has shown himself to be a faithful witness and as such there was no unrighteousness in him.

Verse 19

FOURTH ARGUMENT: The Rulers claimed to obey the Law of Moses yet they did not. If they believed in Moses as they said they did, then why did they not carry out the Mosaic test for a prophet. There was no doubt that Jesus was a prophet like unto Moses, so why did they not investigate his claim and have regard to the five witnesses of chapter 5? It was because they did not apply the rule from the Law in this matter that they went about to kill him. Why did they go about to kill him and yet maintain that they kept the Law?

Verse 20 The people thought Jesus was mad ("hast a devil") because he accused them of going about to kill him. If the people could not entertain the thought that Jesus should be killed, the guilt of the Sanhedrin is brought to the fore.

Verse 21 Jesus refers to the miracle of healing the impotent man. (John 5. 1/9.) The people all marvelled at that but the Rulers wished to kill him. Verse 18. Jesus accents ONE work which caused them to marvel. Yet the Rulers accused him of breaking the sabbath in performing that cure.

Verse 22 How could the rulers accuse him of breaking the sabbath on ONE occasion when they broke the sabbath time and time again. When the 8th day for the circumcising of a child coincided with the sabbath, they nevertheless circumcised the child so that the Law of Moses may prevail. The sabbath Law however was broken without a qualm.

Verse 23 If then they preserved the Law of circumcision without being accused of breaking the Law of Moses, then why did they grumble at Jesus making a man whole on the sabbath day?

The Law concerning circumcision was a commandment given to Abram. Gen. 17. 10. It was not a Law contained in the Law of Moses. There was a conflict between the two - The Commandment concerning circumcision required

the rite to be performed on the 8th day of a man-child's life. The Law of Moses required the keeping of the sabbath in which no work shall be done. If the 8th day in a child's life coincided with a sabbath day, then which had to prevail - Circumcision or the Law? They followed circumcision and regarded that the Law was not being broken in this rite.

Circumcision was a token attached to the Divine Promise to Abraham. The Sabbath Law was a token attached to the Law of Moses. Both were tokens (signs) of the presence of God and His Word. That circumcision should prevail was evidence that the Divine Promise was greater than the Law. The Law was to wax old and vanish away (Heb. 8. 13.) but the Promises would stand until fulfilled. (Psa. 137. 5/6.) Just as Abraham and the people under the Mosaic covenant had sought for a "rest", so the people of the days of Jesus would seek for the "rest" that was Jesus. He was our "sabbath" and being the king of the future age, he will be "Lord of the sabbath". (Mark 2. 28.)

How then could the people be angry with Jesus when he had brought "wholeness" to a man on the sabbath day. This is what he will do when his "rest" is established in the future age.

Verse 24 If they were going to arrive at any judgment, let their judgment be a righteous one. A "righteous judgment" is that based upon God's Will and Laws.

Verse 25 The voice here very likely came from one of the visitors to Jerusalem. They recognised that there was no cause of death in him.

Verse 26 The voice is continued. The man they sought to kill spoke boldly and they do nothing with him. Do the rulers not see that this is very Christ? "Christ" was the one promised to Abraham to whom circumcision was given.

Verse 27 Some ignorance is expressed here. They had in mind Mal. 3. 1/4. from which they expected Messiah SUDDENLY to come to his temple. If he were to come suddenly as prophesied then who would know from whence he would come. This man however, we all know. And we know where he comes from.

Verse 28 Jesus knew the burden of this murmuring. He cried out telling the people that they had seen his miracles and heard his teaching. No man could do these things. God must be with him. Therefore they can surely see that God sent him. Jesus did not come of himself. God sent him. If they do not believe this they do not believe God.

Verse 29 Jesus contrasts his knowledge of God and the LOGOS with their knowledge of these things.

Verse 30 The rulers wanted to arrest him straight away but they were Divinely prevented from doing so. His hour had not yet come.

Verse 31 "many...people believed on him.." This also indicates that many also did not believe on him. The cross talk of verses 25/27 shows this. The people were divided.

Verse 32 Orders are given for his arrest. They knew of the murmurings and would know that many believed on him.

Verse 33 "Yet a little while am I with you.." - Six months of life were left to him.  
"I go to him..." - this they could not understand at that time. It was a knowledge that would come after Pentecost.

Verse 34 "Ye shall seek me..." - a warning of Judgment to come upon a wicked generation that rejected their Messiah. AD 70 was yet far off but it would certainly come and then they would look for their Messiah.

The Lord's words had a closer application by referring to his death and resurrection. This has relation to the fact that the Rulers were seeking to kill him. After that he would ascend unto his Father. Then they would seek him and not find him. He would be in heaven so they could not come to him there.

In the longer application, after AD 70 the Holy Spirit would be withdrawn and then men would seek for him. His words however, applied more forcibly to the people to whom he was speaking.

"where I am..." - although Jesus' remarks applied to the future, he did not say "where I shall be". It was emphatically "where I am". The Lord's statement did not apply to place but to relationship and the relationship was that which he had with the Father. To that relationship they could not come. He was "in the bosom of the Father..." (John 1. 18;) In this sense, Jesus was "in heaven" at the time they were speaking to him on earth. See John 3. 13.

Verse 35 The people fail to understand his message. They looked to the literal meaning of his words. Jesus looked for people who were prepared to study and by study, to understand. See his remarks in Matt. 13. 13/16.

"Gentiles..." Gk. "Hellenes" meaning Greeks.

Having asked if he would go to the Greeks to preach to the dispersed amongst them, they deliberately avoided his reference to his going to his Father. So he warned them of a day of judgment which would come similar to that which was about to overtake them. He was about to be judged and condemned and would have no man to help him for all would forsake him. In Judgment Day in the Age to come, they would have to stand Judgment too and there would be none to help them. They would seek Jesus but not find him.

They ask if the precious Gospel would be preached to the Gentiles. This had a prophetic character and John now records their question, knowing afterwards that the prophecy came to pass.

Verse 36 They continue to resist the depth of the Lord's teaching.

Verse 37 The last day of the Feast of Tabernacles.

"If any man thirst..." - this relates to the ceremony during the last day of the Feast. Water was brought from the Pool of Siloam in a golden vase and a priest poured the water on the altar. This act of pouring was accompanied by the blowing of trumpets and demonstrations of joy. See Isa. 12. 3. ("Pool of Siloam" means "Pool of the Sender")

By this ceremony, Israel commemorated the giving of water in the wilderness. That water had been given from the smitten rock which was a type of Christ. If water from Siloam represented water from the Rock, and the Rock represented Jesus from whom living waters flowed, then the Pool of Siloam represents Jesus and the water which was taken from it, represents the water of life which can come only from him.

The profound knowledge of Scripture which Jesus had was reflected in his cry, "If any man thirst, let him come to me, and drink." It was to this teaching of Jesus that Isaiah pointed in his prophetic utterance. His words could not have failed to impress those who understood their Scriptures. If they had listened to men's commentaries, then they would not have understood. See also Isa. 44. 3.

Bringing together the Lord's statements in verses 19 and 37, we see the allusion to the desire of the Rulers to kill him on the one hand, and his supplying water on the other. Jesus referred to the smitten rock and just as Jesus had to die, so the Rock had to be smitten, to bring forth the living water.

Verse 38 Jesus' references to the Scriptures were that Moses was the medium through which the Rock was smitten. Jesus is now the prophet like unto him and will do the same thing.

Verse 39 John explains that what Jesus meant was the giving of the Power of the Holy Spirit. When John wrote, the Day of Pentecost had long since passed and many people had received this Power. This was a fore-taste

of the wonderful Gifts in store for those who accept Jesus now and live according to His Way.

Verse 40 John is careful to point out that many did understand that Jesus was referring to Moses and the Rock. They expressed a belief in the prophecy of Deut. 18. 15, 18.

Verse 41 "Christ" referring to the Promise to Abraham of the Anointed One. "out of Galilee..." They misunderstand the Scriptures. Jesus had been born in Bethlehem which they knew. He had been raised in Nazareth, which they also all knew. He commenced to preach in Galilee but this is no proof that he came from there.

Verse 42 Reference to Micah 5. 2.

Verse 43 Divisions concerning the teachings of Jesus were to characterise people for nearly 2,000 years after this incident. To-day, people still do not understand his teaching and are divided because of their lack of understanding.

Verse 44 No man could have taken him unless it was God's Will that he should be taken.

Verse 45 "the officers..." - the Temple officers. These were guardians of the Temple and its inner sanctuary.  
"they said unto them..." - The Chief Priests and Pharisees said unto the officers.

Verse 46 A most astonishing statement from such as the Officers. The power of the Lord's words and the dignity of his bearing coupled with his tremendously powerful personality was too much for even the strict officers.

Verse 47 An assumption of deception, not realising that they were the deceived ones.

Verse 49 The Pharisees treated the common people with utter disdain. They called them "am ha-arets" meaning "people of the earth". They were thought to be unworthy of a resurrection to eternal life.  
"people" - Gk. "ochlos" meaning a crowd, throng.

Verse 48 The question is asked as if none of the rulers or Pharisees had believed Jesus. John must record this to prepare us for the surprising introduction of Nicodemus in verse 50.

Verse 50 Once again Nicodemus is introduced as he who came to him by night. This coming to Jesus by night had taken place two years previously.

Verse 51 Nicodemus reminds the Sanhedrin that they who had been so punctilious in regarding the observance of the Law, were now breaking that Law themselves in condemning a man without a trial.

Verse 52 They were not quite accurate in what they said. Jonah came from Gathheper which was three miles from Nazareth in Galilee. See 2 Kings 14. 25. Nahum came from Capernaum, a city of Galilee.  
See the prophecy of Isa. 9. 2. quoted by Matt. in Matt. 4. 12/16.  
The learned Pharisees should have known of this prophecy.

Verse 53 This verse should open chapter 8. This draws a comparison between what the people did - they went to their own house - and what Jesus did - he went unto the mount of Olives. The word "but" should connect the two verses. The addition of this word preserves the continuity.



## JOHN'S GOSPEL

### Chapter 8

There has been considerable controversy regarding the passage 7. 53 to 8. 11. The R.V. gives these verses as a footnote and omits them from the ordinary text. The oldest MSS omitting it is Alpha Sinaitic, Cent. v. also Vatican B cent. iv. Dr. Wm. Temple, Archbishop of York makes the extraordinary statement that "Where it occurs in our Bibles it interrupts the movement of thought." Putting the archbishop's statement to the test we find that we have "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet". Continuing in 8. 12. "Then spake Jesus again unto them saying, I am the light of the world:..." Where the Archbishop finds the continuity only he can say! The first speech was spoken by the Sanhedrin members in the office and Jesus' reply was made in the temple. The archbishop should put more thought to his criticisms. (Readings in John's Gospel page 132. Wm. Temple. McMillan.) Other critics put it at the end of Luke 21. 38. making "And all the people came early in the morning to him in the temple, for to hear him. And every man went unto his own house but Jesus went unto the mount of Olives." This adjustment to the Word of God is even more incongruous. The big test is that of the Numerics Bible which places the great test of Number in Scripture on these verses. It leaves the A.V. sequence of verses unchanged. It adds the connecting word "but" making the continuity logical. Let 8. 1. bring chapter 7 to a close so as to commence chapter 8 at verse 2 and the continuity is improved and the verses intact.

Verse 2 "early in the morning.." - at dawn.

"he came again into the temple..." a highly dangerous thing to do but his hour had not yet come so he had Divine protection. He did not abuse this privilege as we see from the precautions he took.

"he sat down..." - it was the custom to sit down to teach but to stand up to read. Cf. Luke 4. 16. and verse 21.

Verse 3 "brought" - Grimm-Thayer "to lead by taking hold of". This means that the woman was either dragged there or taken by force.

"a woman taken in adultery..." - note that only the WOMAN was brought. If taken in the act, they should also have brought the man.

"set her in the midst..." - compare Num. 5. 16. "set her before Yahweh". This is under the Law of Jealousies.

Verse 4 "in the very act". Surely anyone with any sense of decency whatsoever would not have barged in on a teaching session by Jesus with such a person and such evidence.

The accusation was extraordinary coming as it did from an adulterous people who disregarded their marriage vows by their readiness to divorce their wives.

Verse 5 This was not the problem at all. In 7. 1. we read that "the Rulers sought to kill him.." This was a plan to that end. If Jesus told

them to apply the rule from the Law that she had to be stoned, he would come into conflict with the Romans who did not permit the Jews to have the power to put to death, unless the accused had violated the innermost part of the Temple. Alternatively, if he failed to apply the Law of Moses, he would be accused of condoning adultery, or failing that, he would not uphold the Divine Laws.

Verse 6 John states that they did this to trap him.

Jesus wrote on the ground. This would remind them of another portion of the Law which they had not considered. Under the Law of Jealousies, the priest had to take the dust of the floor of the tabernacle and put it in water. The woman then had to drink the mixture. The ritual to be followed is given in Num. 5. 12/31.

Verse 7 Under the Law of Jealousies, there was not to be any witness to the act. The act was to be hid from the eyes of her husband. Num. 5. 13. Only if the husband was jealous was she to be brought before the priest. Holding the vessel with the water and dust before the woman, the priest would charge her with an oath of cursing. These curses would be written in a book

blotting them out with the bitter water which the woman now had to drink. If she were guilty, her belly would swell and her thigh would rot and she would become a curse to the people. If she were innocent, nothing would happen and she would go free.

The object of this Law was to impress upon Israel the need for chastity. It impressed it upon them that they were the bride of Yahweh. Isa. 54. 5. During their formative period, Israel had shown signs of bringing forth fruit unto the LORD but she turned away to false gods and false ritual. Therefore they had to drink the water of cursing. Jer. 17. 13.

When the people pressed Jesus for an answer, he replied "He that is without sin let him cast the first stone at her." This forced it home to the Rulers and Pharisees that they had been unfaithful towards God and had been unfaithful to their wives. Were they without sin?

Verse 8 His action of writing upon the ground again would cause them to turn their minds towards the Law of Jealousies. Just as under the Law only the husband could be jealous, so in this case, having caught BOTH "in the very act" they brought only the woman to judgment before Jesus. His act of writing on the ground would remind them of the dust on the floor of the tabernacle. He thereby turned their accusation of adultery upon themselves as a spiritually adulterous nation.

Verse 9 Their consciences convicted them. The Law required that the accuser should be the executioner by casting the first stone. Now that privilege rested with them. Deut. 17. 7. This now passed on to them the decision as to whether the Law of Moses should be carried out or not. While they thought of these things, they would see Jesus writing on the ground and would imagine him writing in the book. As Jeremiah wrote, "all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth..." (Jer. 17. 13.)

Verse 10 The Lord confronts the woman. His attitude to her is one of mercy and warning.

Verse 11 "Neither do I condemn thee". Jesus does not condone her act but reproves it. "Condemn" - Gk. Katakrimo" Grimm-Thayer "to adjudge one to death". Jesus referred to the passing of judgment upon her. This was not condonation. The interruption of verse 3 is now over so the Master continues with his lesson.

Verse 12 The Feast had come to an end. Apart from the ceremony of fetching water from the Pool of Siloam, four large candelabra were lit in the Court of Women. Set high up they would shine over a wide area. Just as the drawing of water symbolised the provision of water from the smitten rock, so this provision of light would symbolise the pillar of fire which guided the children of Israel through the wilderness. These lamps were not lit during the last evening. In the darkness, Jesus took his opportunity to give another lesson.

THE SECOND TITLE: "I am the light of the world."

"light" - Gk. "phos" - same word as is used in John 1. 4/5. means "lightbearing". Contrast with "luchnos" which is applied to John the Baptist. This Greek word signifies a portable hand lamp which burns while it is filled with oil but when empty, goes out.

Jesus is described in John 1. 9. See notes to this verse.

It did not help his case to say that he was the light of the WORLD. This would incorporate the Gentiles. The Jews could not endure the thought of sharing the Divine Promises with Gentiles. But this had been prophesied. Isa. 9. 2. also 42. 6; and 60. 1. Those who have a knowledge of the Divine Plan and Purpose concerning Jesus were called the "children of light". See Luke 16. 8.

"he that followeth me..." - he that believed in Jesus.

"shall not walk in darkness..." - the city would be in darkness now that the lamps had not been lit. The metaphor was well drawn. The light that people had to follow would extend to all people. The sun which shone

every day shone over everyone, Jew or Gentile. Likewise, the Sun of Righteousness would shine unto all people. (Mal. 4. 2.)

"shall have the light of life." - Having the Truth of God's Word and an understanding of it. The walk is the active part of Truth; the outcome of a Faith in that Truth which makes a man desire to follow Jesus. This involves a walking in a newness of life.

Verse 13 The Jews had no reply to Jesus' words. Therefore they accuse him of bearing witness to himself. The Lord's reply to this accusation is clever and is given in the next few verses.

Verse 14 In spite of Jesus having been a witness to himself, his witness was true.  
Jesus knew whence he came - from God. They did not. He knew where he was going - to the Father, they did not.

Verse 15 they were beset by things of the flesh. They could not discern spiritual things. Their fleshly thinking was shown by their readiness to accuse the woman taken in adultery. They could not discern the spiritual side of what they were doing. They were judging him but he judged no man. This they could not understand so he had to explain.

Verse 16 If Jesus were to judge, his judgment would be true because it was not based on the flesh. He did not judge at all but God who was working through him, judged. If they wanted TWO WITNESSES because of the Law's requirements, then they had two witnesses namely, God and Jesus.

Verse 17 There are the two witnesses which they required. They quote the Law; the Law wants two witnesses, so here they are.

Verse 18 I am one of the witnesses and the Father is the other.

Verse 19 If they had recognised him as the Son of God, they would not have asked this question. Therefore Jesus was quite correct in saying that they knew neither him nor his Father. Since he was the manifestation of God, they should have known both him and his Father.

Verse 20 Jesus spoke these words in the treasury where everyone went to put their offerings in the receptacle which was put there. It was a public place and many would hear Jesus scold the Rulers in this manner. They were well educated men and did not like being shown up for their ignorance by a humble man who spoke with a Galilean accent.

But no man could lay hands on him because his hour had not yet come. John keeps telling us this to show us that Jesus was in a highly dangerous position. His life hung by a thread yet such was the Power of God that they could not arrest him. It was not yet the time to do so.

Verse 21 "Then said Jesus again unto them..." This statement indicates a short interval of time. It may have been that his scolding of them started a hub-bub of conversation amongst them and that Jesus waited for them to quieten down before he continued.

"I go my way and ye shall seek me,..." - His reference to "going" did not involve leaving Jerusalem now that the Feast was over. It involved a "going" to some place where they could not come, and that they would look for him but not find him. This was similar to 7. 34. They had not looked for him in Truth. They had rejected him therefore his mind considered the final outcome of their rejection of him. They would die in their sins.

"whither I go ye cannot come." - he was going to heaven. In another aspect they could rise to the Father in spirit by pursuing a higher way of life. (Col. 3. 1/4.)

By dying in their sins, they would not die that death we all shall experience. The "death" Jesus had in mind was connected with their seeking him and not finding him. They would be rejected because of their sins and would seek him when it was too late. This was the death of Gehenna figuratively from which there was no return.

It had even a wider significance in that Jesus was going to his inheritance which was his kingdom. This would come in another age but its coming was inevitable. He would enter that kingdom as the king because to this end he had been born. (John 18. 37.) They could not follow him there in any age because of their rejection of him. When they saw Abraham, Isaac and Jacob in the kingdom of God they would be thrust out. (Luke 18. 38.)

John 7. 34. dealt with the fellowship that Jesus had with his Father.  
8. 21. dealt with inheritance.

Verse 22 Death by suicide was the worst the rulers could think of. To a Jew there was no worse crime than this.

Verse 23 The reply Jesus gave took the form of a parallelism, thus:-

"Ye are from beneath	I am from above
Ye are of this world	I am not of this world."

A portion of this lesson had been given to Nicodemus (John 3. 3.) The former reply brought Nicodemus the lesson that he must turn to God and consider the Divine Plan and Purpose. If they took thought in this way, they would understand that Jesus was the Messiah. In all his discourse with them, Jesus found that they turned to earthly things and never to spiritual things. The followers of Jesus were to become the "body of Christ". If he was from above, then they would have to be born from above as well. Likewise, if he were not of this world then they would have to exercise the same spiritual separation.

Verse 24 "ye shall die in your sins..." - not a normal death but a loss of a place in the kingdom because of their rejection of him.

"if ye believe not..." this is an extension of what has just been said and drives the point home that EXCEPT THEY BELIEVED, they would die. This does not mean that anyone may believe what they like and then behave according to a preconceived standard of righteousness and a reward will be automatic. It is a narrow emphatic statement that "ye must believe in me and except you do so believe in me, ye will die."

"that I am he..." - this is what we have to believe. The "I am he" of this verse is the same Greek as the "I am he" of verse 28 and the "I am" of verse 58. How it applies to Jesus in this verse is seen by comparing this with the statement of verse 12 "I am the light of the world". In verse 23 he said, "I am from above..." and "I am not of this world..." In all these can be seen a claim to be the manifestation of God. If they did not believe this they would die in their sins.

Verse 25 They could not understand that he was speaking of the Father in heaven. Their question is almost scornful.

All that Jesus had said to them concerning himself, from the very beginning, testifies to whom I am.

Verse 26 Jesus refers more directly to his Father. He acknowledges that the words that he speaks are the Father's words.

Verse 27 Their inability to understand that he was speaking of the Father seems incredible. It is introduced here as a lead-in for Jesus' next words.

Verse 28 When ye have lifted up the Son of man..." - refers to the crucifixion. There is a double aspect here because the lifting up was a necessary but sad preliminary to the "lifting up" of the exaltation when Jesus comes into his kingdom as a result of that lifting up.

After these introductory words, Jesus answers in three sections, namely:

1. That I am he... - that I am the Son of man.
2. that I do nothing of myself - the Father works in him.
3. that the Father speaks through him.

Verse 29 This is a continuation of the reply of verse 28. Although the Father sent him, He, the Father, is always "with" Jesus by the power of the Holy Spirit which the Father gave him. The Father had not left him alone as Jesus was to promise his disciples that he would not leave them comfortless. (John 14. 16.)

"for I do always those things that please him." - Here was an appeal to the Jews to do those things which pleased the Father. To do this, of course, they would have to have a knowledge and understanding of the LOGOS.

Verse 30 "many believed ON him..." - this is a more complete statement than to say many believed him.

Verse 31 Jesus now addresses those who "believed him" (the "on" in the A.V. should be omitted.)

"if ye abide in my word..." The word "abide" is used by Jesus in verse 35 to develop this theme. For the moment, he who abides in Jesus' word must abide in Jesus because Jesus is truth. They would then follow him wherever he would lead. Naturally he would lead them from one doctrine to another and this would involve the part he had to play in the LOGOS. The Plan and Purpose of God was so completely wrapped up in him that he could well be said to be the LOGOS. If the Plan and Purpose of God was amongst other things, to give salvation to believers then they would have to realise that salvation could come only through him and in no other way. To be disciples they would have to discipline themselves after him. Only then could they be his disciples.

Verse 32 Then they would know the Truth - as Truth is in Jesus. This would make them free from the bondage of death. But they were not very concerned with this type of freedom. They were of the world and looked for political freedom.

Verse 33 They did not understand the type of freedom that Jesus offered them. The bondage of sin and death did not concern them. They were from beneath (vs 23) and felt that they, the Covenant people, were never in bondage to any man. How then could Jesus say he would make them free? To be Abraham's seed meant being part of an holy nation. They were the chosen people of God. Their great pride at being the people of the Promise prevented them from seeing that fleshly descent from Abraham conferred no privilege in so far as salvation was concerned.

Verse 34 "VERILY. VERILY." The ELEVENTH of such statements.

This verse should be considered in conjunction with verse 51.

34. The servant of sin is ejected. 51. The keeper of his sayings is accepted.

In view of what follows, it is as well to remember that Ishmael was banished and Isaac went to live in his Father's house.

"Whosoever committeth sin..." - They were so proud of being the seed of Abraham that they forgot that they were in bondage to sin. This sin had to be removed and until this happened, they were servants of sin.

They mocked at Jesus and would be banished so that their status of being Abraham's seed would not help them. Ishmael had also mocked and he was banished. His identity as the seed of Abraham did not help him.

Verse 35 "the servant abideth not in the house for ever: " - Ishmael was the son of a servant named Hagar. Therefore he was a servant himself. It is as well to remember that Ishmael mocked because of the fact that after Abraham had attempted to pass off his wife Sarah as his sister to Abimelech, she produced a son, Isaac. There was the nasty inference that Isaac was born as a result of a misdemeanour between Abimelech and Sarah.

"the Son abideth ever." - Isaac, as a type of Christ, abode in his Father's house.

Verse 36 "If the Son shall make you free,.." - The Son of God? Typified

by Isaac the son of Abraham to whom God's Promises were made. "In thy seed shall all nations of the earth be blessed. (Gen. 22. 18.)

Verse 37 "I know that ye are Abraham's seed..." - They did have the fleshly descent from Abraham but in their actions, they sought to kill him, their brother in Israel. Therefore they were more like another type who killed his brother, namely, CAIN. In other words, Cain was their Father. They had gone the way of Cain. Years later Jude was to remember this thrust by Jesus. (Jude 11)

"Ye seek to kill me..." - referring them to Cain, or to Ishmael.

Verse 38 Jesus invites them to accept his words as the Father's Words. But they do that which they have seen from their studies that CAIN did or ISHMAEL did.

Verse 39 They begin to see his allusions to their types. They deny this and claim to be Abraham's seed.

Jesus replied that if they were the seed of Abraham they would do the works of Abraham. That is to say, they would be men of Faith in God which they did not have. They did not understand God's Plan and Purpose as Abraham did. Gal. 3. 7.

Verse 40 Jesus now takes them further back into the Garden of Eden. Cain slew Abel there and Abel was a type of Christ. Whatever they were, Cain or Ishmael, they tried to kill him.

Their reason for killing him was that he told them the TRUTH which they did not want to hear. They were interested in worldly things. These things Jesus had heard of God. This did not Abraham. But his son tried to kill Isaac.

Verse 41 They do what their metaphorical father Ishmael did.

Their reply was a disgraceful thing to say because it inferred that Mary was not a virgin and that his birth could be explained by things which were undesirable to hear. Did both Sarah and Mary give birth because of fornication? See note to verse 35, and Joseph's dilemma recorded in Matt. 1. 18/19.

Verse 42 They had claimed that God was their Father. Jesus pointed out that if they had God for their Father, they would love him as one brother has regard for and loyalty to another.

God loved Jesus and it was because of God that he, Jesus, came forth from the womb. This was not fornication but because God was his Father.

Jesus was not only born because of God but he was also sent to preach by God.

Verse 43 "Why do ye not understand my speech?" - "speech" comes from Gk.

"lalia" meaning the spoken word.

"ye cannot hear my word." - "word" comes from Gk. "LOGOS" meaning the substance of what Jesus taught, namely the Plan and Purpose of God.

Verse 44 "Ye are of your father the devil..." - This likened them to the "tares" of the parable in Matt. 13. See verse 38. See also

Jude 11. Their "father the devil" took them back to Cain who slew his brother.

"from the beginning..." from the days of the beginning, i.e. in the days of Adam and Eve.

"he was a murderer..." - reference to their seeking to kill him.

"abode not in the truth..." - which they too, had not done.

"no truth in him." - as there was no truth in them.

"speaketh a lie..." - preaches false doctrines.

"he is the father of it." - The false doctrines come from them and from Jewry over the centuries. This had been the case since the lie of the serpent in the Garden, "thou shalt not surely die". What lies have followed that declaration!

"he speaketh of his own." - he speaks according to his fleshly heart (thoughts).

Verse 45 Contrast with the previous verse. They were liars - Jesus tells the truth. He did not believe them because of their lies. They did not believe him because of his Truth which they didnt like. It did not fit in to their ideas of things.

Verse 46 Addressing the liars - from him who spoke Truth - "which of you, the sinful liars of the flesh, convinceth me, the Truthful One, of sin?"

Why do ye not believe me? The answer to this question was that they would not believe him because he was the Son of God. They were the seed of the serpent who in the near future, would bruise his heel.

Verse 47 The Son of God would hear his Father's words. Because they were of the devil (seed of the serpent) they could not as they claimed (vs 41) have God for their Father.

Verse 48 Their arguments have fallen away so they turn to abuse, and ridicule. His former preaching to the Samaritans and his popularity there, made them feel that he was a Samaritan.  
"thou hast a devil." - "thou art mad". See Mark 3. 30.

Verse 49 Jesus denies the insult. He honours his Father. They dishonour him and by dishonouring him, they dishonour the Father as well because he manifested his Father.

Verse 50 "I seek not my own glory:.." - contrast with them who sought their own glory and the glory of Israel against the Romans.  
"there is one that seeketh and judgeth." - God would determine whose glory it was they were seeking and whose glory it was Jesus was seeking. They are now warned of the Divine Judgment.

Verse 51 "VERILY. VERILY!" - the TWELFTH of such statements.  
Those who keep the Lord's saying, will have eternal life. John 6. 44. This will ensure that they are raised from the dead at the end of that age. Those who keep the saying of Jesus will not "see" (exercise their minds) with death because at the end of that age when their eternal life comes to an end, they can look forward to immortality in the kingdom of God.

Verse 52 They ridicule him further and distort his words. He did not say "taste" of death. We shall "taste" of death for all must die. But if we keep the saying of the Lord, we shall not be unduly anxious about death because we can look forward to immortality.

Verse 53 They compare him with the great men of the past. Is Jesus greater than such men and these men are dead?  
They do not realise that Jesus is greater than all such men and that the great men of the Bible could have no immortality without him. He is the saviour of mankind of all ages.

Verse 54 Jesus answers the question, "Who makest thou thyself?" Jesus gave no glory to himself but acknowledged his Father in all things. The Father honoured him in the works which he gave him to do.  
How can Yahweh be their God if they do not understand His LOGOS?

Verse 55 Where Jesus refers to their "knowing" he uses a Gk. word "ginosko" Where he refers to his knowing, the word is "oida". The meanings are "ginosko frequently suggests inception or progress in knowledge, while oida suggests fulness of knowledge". (Vine's Expository Dictionary of N.T. Words.)

Verse 56 "Abraham the father of you ardently desired that he might see the day the my, and he saw, and was glad." (Diag.)  
Abraham "saw" in faith. Heb. 11. 13. The day that Abraham "saw" was the day symbolised by the near sacrifice of his son Isaac which pre-figured the resurrection and the establishment of the Kingdom of God. See Gen. 22. 14.

Verse 57 They take a literal line without thought as to what Jesus meant.

Verse 58 "VERILY. VERILY!" - the THIRTEENTH statement in these words.

"I am." - Gk. "I am he". see John 8. 24; 28; 9. 9;

Jesus had been showing them that they were of their father the devil lining them up with Cain in the Garden of Eden and further back than that with the serpent. All these were "before Abraham". The "he" for which there is no Greek equivalent but which is understood from the grammatical form, is the "seed of the woman". They were the seed of the serpent and he was the seed of the woman. This "seed" had been promised long before Abraham.

Verse 59 Their intention to kill him was thwarted by God. His hour had not yet come.



## John's Gospel

### Chapter 9

The story of the "curing of the man born blind" is the SIXTH of the Eight Signs of John's Gospel.

The scene is laid at the Pool of Siloam which dates from the days of Hezekiah. When preparing for a siege by the Assyrians, Hezekiah caused a conduit to be made so that water may be brought into the city. (2 Kings 20. 20. Before that time, Jerusalem depended on a rock cistern for storing rain water. They also used the water from "the Virgin's Pool" which was outside the city but this would have been of no avail to them in the event of a siege. Hezekiah was determined that any invader would not have access to the Water from the "Virgin's Pool" while the city went without. The aquaduct which he had cut underground, led water from the "Virgin's Pool" 1700 feet to the Pool of Siloam which was inside the city walls. It was discovered in 1880.

There had been an aquaduct ("conduit of the upper pool") (Isa. 7. 3.) which used to lead water into the city but now this was closed. The prophet Isaiah met King Ahaz at the upper conduit and offered him from Yahweh a Sign. This was refused so Isaiah gave him the sign of Immanuel. (Isa. 7. 3/16.) The refusal to accept the waters of Shiloah brought forth the statement from the prophet given in Isa. 8. 6/7.

In the days of Hezekiah when the Gentile powers came against Jerusalem, he received Divine help. This story is given in great detail in Isa. 37.

The Pool of Siloam was also used in the service of God in the Feast of Tabernacles. See note to John 8. 12.

It was appropriate that Jesus should give his SIXTH SIGN at this historic spot.

Verse 1 "blind from (his) birth." - This is similar to the man of Acts 3. 2. who was lame from his mother's womb. Being an affliction from the very first and not subsequently acquired, it must have a significance for us and our inherent nature.

"lame from his mother's womb" - unable to walk in God's way until Jesus heals us and shows us how.

"blind from birth." - We are all born spiritually blind. We learn religions during our lifetime but only Jesus can give us the real cure.

Verse 2 What was the cause of his blindness? It could have been carelessness on the part of a mid-wife or it could have been a congenital defect. Whatever it was had no interest for Jesus except that it would be used to teach his doctrine.

Verse 3 Neither parents nor this man were responsible for his condition but Jesus was going to use his infirmity to manifest the works of God. This was to give spiritual sight to the spiritually blind. Isa. 42. 6/7.

Verse 4 Jesus makes a play on words here. "Siloam" means "sender" or "sent". He now draws an analogy between himself and the Pool of Siloam. The one sent would enable another to see.

"while it is day..." - referring to a time when light shines.

Verse 5 "I am the light of the world..." - Jesus said this in John 8. 12. He it was who enabled the people of the world to "see". As the sun shone upon all men, so the words of Jesus would go to all men. Daytime was the time of opportunity to receive sunlight. These were the days of visitation when there was light. Soon the sun would go down over the prophets. See Luke 19. 42/44 and Mic. 3. 6. When Jesus ceased to shine as the light of the world, people would be as spiritually blind as the man was spiritually blind.

Verse 6 Jesus used two things to effect his cure. One was sand and the other was spittle. If we regard spittle as the words of the Master and clay as ordinary man, then the word of God spoken by Jesus acting upon man will bring about a change in the thinking of man. This sign was given on the sabbath day.

Verse 7 "Go wash in the pool of Siloam..." John gives the meaning of the name Siloam and says it is "sent". Once the man had washed in the pool he could see.

The Pool of Siloam contained water which represented Divine Teaching. It also represented something important to Israel, namely, its waters flowed under the Temple into the city and was "Sent". Therefore the teaching of him sent was a well of water which proceeded from the Father unto the people. This is consistent with John 7. 16; 7. 38; 14. 10. Only Jesus could supply that spittle and only Jesus could show the works of God.

The materials: Spittle - the words which proceed out of the mouth of Jesus.

Clay - flesh. see 1 Cor. 15. 48.

Therefore the Lord's words mixed with the flesh must enable the blind to see. Rev. 3. 18.

The miracle was performed on the sabbath day which is a sign that during the sabbatical period of 1000 years, all men will see the light of the Truth of God.

The Pool of Siloam represents Divine teaching but washing in the Pool represents the natural outcome of Jesus' words working on the flesh by leading to baptism. Psa. 119. 9.

Verse 8 Those who had seen him from day to day were surprised at the cure.

Verse 9 "I am he" - same Greek word as translated "I am" in 8. 58.

Verse 10 "How were thine eyes opened?" - it is a pity that more people do not enquire as to how OUR EYES HAVE BEEN OPENED.

Verse 11 He would not know Jesus by sight but only by name.

He describes that only after he had washed did he receive sight. In other words, he had to follow EXACTLY as Jesus had commanded him. This is consistent with the Scriptural pattern of obedience. See Heb. 8. 5; cited from Exod. 25. 40.

Verse 12 Where is he? - This may be a hint that the days were soon coming when they would seek the Son of man and would not find him. See John 8. 21.

Verse 13 The Pharisees receive another chance to believe. Evidence of the power of God working through Jesus is to be brought to them.

Verse 14 The Sabbath day! Magic words to the Pharisees! There were SEVEN Sabbatical cures, namely:-

Mark 1. 21/28

Cure of a madman in the synagogue

Mark 1. 29

Simon's mother-in-law is cured

Matt. 12. 9/13; Mark 3. 1/5

Man with a withered hand

Luke 6. 6/11.

Luke 13. 14.

Woman with a spirit of infirmity

Luke 14. 1.

Man with dropsy

John 5. 29.

Impotent man at Bethesda

John 9. 14.

The man born blind

Verse 15 The simple cure is outlined to the Sanhedrin. Their learning would hinder them from understanding this plain truth.

Verse 16 The Sanhedrin did not immediately deny the cure. They are now more concerned with the breaking of the sabbath law. If a man did this he must be a sinner.

"Others said,..." - not all Pharisees were opposed to Jesus. Of these, Nicodemus was one. Those who looked to the breaking of the sabbath law were as spiritually blind as the man had been physically blind.

Verse 17 Being unable to agree, the Rulers called the man again and asked him what his impression of Jesus was. The man considers Jesus to be a prophet. He is showing a better attitude to the simple teaching of Jesus than they are.

Verse 18 The Rulers now call for the parents so that they could be certain that he had indeed been born blind. There is a hint here that they did not want to prove that he had been born blind. It seems as though they felt that if he had been cured by Jesus, then Jesus had stronger claims to Divine help than they had previously acknowledged. Therefore their case was very much weakened. Something had to be done to retrieve their position in the eyes of the people. If they could bring pressure to bear upon witnesses by threatening them with excommunication, then they had a counter to use against Jesus. Maybe it was with this in mind that they sent for the parents. They might have hoped that the parents would give evidence that would destroy the Lord's claim to Divine help.

Verse 19 Note the leading question - Is this your son, who YE SAY WAS BORN BLIND? Not who was born blind but who ye allege was born blind. If he was born blind, how is it that he now sees? They made it obvious what answer they wanted but still they did not get it.

Verse 20 They tell the truth about their son. HE WAS BORN BLIND.

Verse 21 The parents plead ignorance of how his cure was effected. They pass the problem over to their son. They fear excommunication.

Verse 22 John gives his explanation as to why all these questions were asked and why the parents shifted the responsibility over to the son. The parents were afraid that they would be excommunicated so they did not give a positive answer.

Verse 23 John extends his explanation.

Verse 24 The man is called again by the Sanhedrin. Their opening gambit was unfair - "Give God the praise". By this they inferred that God would be praised if he confessed that Jesus was a sinner. If Jesus was a sinner then God would not have cured the man through him. They acknowledge that the man had been miraculously healed but they insist that the Divine Power had not worked through Jesus.

This is a subtle change of argument. They acknowledge the hand of God but state that it did not work through Jesus.

Verse 25 The man will not be influenced. The man realised that Jesus was not a sinner and he gives his reason for so thinking - Whereas I was blind, now I see.

Note: the words "or no" are not in the Greek and should be omitted. To add "or no" would indicate a doubt in the man's mind. There was no doubt whatsoever as we see from verse 31.

Verse 26 The Sanhedrin ask for information as to how the cure was effected. This in a way was unfair. How was the man who was blind until he came out of the Pool of Siloam to know how the Divine Power operated?

Verse 27 The man gives the only possible answer. "I have told you before"  
He seems to becoming bolder in his replies.

"Will ye also be his disciples?" A powerful thrust! Being the Lord's disciples was the last thing they wanted to be. They wanted to destroy him. The man whom they despised was giving them a lesson in humility.

- Verse 28 "Thou art his disciple!" - This was said in utter contempt but it should have been said in enry.  
 "We are Moses' disciples." The metaphorical veil was over the face of Moses so they could not see the glory. They were so dazzled by the Law that they regarded it as being sufficient in itself. They did not realise that it was a means leading to a more glorious end. The covering which Moses had to put over his face showed the blindness on the part of Israel to the end of the Law.
- Verse 29 This verse continues their denial of Jesus and shows their spiritual blindness which was self-inflicted.
- Verse 30 Here a devout worshipper of God speaks his mind to the highest in the land and he speaks without fear of the consequences to himself. He is astonished at their wilful lack of understanding. He accuses them of denying the very evidence which they could see for themselves.
- Verse 31 "sinners" in this verse means "unbelievers". ? a person in a fallen condition. Gk. Hamartolos.  
 "a worshipper of God..." - the man draws a comparison with what the Rulers thought of Jesus and what he thought of him. They regarded him as a sinner. The man regarded him as a worshipper of God. This was the very thing the Rulers wanted to disprove.  
 "doeth his will..." - the man states that Jesus did his Father's Will. This is what the Pharisees had been trying to deny and disprove.  
 "him he heareth." - with the inference that God would not hear the Pharisees. God had heard Jesus. If the Pharisees were against Jesus they would be against a man whom God has heard.
- Verse 32 The man points to the record of history. Here he was giving them a lesson on things they should have known without him having to tell them.
- Verse 33 "If this man were not of God he could do nothing." - This is very similar to what Nicodemus has said about God being with him. In other words, "Immanuel". John 3. 2. see note thereto. This was probably the most powerful and searching lesson the Pharisees had in their contact with this man. It stung them to fury and revenge. Their pride was hurt because they had no answer to his thrusts.
- Verse 34 "Thou wast altogether born in sins..." - This refutes the teaching of Jesus in answer to the disciples' question concerning this man.  
 See verse 3.  
 "Dost thou teach us?" - To which question one could give only a very big "YES!"  
 "they cast him out (of the synagogue) He would lose all worshipping rights in the Inner Court of the Temple. This was the act of angry and frustrated men who had been badly beaten in an argument. They put the problem behind them instead of examining it and acknowledging the fact that Jesus was the Son of God.
- Verse 35 Jesus heard that the man had been cast out.  
 When he had found him - this suggests that once he had heard that the man had been cast out, Jesus went looking for him.  
 "Dost thou believe on the Son of God?" - This was the final test.
- Verse 36 "Who is he Lord...?" - The man had never seen Jesus.  
 "that I might believe on him." This was not a lack of faith because he could, possibly, have recognised the voice of Jesus. He wanted to see for himself.
- Verse 37 Jesus reveals himself to the man whom he had healed and who defended Jesus so bravely.
- Verse 38 "Lord I believe". In these words, the consummation of the sign came about. Jesus said that the man had been born blind so that the

Power of God might be manifested in him. We are of dust but when such dust is mixed with the Word of God as spoken by Jesus, a new creature emerges and becomes a worshipper of the Most High God through Jesus Christ. It is only through the Power of God working upon a man that can call him to His service. Only God can give the increase. But God requires certain qualities to be manifested in those whom He calls to His service. The man had shown these.

1. He had been obedient to the commands of Jesus.
2. His obedience was immediate.
3. He was a faithful witness in testifying to others of him.
4. He was courageous in his witness to the Truth.
5. He had a desire to see Jesus.
6. He was earnest in his devotions.

The man represents all those who are prepared to open their eyes to Truth. All men are born spiritually blind and must be illuminated by the light which can come only from him who took to himself the title "I am the light of the world". God gives us this Truth through Jesus Christ and through His Word of Truth. We must use all our ability that he has given us to search out Truth and be bold and courageous in defending it.

Verse 39 "For judgment I am come into the world..." - these words from Jesus after the incident of the cured man. A judgment was about to fall upon the Jews and Judea for their rejection of their Messiah. For this the Pharisees were guilty.

"that they which see not might see.." In this there was an inference that the Pharisees were blind.

"they which see not might be made blind." - God is able to blind those who will not see. This was indicated by the fact that Jesus put clay into the man's eyes thereby using a substance which was calculated to blind anyone. Putting mud into a person's eyes is to blind them and not cure them. Therefore the cure must have been miraculous but it also shows that God can blind people if He wishes to do so. The Pharisees who were wilfully blind, were worthy of being made spiritually blind.

See verse 6 for the application of clay.

Verse 40 This hit the conscience of some of the Pharisees. They asked "Are we blind also?"

Verse 41 Jesus shows that if they had been blind (ignorant) their stupidity would be excusable but because they insisted that they were not blind (ignorant) their sin was obvious.

We are all born spiritually blind but God sends us the word of Truth and has given us a talent of discernment. We must use that discernment otherwise we are deliberately making ourselves blind. God will not help us in such a case. Therefore Jesus warned, "they which see might be made blind".



## JOHN'S GOSPEL

### Chapter 10

The chapter division between chapters 9 and 10 is unfortunate because it would indicate a different discourse of Jesus. His speech about the sheep and the shepherd follows as a natural sequence upon his curing the man born blind. The Pharisees were the blind shepherds of Israel so the Lord's illustrations of the sheep, the sheep fold, himself as the door of the sheep and as the shepherd of the sheep had a particular application to his teaching concerning the blindness of Israel.

Verse 1 "VERILY! VERILY!" The FOURTEENTH of such statements.

To understand the allegory used by the Lord, we must know something about the social conditions of his day and, in particular, the life of a shepherd.

The people of Judea were essentially pastoralists because of the nature of Judea itself. It was hilly with very little arable land. Therefore they kept sheep in the drier parts because sheep can graze closer to the ground than can cattle. There were dangers in the grazing grounds from wild animals and from thieves. The shepherd's task required a devotion to his flock even to risking his life to protect them. He used a staff with a crook to lift up sheep which had fallen into a crevice and he used it as a weapon against any foe, animal or man, who attacked him.

The sheep of Judea and indeed of the Middle East to-day - as then - are different from other sheep in other places in the world in that they obey the shepherd's voice. When he calls them by name, they come to him. When he moves away, they follow him in much the same manner as sheep will follow a goat. On the big sheep stations of Australia and South Africa, this would never happen. The sheep behave as a flock and have no love for the shepherd. With these brief facts in mind, let us turn to a study of Jesus' words.

Throughout Biblical history there has been the figure of a shepherd. The earliest was Abel who was a shepherd. Thereafter, God was a shepherd to Israel. Then Moses was a shepherd to Jethro's flock and later became a shepherd to Israel fore-shadowing the Christ. David, the type of Christ, was also a shepherd to his father's flocks. For evidence of God being a shepherd to Israel, see Gen. 48. 15. (the word "fed" comes from a Hebrew word meaning "shepherded") Gen. 49. 24; Psa. 80. 1; 77. 20; 78. 52; Jer. 31. 10; Micah. 7. 14.

The figure drawn by Scripture of God being a shepherd to Israel was well known to Jews. Therefore when Jesus claimed to be the good shepherd, they asked him why he made himself out to be God. They could not understand that he was the manifestation of God.

The sheepfold which is mentioned in this verse had a door by which the sheep entered for the night to protect them from wild animals and from thieves. The sheepfold was in charge of a man known as "the porter". He would stand on guard at the door to see that no sheep got out and he would ensure that no thieves got in. If any person entered who had no authority to do so, he would not be able to go through the door but would enter by some other way.

Verse 2 He that entereth in by the door is entitled to do so, and he is the shepherd. Actually, the Greek is "a shepherd" thus referring to anyone whose responsibility it was to care for the sheep.

Verse 3 The porter is the one who gives authority to anyone wishing to enter for a lawful purpose of caring for the sheep. He alone it is who opens the door. See Acts 14. 27.

It is now possible to gather the slender threads given by Jesus in his analogy so far and piece them together. The porter is God; the sheepfold

is the household of faith; (to the Jews it would mean the house of Israel, or closer still, the synagogue.) the sheep represent the Jewish people; Jesus is the door. In the days of the evangelists they had led men to Jesus but God had opened the way to them and they then became part of His household of Faith - the Ecclesia. The Pharisees had been blind shepherds so now we see more forcibly how unfortunate it is that the chapter division came where it did. It breaks into the continuity of the curing of the blind man and the application of the Lord's next words to the blindness of the Pharisaical shepherds of Israel who had not led their flock to Jesus but rather away from him. They were not caring for their flock.

"he calleth his own sheep by name..." - the Pharisees did not do this. They were too overcome by their own desire of power to see to the spiritual welfare of the flock in their charge.

"and leadeth them out." - Here the Lord makes a powerful contrast between the work of the shepherd who leads them out and the Pharisees who had **EXPULSED** the blind man from the synagogue.

Verse 4 "he goeth before them..." - when a shepherd has brought his flock to Jesus, he continues to lead them by his example. His leadership extends to character building and to this end, to leading them by example. The sheep know the voice of him who cares for them. They have confidence in him and respond to his calls.

The Pharisees did not do all these things so they filled the part of the "thieves and robbers".

Verse 5 The sheep do not follow a stranger but will rather flee from him because they do not know his voice. The people were following Jesus so he must be the good shepherd. He must be the one who cares for his flock. He must be the one authorised by the porter and in this case, by God. Such teaching would not please the Pharisees.

Verse 6 "This **PARABLE** spake Jesus..." - the word in Greek is **PAROIMIA** and does not mean **PARABLE** but rather **PROVERB** or **ANALOGY**. John does not record any parables of the Lord Jesus and is the only Gospel writer to omit any reference to parables. The word so translated here must be regarded as **ANALOGY, ANALOGOUS STATEMENT**.

The lesson was lost on them because they did not understand what he meant.

Verse 7 "**VERILY! VERILY!**" - The **FIFTEENTH** statement in this form.

The **THIRD TITLE**. "I am the door of the sheep."

Jesus is the way of access to the Household of Faith. There is no other way and it is God who calls. This is consistent teaching with that of John 6. 44.

Verse 8 Jesus drives home his point as to who were the guilty ones.

Verse 9 Another claim to the title of "door", It is not only a matter of going in through the door but of being **SAVED** if he does. Also he shall find pasture which can keep him alive. His spiritual way of life is assured if he comes to Jesus.

Verse 10 Jesus now draws a powerful comparison between the work of the false shepherds who steal, kill and destroy and the work which he is doing, that they might have life and have more abundantly. Note: omit "it", the word not being in the original scripture.



The omission of the word "it" brings out the fulness of the Lord's meaning when he said, "I am come that they might have life, and have more abundantly". That is to say, he is come that they might not only have life but also have an abundance of everything profitable to their salvation. They will have knowledge of God's Word; they will have fellowship with God and Jesus; they will be assured of a resurrection; they will come into the covenants of promise; their names will be known in heaven; their former sins will be forgiven at the moment of their baptism.

Verse 11 The word "good" comes from Gk. "kalos" meaning "perfect inward nature". Jesus is the good shepherd because he is the perfect man and perfect example. We can have confidence in him that he will lead us unto everlasting life in the age to come.

The shepherd is said to have slept across the doorway so that any marauder entering would have to step over him. He would be awakened immediately and thus was a perfect guard to his flock. He took a risk in this but being the perfect shepherd, was willing to lay down his life for the sheep. The Pharisees on the other hand, wanted to kill him.

The inner significance of Jesus' teaching here is that he is the perfect shepherd. Through his sinlessness which he would maintain all during his mission, he would lead his sheep to everlasting life in the age to come. To do this he would lay down his life for the sheep. The point is of course, that he would lay down his life for his own sheep and not for the sheep of others.

Jesus is both the door and the shepherd. He is the door inasmuch as he is the way to pastures. He is the shepherd inasmuch as he cares for each sheep that belongs to him. See Ezek. 34. 23.

Verse 12 The "hirelings" were men who were interested in their own profit.

If the sheep were in danger, they would run for their lives. They accepted the position of shepherds without accepting any of its obligations.

The "hireling" represents the teacher of false doctrines. They are more concerned with establishing their doctrines than caring for the spiritual welfare of their flock. When shown that their doctrines are wrong, they will not yield but continue to teach error. An example of such men are those who admit that the doctrine of the trinity is unScriptural but continue to teach it because their employment depends upon the teaching of such a doctrine.

The "wolf" represents the new sect that arises when one questions a certain tenet of faith. Confidence is lost in the original church which teaches error so the worshipper goes to another which is just as false. Jesus had this in mind when he gave his parable of the man with an unclean spirit. Having cleansed himself of this, he collects others more wicked so that the last state of that man is worse than the first. Matt. 12. 43/45. and Luke 11. 24/26.

The example of the devotion of the sheep to their shepherd was given to us by the Lord Jesus himself. To him, God was his shepherd and David, writing with the Holy Spirit directing him, being the mouthpiece of the Saviour who would come, acknowledged God as a Shepherd in the 23rd. Psalm.

"The LORD is my shepherd...." Consider the following applications:-

<u>ENGLISH</u>	<u>HEBREW</u>
The LORD is my shepherd	Jehovah-Roi
I shall not want	Jehovah-Jireh
the still waters	Jehovah-Shalom
restoreth my soul	Jehovah-Ropheka
paths of righteousness	Jehovah-Zidkenu
thou art with me	Jehovah-Shamman
anointest my head	Jehovah-Mekaddishkem

In the fore-going, it is better to use Jahweh instead of Jehovah because Jehovah is not a Biblical name and was first invented in A.D. 1520. God was a shepherd to Jesus as Jesus is now a shepherd to us.

Verse 13 This verse and verse 14 are to be considered together as the one is a comparison with the other. The prophet Zechariah fore-told of the time when the Shepherds would not pity their flock. See Zech. 11. 5.

Verse 14 The important point to note in this verse is the mutual knowledge of Jesus and his sheep. Those who claim to "know" Jesus but who regard him as a co-equal God with his Father, do not know Jesus at all. They are not the Lord's sheep but have a shepherd who has taught them falsely about Jesus. Such a shepherd cannot help them. Only those who KNOW Jesus in the sense of knowing by understanding can call themselves the sheep of Jesus.

Verse 15 The mutual knowledge referred to in the previous verse is now carried a bit further in the mutual knowledge between God and Jesus. God knew Jesus as the central figure in His Divine Plan and Purpose. In the sense that "the Word was God" of John 1. 1. Jesus KNEW God by knowing His Plan and Purpose concerning him. The mutual "knowing" also points to a fellowship between those who "know". This explains further the inner meaning of Psalm 23 where it can apply to Jesus when God is his Shepherd and it applies to us if Jesus is our shepherd. It is a case of the one knowing the other and having confidence and trust in that knowledge.

Verse 16 Jesus now prophesies that the time would come when the Gospel would be preached unto the Gentiles.

"which ARE not of this fold..." - the Gentiles who do not belong spiritually to the House of Israel.

"them also must I bring..." - the Gentiles would come into the covenants of promise and into the House of Israel by the preaching of the gospel. Ephes. 2. 12; Gal. 3. 27/29; Ephes. 3. 3/6.

"they shall hear my voice..." - in contrast to the Pharisees who did not hear his voice.

"there shall be one fold..." - modern Christianity would disagree with Jesus in this. That there are Two Testaments but only ONE FAITH is not generally accepted amongst Christians. Ephes. 4. 5; Acts 26. 6/7; Acts 28. 20.

That the basic Faith of Scripture from the time of Adam up to the time of the Return of Christ is unchanged for Jew or Gentile was indicated by God throughout the Scriptures in several ways. For example:-

- |  |                     |                 |
|--|---------------------|-----------------|
| 1. Feast of Tabernacles                              | 70 bullocks offered | Num. 29. 12/40. |
| 2. 70 families migrated to Egypt.                    |                     | Gen. 46. 26.    |
| 3. 70 nations into which the world was divided       |                     | Gen. 10.        |
| 4. Jesus sent out 70 disciples - one for each nation |                     | Luke 10. 1.     |

Verse 17 Having made the statement that the Gentiles would come into the basic Jewish faith (not the modern Jewish Faith which has little in common with the Jewish Faith of the Bible), Jesus now proceeds to show how that would be made possible.

"I lay down my life..." - Jesus would have to die. This means that he would have to make himself a willing sacrifice to take the place of the typical offerings under the Law. Heb. 9. 6/12. but omit the words "for us" at the end of verse 12 because being in italics, they are not in the original Greek. Jesus did NOT get "eternal redemption for us". If he had, then we would now have eternal redemption. He got it for himself.

That Jesus got "eternal redemption" for himself is indicated by his words "that I might take it again". He would lay down his life that he might take it again. This is the teaching of Heb. 9. 12.

"that" is to be read "to the end that" or "with the object in view that". The decision was his. Jesus knew that the way to eternal life was through his death. He had received this commandment from his Father and his act in laying down his life was not only a voluntary offering such as had been fore-shadowed in the Law, but it was also an act of humble obedience to his Father's Will. See John 4. 34; 5. 30; 6. 38; Acts 2. 24; Rom. 3. 25. By raising him from the dead, God showed forth His righteousness.

Difficulty is encountered when one considers the sacrifice of Jesus a "voluntary" sacrifice yet at the same time, it was done because God

commanded it. In Acts 17. 3. it is recorded that "God commands all men everywhere to repent". That is God's commandment but few men obey it. The same principle was involved with Jesus. He knew the Divine Command but it was always within his power to refuse or obey. If he had refused, he would not have been a saviour.

Verse 18 Because of his obedience in laying down his life as a willing sacrifice, Jesus was given the right to be raised from the dead. He was sinless and he had been obedient to his Father. It was not a matter of him being able to raise himself from the dead. While he was dead he knew nothing and had no power at all. But he had the right because of his obedience, to a resurrection. This is what Jesus now says. He had the right to lay down his life or to refuse to lay it down. If he had been obedient, then he had the right to immortality, not that he had earned it and put God in his debt, but that God might be justified in His righteousness. See Rom. 3. 22/31.

Verse 19 Some understood Jesus, others refused to believe him. They debated his words one with another.

Verse 20 As a side issue to the teaching of Jesus, it is interesting to note what meaning people attached to the phrase "he hath a devil". The people here thought he was mad. This is the meaning of the word "diabolos". In John's day it did not mean "devil" as we know it to-day. The idea of an angel of evil for whom, for identification the Hebrew word "sahtahn" meaning "adversary" was transliterated as a name "Satan" with a capital "S", is not taught in Scripture.

Verse 21 Can a madman open the eyes of the blind. At least some people were believing him for his very works sake. John 10. 38. also 5. 36; John 14. 11.

#### TWO MONTHS AFTER THE FEAST OF TABERNACLES. (December)

For continuity one should now read Luke 10. 1/42 to 13. 1/17. This period of the life and work of Jesus is not recorded by John. It is interesting to note that Jesus at this time, sent out the 70 disciples and Luke also records their return. This is appropriate in view of his teaching of 10. 16.

Verse 22 "the feast of dedication..." - This was an annual festival of dedication of the temple. The Maccabees had started this feast after Antiochus Epiphanes had defiled it in B.C. 159. The feast was started in B.C. 165. This desecration of the temple had been prophesied by Daniel in Dan. 11. 31.

"it was winter". An appropriate statement. At this time of the year, the days would be short. Likewise the "light of the Gospel" did not shine brightly because of the opposition of the Jews. The visit of Jesus to Jerusalem at that time was a light shining in a dark place. Now was the winter of opposition by the Jews.

Verse 23 Solomon's porch. A popular place in Jerusalem where the populace met to meet friends and hear speeches and listen to discussions. Jesus, the future king of all the earth, spoke in the porch of one who had been the most illustrious king Israel had ever had.

Verse 24 The Jews were discontented. They had no reply to Jesus who, two months before, had likened them to thieves, robbers, hirelings and wicked shepherds. He had spoken of "my Father" (vss 17 and 18) and had implied an intimate relationship with God by his statements such as that of verse 15 and 17. This appeared to them to be blasphemy.

"How long dost thou make us to doubt?" This question could have been asked because they wanted him to incriminate himself so that they could take him. Or it could have been a genuine enquiry from those who were on the fringe of believing. It was probably both in view of the information John gives in verse 19.

Verse 25 Jesus does not answer the way they wanted. He refers them to his former speeches.

The works which he did in the Father's name were one of the five witnesses to his Divine appointment. John 5. 31/47.

"in my Father's name..." - this was YAHWEH meaning "I will be manifested in a multitude of saints" and is the Divine Plan and Purpose Name, the LOGOS of John 1. 1. (translated as "Word".)

Verse 26 Here Jesus refers to his speech of two months previously when he spoke about the sheep, the door and the shepherd.

Verse 27 "My sheep hear my voice..." see verse 4. Note the parallelism which is Hebraic poetry to emphasise what is being said.

"I know them..." - "they follow me..."

Verse 28 Combining the parallelisms of verses 27 and 28 we get

"my sheep"	"I know"
"they follow"	"I give"
"never perish"	"neither pluck"

In brief this is "they hear - they follow - they never perish".

Verse 29 "My Father..." indicating fellowship with God.

"which gave them me..." This ties up with his statement in a previous speech recorded in John 6. 37. and extends the meaning of his words to embrace the concept that if the Father gives Jesus those who come to him, and if Jesus is so in fellowship with his Father that he is in the Father's hand, then those who come to Jesus will also be in the Father's hand. They will have the security of being possessed by the Father. If there is harmony between the Father and the Son, then there will be harmony between the Father and those that come to Jesus.

No man is able to pluck them..." - no power on earth could take such people away from God. They would be the people of the covenant and even if they were put to death, they could be assured of a resurrection to everlasting life. In the meantime, they would have fellowship with the Father and Son.

Verse 30 Christianity would interrupt the development of Jesus' teaching by stating that this verse says that there is a trinity of gods. The verse carries no such thought and does not embrace three entities but two. The two are the Father on the one hand and Jesus on the other. Taking up the continuity again, we see Jesus developing the concept of fellowship with the Father and showing that he and the Father have perfect fellowship the one with the other. That the saints are to have the same fellowship is contemplated in the Lord's prayer recorded in John 17. 21. A unity of persons has no meaning nor application in this verse.

If it is insisted that this verse refers to a trinity, then it should be understood that the word "one" is in the neuter so cannot on this grammatical ground refer to a unity of persons. The "one" refers to fellowship and not to unity of persons.

Verse 31 The Jews did not understand him so took the easiest course by trying to rid themselves of him and his teaching by killing him. During the Dark Ages the Roman Catholics tried to get rid of all ecclesiastical opposition by killing those whom they called unbelievers.

Verse 32 Jesus knew the prophecy of Zech. 13. 7. which foretold the killing of the shepherd of Israel. Yet he boldly stood before them and referring to his former good works, asked for which one they were stoning him.

Verse 33 Being unable to understand the principle of God manifestation, they accused him of blasphemy. Throughout the ages men have been unable

to grasp the doctrine of God Manifestation. This inability has brought forth some extraordinary theories to explain the teaching of Jesus and the worst of these theories has been the doctrine of the trinity which is taken from John's gospel. Whenever the doctrine of the trinity or the pre-existence of Jesus is discussed, the protagonists of these theories turn to John to find their "proofs". In doing so they show their inability to grasp this profound yet basic Biblical doctrine of the Manifestation of God. The Plan and Purpose of God was in the beginning with God (John 1. 1.) This Plan and Purpose had as its focal point, the Lord Jesus Christ. Jesus was not in existence at that time. The Plan and Purpose was communicated to men throughout the ages in various ways - by promises, by prophecies, by messages from angels and by historical analogies. Last of all, it was manifested in the flesh when Jesus was born. In this sense, Jesus is the LOGOS but he was in the beginning only in the Plan and Purpose of God.

Verse 34 Jesus develops the principle of God manifestation. He quotes Psa. 82. 6. where God describes the rulers of the people as "gods". The Hebrew word used here is "elohim" and is the same as translated "God" in all of Genesis Chapter 1 and in particular, where it reads, "And God said, Let us make men in our image..." The rulers who were appointed to govern Israel were representatives of God. The judges of Israel who had the task of ruling the people were called "gods" in Exod. 21. 6; 22. 8; 22. 28; Jesus now answers the accusation that he was guilty of blasphemy. He asks if God called them "gods" to whom His word came, why were the Judges of Israel not accused of blasphemy. In the same way, why is Jesus now accused of blasphemy when he claims that he represents God as the Judges of Israel did.

Verse 35 This brings Jesus' argument to a head. How could they accuse him of blasphemy.

Verse 36 Do they accuse him of blasphemy when he claims to be the Son of God? The Psalm to which Jesus referred was a Psalm of Asaph and was written during the reign of Hezekiah when he took the judges of Israel (gods) to task for their wicked rule. They would die like men.

Many of the people to whom the Lord spoke were members of the Sanhedrin and were, in this sense, "gods" because they were judging Israel. In the words of the Psalm, the Word of God had come to them in several ways. The ministry of John the Baptist; the Word made flesh; the fulfilment of Scripture; the miracles and finally, the anti-type of the words of Moses. These were the five witnesses of chapter 5. They were in the words of the Psalm the children of God. They would refer to themselves as "gods" because the Word of God had come to them and they were rulers, but they denied this right to Jesus who was the manifestation of God the Father. In the words of the Psalm, they would die like men and not like "gods" because their rulership would be taken away from them and given to another nation, the Gentiles.

#### ANALYSIS OF PSALM 82:

vs 2	"How long will ye judge unjustly,..."	John 8. 15.
2	"accept the persons of the wicked...?"	John 5. 43; 7. 48;
3/4	"Defend the poor...hand of the wicked."	Matt. 23. 14.
5	"They know not..."	1 John 2. 11; Psa. 11.3.
6	"I have said, Ye are gods,..."	John 10. 34.
8	"Thou shalt inherit all nations."	Isa. 9. 5; Heb. 1. 8; John 8. 26; Rev. 11. 15.

In all these references there are rebukes for the wicked rule of the judges (gods) of Israel. Jesus showed them Divine testimony to their shortcomings as rulers and he had given them ample testimony as to his Divine authority for doing what he did.

Verse 37 Whereas they had not done the words of the Father, Jesus had done the word which the Father had called upon him to do. If he did not do his Father's works - and Scripture was his witness - then do not believe him.

Verse 38 Jesus appeals to them to believe his works. They had given ample testimony that God was working through him. See Peter's explanation in Acts 2. 22.

The works which must have been done by Divine Power operating through Jesus were witness to the fact that God was with him and that he was doing the Father's work. If it were not the Father's work, then God would never have allowed the signs to have been done.

"the Father is in me and I in him." - points to the fellowship between the Father and Son, the manifestation of the Father by the Son, and the working out of the Divine Plan and Purpose by and through the Son.

Verse 39 The discourse did not alter their intention to kill him.

"he escaped..." the Greek is "he went forth out of the hand of them" (Interlinear GK/English N.T. Bagster - Marshall.) The point is that probably they were made powerless to do anything to him while he just walked away where they could not get him.

Verse 40 Where John baptised...In Bethabara beyond Jordan. (John 1. 28.)  
This was 20 miles away from Jerusalem.

The Lord's motive in going there is not clear. He may have wanted a rest but this is unlikely in view of the short time left before he would die. He may have wanted to associate again with the place where John gave such a good testimony of him so as to encourage his disciples who must have been disappointed at the hostile reception given to him in Jerusalem.

Verse 41 John the Baptist's words were recalled and the hand of God in all that had happened would have been recognised.

Verse 42 The people had not forgotten John. They were therefore ready to believe in the man for whom he had been a fore-runner.

## John's Gospel

### Chapter 11

#### THE SEVENTH SIGN.

The first 46 verses of this chapter deal intimately with the raising of Lazarus from the dead. John is the only Gospel writer to record this event in the life of the Master. Christianity by and large is unhappy about the raising of Lazarus from the dead, mainly because of two problems connected with it. One is that no other gospel writer mentions it so it has been felt by some scholars that John invents conversations and incidents. In other words, those who throw doubt upon the story know better than John who was a witness to the event. The other difficulty is that it preaches a resurrection when, in the Platonic doctrine of the immortality of the soul, a resurrection of the body would appear to be quite unnecessary. Furthermore, it raises an embarrassing problem as to what happened to the "soul" of Lazarus during the four days he was dead. Did Jesus bring back the soul from heaven? If so, why is there no record as to Lazarus' disappointment at being brought back from the bliss of heaven to an earthly existence again? If one denies the actual resurrection of the body of Lazarus, a lot of problems arise which are impossible to surmount satisfactorily.

In an endeavour to explain the omissions and the varied accounts of the different Gospel writers, the "BAPTIST MINISTERIAL RECOGNITION COMMITTEE" has recommended students for the Baptist Ministry to study works which assert that Lazarus was NOT raised from the dead, simply because there is only one record of the incident.

Verse 1 We left Jesus in chapter 10 when he went to Bethabara for a reason not disclosed. While there, he is interrupted by the news that Lazarus, the brother of Martha and Mary of Bethany, was sick.

Verse 2 John is careful to establish the identity of the family at Bethany whom Jesus loved. He refers to the incident of the anointing of Jesus' head by Mary, recorded in Luke 7. 36/50.

"Lazarus" is the Greek form of the Hebrew name "Eleazar" which means "Whom God helps".

Verse 3 No appeal is made to Jesus to come immediately. He is merely informed that Lazarus is sick, and the family are content to leave it to Jesus to decide what he will do.

This was the SEVENTH Sign mentioned by John and it is appropriate that the Seventh should fore-shadow the Plan and Purpose of God which He will do through Jesus when the dead are raised.

Verse 4 "This sickness..." - Jesus had in mind the great work he was about to do. This was going to be a sign, the greatest of all the signs that Jesus would perform during his ministry. "This sickness" was common to the True Believers in Christ Jesus who have the frailty of sinful flesh and must, as a result thereof, die. The death that Lazarus had died was the way of sinful flesh, for he was mortal but Jesus could see in it and the events which would follow, a Sign showing the glory of God whose Plan it is to raise the dead at the last day.

Verse 5 The fact that Jesus loved the family to whom this tragedy had come, is stressed here by John to prepare the reader for what was about to follow. Jesus had just sent them a reassuring message that the sickness was not unto death, and then later, Lazarus died. Jesus did not do this to hurt the sisters nor put them under trial when death came. He had in mind the glory of God. Therefore John stresses the love that Jesus had for them to show that something deeper was about to be revealed.

Verse 6 The Lord deliberately absents himself from the sick one. Allowing one day for the messenger to get to Jesus and one day for the return, plus the two days that Jesus delayed while he continued to preach, and regarding this in the light of Lazarus having been dead four days, we can

imagine that Lazarus died shortly after the messenger left to seek Jesus. The spiritual significance of Jesus delaying two days will be considered when the Sign is examined in its entirety later on.

Verse 7 After two days, Jesus suggests returning to Judea where, only a short while before, the Jews had been plotting to kill him.

Verse 8 The disciples warn Jesus of the grave danger attaching to a return to Judea.

Verse 9 The reply that Jesus gave was figurative of the nature of his work. There was a time limit to the work he had to do - symbolised by the twelve hours in each day. This time of service would come to an end. This was his work of light. When darkness came, his work would end and the forces of wickedness would overtake him.

Verse 10 If a man was to walk in darkness he would stumble. Therefore it was the duty of Jesus to shine forth with the light of truth.

Verse 11 "Our friend Lazarus sleepeth..." - the "sleep" which Jesus referred to here was the "sleep of death". Inasmuch as sleep is terminated by an awakening, so this "sleep of death" would be terminated by a resurrection. See notes to John 6. 40; 6. 47; 6. 51.

"I may awake him out of sleep..." - Jesus knew that he would raise him from the dead.

Verse 12 The disciples misunderstand what Jesus meant. They were to learn with a shock what Jesus had meant by saying that Lazarus was asleep.

Verse 13 John explains what Jesus had meant, to prepare his readers for the miracle of resurrection.

Verse 14 The shock comes. Lazarus is dead.

Verse 15 Jesus hints at the miraculous Sign which is soon to be given. They would believe when they saw for themselves an instance of the power of God to raise the dead.

Verse 16 "Thomas the Twin". The significance of TWO in Scripture is to indicate "division"; "difference" or "opposition". Examples are True and False; Old and New Testaments; Heaven and Earth; Day and Night; Abraham and Lot; Ishmael and Isaac; Jacob and Esau; The First Man Adam - Gen. 2. 7; The Second Man Adam - 1 Cor. 15. 47.

True to this type, Thomas the Twin, struggled between doubt and courage. He bravely suggests that they go to Jerusalem in spite of all the danger attending such a visit and if need be, to die with Lazarus. This is a wonderful character sketch which John gives us of Thomas here. Later he was to show us the other side of Thomas' character when he expressed his doubt. See John 20. 24/25.

Verse 17 John explains that Lazarus had been dead for four days. Under Jewish custom of those days, there was a mourning for the dead for seven days after death. Therefore the mourning period was half way through when Jesus interrupted it. It was customary for friends to present themselves at the house to express condolence with the bereaved. This would mean that many would come to know of Lazarus's death. Since the family were well connected, this was of importance after Lazarus had been raised. If the Sanhedrin got to know of this irrefutable testimony to the power of Jesus to raise the dead, they would be all the more determined to kill him and Lazarus as well. John 12. 10.

Verse 18 The distance was not far. This explains why  
 (1) the family received Jesus' message that "this sickness is not unto death" and could not understand why Lazarus had died. It now appeared that it was unto death. There would have been time for the Lord's message to reach them.



- (2) Martha would quite easily get to know that the Lord was coming.  
See verse 20.

Verse 19 See notes to verse 17.

Verse 20 John gives an accurate word picture of Martha, the efficient one. In Luke 10. 38/42 Martha is shown to be the efficient house-wife who is angered at her sister Mary doing nothing to help with the preparation of the meal when such an important guest as Jesus had come to stay with them. Now while Mary is prostrate with grief, Martha is up and about, ready to organise anything that had to be done. She is energetic and having heard that Jesus was on his way, wasted no time about going out to meet him. John adds, "but Mary sat (still) in the house".

Verse 21 Martha may have been occupied with cooking when Jesus came on a previous occasion (Luke 10. 38/42.) but she shows a sound knowledge of the Lord and His Work. On this occasion, she is self-possessed and observes that if Jesus had been here, her brother would not have died.

Verse 22 Continuing from the previous verse, Martha adds a word or two concerning her faith in the Master by saying that she is quite sure that whatever Jesus wanted, the Father would give it to him. In this she acknowledges that God and Jesus are different persons and that God is supreme because He would give to Jesus anything he asked for. Modern Christianity would have a word to say to Martha by way of disagreement with her inference concerning Jesus.

Verse 23 Jesus told her of the resurrection of her brother. From a distance we know that Jesus was referring to the resurrection he was about to perform. Martha did not know that at the time.

Verse 24 Again Martha shows her knowledge of the Plan and Purpose of God. She knew her brother would rise again in the resurrection AT THE LAST DAY. She has nothing to say about Christianity's theory that in between times, souls go to heaven and that at some "last day" they will be brought back to earth to be joined again with a resurrected body. There is absolutely no thought in her mind to support this wild theory that modern Christianity has. She did not think souls went to heaven but she looked for a resurrection at the last day, this "last day" being when Christ comes. See Dan. 12. 1/3.

Verse 25 THE FOURTH TITLE - "I am the resurrection, and the life:.."

In claiming to be "the resurrection" and mentioning this apart from the "life", Jesus had in mind two classes of persons, namely, those who were now dead but were in the Covenants of Promise and who could look forward to the resurrection. Such people would be those like Daniel who would stand in their lot at the end of the days. This would be after he had "rested" in the grave in that "sleep of death". Dan. 12. 13. Such people would be raised because of their Faith but also because Jesus had overcome sin and sacrificed his life. Therefore Jesus was the Saviour of men through all ages, from Adam through to the last person to enter the Covenants of Promise before Christ comes.

"the life" - this was uttered to include those who are still alive and who would come into the Covenants of Promise.

In the broad aspect, Jesus referred too, to the day of his Second Coming when he would bring a resurrection to those who were dead in Christ and he would give them life. He would also bring Life to those who were alive at his Coming. She did not know it at the time, but the resurrection of her brother soon to happen, was a type of which the greater resurrection is to be the anti-type. This would happen only because of the sacrifice of Jesus as a willing sacrifice fore-shadowed under the Law of Offerings. Martha must have had a profound knowledge of the LOGOS for Jesus to speak to her in this manner. He would not have wasted such words on someone who could not understand. She showed greater knowledge than the disciples had at that time.

"he that believeth in me..." - there is an important condition here.

For salvation to be possible, men must BELIEVE IN JESUS. This does not mean a belief that he is our Saviour and that he died that our sins may be forgiven. It requires a knowledge of his part in the LOGOS, the Plan and Purpose of God. It also requires a knowledge of why he was called the Son of man; the Son of God and the Christ. Martha was to reveal such knowledge in a few moments. See verse 27.

"though he were dead..." - in spite of all life having passed from him, he would be raised from the dead because of his belief in the things concerning Jesus of Nazareth.

"yet shall he live." - The "living" referred to is something which is to happen in the future. If a man has an immortal soul which leaves the body at death, surely it is not a question that "he shall live" but that "he is yet living". But Jesus has no part with this theory of Plato. He is concerned with God's Plan and Purpose to raise the dead through Jesus at the last day when Christ returns to the earth. This is the teaching of Scripture in which the teaching of Plato concerning a "soul" has no part.

Verse 26 The Interlinear GREEK-ENGLISH New Testament (Marshall) translates "and everyone living and believing in me by no means dies unto the age. Believest thou this?" Rotherham translates as follows:-

"And no one who liveth again and believeth on me  
Shall in anywise die unto times age-abiding".  
Believest thou this?"

These words of Jesus mean that anyone who believes in him and his part of the Divine Plan and Purpose, shall not die for all time but will live for ever in the age to come. The reason is, of course, because Jesus is the resurrection and the life.

Verse 27 Martha's confession of Faith as expressed here is similar almost to the word as Peter's declaration of Faith in Matt. 16. 16. In this declaration she says she believes in Jesus as the Christ which was promised unto Abraham, and the son of God promised unto David. She therefore understood the Covenants of Promise with the Fathers of Israel. See also Peter's declaration in John 6. 69. It is a tragedy that Christianity denies this Statement of Faith.

"which should come into the world." - Jesus was in the world at that time but Martha has in mind the Return of Christ when the Kingdom of God will be established ON EARTH. That had been the Hope of Israel for many centuries and it was Martha's hope of salvation too.

Verse 28 Martha improves on our short acquaintance with her. Compare her act of going immediately to call Mary her sister with her exasperated appeal to Jesus concerning her indolent sister in Luke 10. 40. Now at this advanced stage in the ministry of the Lord, Martha has acquired humility but still her utmost efficiency is there. She calls Mary immediately and secretly.

Verse 29 Mary responds to the news of the Master's presence and goes to meet him. Martha had told her in secret because she understood the danger which Jesus had put himself in by coming to Jerusalem at that time.

Verse 30 Jesus obviously took his time in coming to Jerusalem. He knew he would raise Lazarus from the dead (vs 4) but he would do so at the right moment and not before. Mary met Jesus where Martha had met him. That is to say that Martha had had her conversation with Jesus and gone back into the town to tell Mary. Then Mary came to him. All this while, Jesus had not moved.

Verse 31 When Mary left her home, those mourners who were with the bereaved family, followed her.

Verse 32 "fell down at his feet" - Gk. "pipto" to fall. Grimm-Thayer gives "to prostrate one's self; used now of suppliants, now of persons rendering homage or worship to one."

Mary's opening words to Jesus were identical with those of Martha. vs. 21. This hints that when the Lord's message of verse 4 had been received, and Lazarus had died, the sisters must have discussed the matter between them and come to this conclusion. The thought going through their minds could have been, "If the Lord's assurance has failed, it is because he was not here with us. If he had been here he would have taken positive action before our brother had died."

Verse 33 When the Lord saw the grief of his friends whom he loved, he showed his human qualities by suffering grief himself.

Verse 34 The narrative hurries here and excludes the custom of the times which would have been followed on that occasion. In response to his question "where have ye laid him?", they would have slowly moved to the grave, weeping and wailing all the time. This is the grief of all humanity and Jesus was human himself. Therefore it is not surprising that he felt the same emotion.

The Lord's question must be examined. He asked "Where have ye laid HIM?" The question to-day would be "Where have ye laid the body?" with the inference that the soul has departed leaving the body. But Jesus did not subscribe to the Platonic theory of an immortal soul so asked simply, "Where have ye laid HIM?".

Verse 35 The shortest verse in Scripture but possibly, the best known, Jesus shows an ordinary human quality of grief at the loss of a dear friend.

Verse 36 This statement ties up with that of verse 3.

Verse 37 This verse must be read as a contrast with the sentiment expressed in verse 36. In the former verse, there is sympathy for Jesus. In the latter, there is contempt and a sneer for the man who, apparently, was now unable to do anything about Lazarus. Thus in the midst of belief, there is unbelief. In the company of admiration there is contempt.

Verse 38 "groaning in himself" - Both Vine and Bullinger try to dispense with this statement by saying that the normal meaning of "snorting with indignation" could not apply. They say he was deeply moved inside. On the contrary, Abbott-Smith, Grimm-Thayer and Liddell & Scott all translate as "deeply moved with anger". This agrees with the R.V. marginal rendering of "was moved with deep indignation within himself".

If the verse is read as a contrast with verse 36, we see that Jesus noted the words of the scoffers and unbelievers and felt indignant that they should choose such a time as this to be scornful of him. He felt within himself a feeling of righteous indignation. He came to the sepulchre which was closed by a moveable stone.

Verse 39 Martha is concerned as to what time may have done to Lazarus' body. Would the sight of him who had been dead four days spoil the loving memory which Her Lord had had for his friend?

Verse 40 Jesus now reminds her of his promise of verse 4. They had lost confidence in that promise and thought it was necessary for the Lord to have been present so as to save Lazarus from death. Jesus had the SIGN in mind - the Sign of RESURRECTION which was in the Plan and Purpose of the Father. This is what Martha had expressed a belief in - see verse 24.

Verse 41 By offering a public prayer, Jesus showed that all power belonged to God. He acknowledge the working of His Father's Power in him. He

began by thanking God that He had heard him. This shows that he had already prayed to the Father and knew that he had been heard. Otherwise Jesus would not have anticipated the Father's help and gone there without asking first.

Verse 42 He knew that his Father always heard him and said so in the hearing of the people. He explains to God that he has acknowledged the Father's Power in the hearing of the people so that at least some of them may believe that the Father was working in him. If they could believe the working of the Father's Power (the Holy Spirit) in Jesus, then they would believe that God had sent Jesus.

Verse 43 As we read this verse, it is difficult to imagine the utter astonishment of the people as they saw one that was dead, now coming forth unto life again. The miracle is all the more amazing when we consider that Lazarus would have been firmly bound with grave clothes.

Verse 44 Lazarus must have been assisted by Divine Power to have come out. The words "come forth" mean "come out" and that is out of the tomb. He could not have done much when bound with grave clothes.

The "napkin" is a sweat cloth which labourers used to dry their face if they perspired from working. The same word is used in Luke 19. 20. in the parable of the pounds. His face, therefore, was bound with the appurtenance of toil.

"Loose him and let him go." - the meaning of these words is powerful as we shall discover when we consider the allegory involved in this sign.

Verse 45 John is no longer concerned with the effect on the family. His concern is with Jesus and the result of the miracle as it affected his position with the Jews. As in verses 36 and 37, John now supplies a contrast. In this verse he says that many of the Jews which came to Mary (they did not come to Martha) believed on him when they saw the miracle.

Verse 46 The contrast is given. Some went to the members of the Sanhedrin and told them what had happened. Thus it has always been that some believe and some do not. Often those who do not become actively opposed.

#### THE SIGN EXPLAINED:

1. The object of the miracle was to show that Jesus is the Resurrection and the Life. This was the LOGOS and it was to be revealed in Jesus.
2. Grimm-Thayer list the name "Bethany" as "house of depression or misery". It is associated appropriately, with death - that inevitable result of a life in which all sin. In this city, Lazarus died that the victory over death may be revealed by the Lord Jesus.
3. The name Lazarus means "Whom God helps" and comes from the Hebrew Eleazar, which was the name of the high-priest designate under Aaron. He is a type of Christ who died and went to the grave. He is also a type of the "body of Christ" - the body of Believers in Truth who will all die but who will be raised from the dead when Christ comes.
4. Jesus stayed away for two days. Calculating on the basis of one day for a thousand years, (2 Pet. 3. 8.) In the anti-type, Jesus abides 2000 years "in the same place where he was" namely heaven. This covers the entire Christian era.
5. During the Lord's absence, the household of Faith mourns for his return.
6. As Martha and Mary knew, this troubled world would not be in its present state if he had been here.
7. As Jesus came to Bethany eventually, so he will come again to this house of depression or misery by coming back to the earth again.

8. Just as Jesus came to the home of Martha and Mary, so Jesus will come to his spiritual "household" and not to the world at large which does not believe on him.
9. Just as the household were longing for him to come, so the Household of Faith will be sore distressed, longing for the Master's return.
10. Just as the active, impulsive and energetic Martha awaited the Lord, so those in the Household of Faith who await the Coming of Jesus will be active and working hard in his service.
11. Just as Mary, the thoughtful, emotional and meditative person awaited the Lord, so the Household of Faith will be religious, studious and thoughtful, turning to the Word of God for solace and encouragement.
12. Just as Martha told Mary without delay that the Lord was here, so the word will rapidly spread throughout the Household of Faith that the Lord has come.
13. Just as Martha believed in the Promise made unto Abraham and the Covenant with David and associated Jesus with both of these, so the True Christian Believers believe in the same.
14. Just as Mary "fell down at his feet" when she saw Jesus, so those who are called to judgment will do the same.
15. Jesus will raise the dead. Inasmuch as it was only Lazarus who was raised, so it will also be those "whom God helps" who will be raised. These are they who have been called to the Lord's Service by God and given to Jesus. John 6 verses 39, 40, 44 and 54. Compare with Acts 15. 14.
16. The call will first come - "Come out!" - that is come out of your grave.
17. That Lazarus came forth bound with grave clothes shows that we shall come out of our graves in a mortal state (bound with the clothing of death which is mortality.)
18. "Loose him and let him go" signifies that if we pass the test of the Judgment Seat of Christ, we shall be changed "in a moment, in the twinkling of an eye" (1 Cor. 15. 51/52.) when mortality shall give way to immortality.
19. That Lazarus' face was bound with a napkin which was something used by those who toiled in their master's service, so the dead in Christ will be those who died in His Service.

The Sign is appropriately the SEVENTH, being the consummation of a dedicated religious life for all those in the Covenants of Promise. (Rom. 6. 5.)

Verse 47 The Pharisees had to acknowledge that a great miracle had been performed. He had demonstrated the Power of God working through him and because of this, he showed that God had sent him. Therefore if they opposed Jesus they would be opposing God. But the Sanhedrin was more concerned with its own power and the hope they had of getting more power to themselves when they had driven out the Romans.

They ask, "What shall we do?" - the Jews were to ask that question again within a few months. See Acts 2. 38. Peter gave them a good reply. The answer to this question at that time was to believe in Jesus. This they did not want to do.

Verse 48 If Jesus continued to do these things without hindrance, the whole Jewish world and many of the Gentiles would follow him. Then the Romans would regard such a following as a threat to themselves and they would take steps to stop it. This would include taking away from the Sanhedrin such power as it had.

"take away...our place..." - the "place" was the holy place in the Temple. That is to say, the Romans would take away their right to worship according to their ritual and traditions.

The Jews did not realise it at the time but their fears were a prophecy of that which was actually to happen as a result of their trying to stop it by killing the Lord Jesus.

Verse 49 Introducing Caiaphas who was the high priest for that year. He was the son-in-law of Annas (John 18. 13.) and worked in close harmony with him. Luke 3. 2.) He held the high priest's office from A.D. 18 to A.D. 36 when he was deposed by Vitellius, the Governor of Syria. He was a power-hungry, heartless tyrant who would not allow anything or any man to stand in his way. His name means "depression". His solution to the problem of Jesus was very simple indeed and shows the truthlessness of his character. Jesus had to die.

Verse 50 Caiaphas was a Sadducee and the Sadducees did not believe in the resurrection, Acts. 23. 8. Therefore the story of the raising of Lazarus would be received by Caiaphas with utter contempt. If the crowds which followed Jesus continued to grow and the Romans got to hear of it, the whole nation would suffer. Therefore it were better that one man should die than the whole nation's existence should be put in jeopardy.

Verse 51 Caiaphas did not have over-riding authority but spoke to give the Sanhedrin what he thought was the only solution.

Verse 52 John is now writing after the event with a full knowledge of what subsequently transpired. Caiaphas did not make any prophecy at all because he was not the mouthpiece of God. But what he suggested was the right course to adopt, subsequently came to pass. Jesus did die for the nation and not only for the nation, but through his death, the Gentiles also came into the Covenants of Promise.

Verse 53 The result of that meeting of the Sanhedrin was that they began to plot the death of the Lord Jesus.

Verse 54 As a result of the determination of the Sanhedrin to put him to death, Jesus did not walk openly among the Jews.  
"Ephraim" a city about 19 miles north of Jerusalem.

Verse 55 "Jew's Passover..." - see John 2. 13; 5. 1 and 6. 4. John, writing long after these events, when he was a Christian evangelist, wrote about the "Jews' Passover". The Christian Passover later was the Breaking of Bread ceremony.

Verse 56 A search was made for Jesus. Ephraim was not on what would now be called a "national route" so there was not much traffic there.

Verse 57 There was now a price on the Lord's head. One outcome of this was that Judas would betray him.

## JOHN'S GOSPEL

### Chapter 12

From Ephraim Jesus went on his final tour of Perea, the details of this tour being recorded in Matt. 19. 1. to Matt. 20. 34. and Mark 10. 1. to Mark 10. 52. and Luke 17. 11. to 19. 28. This brings Jesus back to Bethany where John picks up the story again.

Verse 1 "six days before the Passover..." - Jesus has six more days to live. John records that Lazarus was there.

Verse 2 "There they made him a supper..." - John does not record who the host was but it may well be assumed that it was Martha because, true to character, she served. From our slender knowledge of Mary, we can be reasonably sure that she would not be attending to the supper but would be overcome emotionally by the presence of the Lord.

Verse 3 "pound of ointment of spikenard" - This ointment was imported from north India and testifies to the foreign trade of those days. Coming from far over a dangerous route, it was very costly. It was imported in sealed alabaster boxes and opened only on ceremonial occasions.

Matt. 26. 6/13; Mark 14. 3/9; also record this incident.

The cost of the ointment shows that Martha, Mary and Lazarus were most likely very wealthy people to be able to afford this ointment.

"anointed the feet of Jesus..." - Mary had no idea of performing any act of symbolism by anointing his feet. In the next chapter, John records the washing of the disciples' feet by Jesus. He had no need to have his feet washed because he was sinless and unblemished. The only significance attachable to it is the one indicated by Jesus which he described in verse 7.

Verse 4 John is the only writer to state that Judas was "Simon's son".

It appears that John records Judas' reaction to the use of such ointment to draw a comparison between the gracious act of Mary and the grasping, mercenary act of Judas.

Verse 5 This was the alternative recommended by Judas.

Verse 6 John writes long after the event. He was not aware at the time that Judas would be the betrayer but, in writing for Gentiles, adds this information in verse 4. Then in this verse he adds more information, being wise after the event, that Simon had no feelings for the poor but wanted to misappropriate the money for himself.

"bag" - Gk. "glossokomion" a small bag in which were carried the mouth pieces of wind instruments. Owing to its size, it was used to keep money in as in a purse. (Derived from "glossa" a tongue, as in English, "glossary" - a list of words.)

"bare" Gk. "to pilfer" "misappropriate by lifting up" (Grimm-Thayer)

Verse 7 Jesus sees a symbol in what she did. It was customary to anoint dead bodies to prepare them for burial. This then, was an act which fore-shadowed his death. Later Jesus was to tell them "Except a corn of wheat fall into the ground and die..." thus referring amongst other things, to his own approaching death.

Verse 8 Mary had given something to a poor man, namely Jesus. To have sold that ointment and given it to the poor would not have applied a permanent cure for poverty. Mary used it on a man who had nothing in the way of worldly goods except the clothes he wore. The other poor they would always have no matter how much they sold and gave to them, but Jesus they would not always have. He had only six days in which to live. By giving it to a poor man in this way, she symbolically prepared him for his burial. By selling it and giving the proceeds to the poor, they would have helped the poor for a short while but they would soon have used up the money and been poor again. This poor man would use it only once and they would not have him again.

Verse 9 Many Jews knew he was there and this gives John a chance to draw another contrast. On the one hand there are Jews who came to see Jesus and on the other hand, there are a number of people who came to see Lazarus who had been raised from the dead. With narrative skill, John states in verse 1 that Lazarus was there to prepare the reader for his present statement concerning their motive in being there.

Verse 10 "consulted..." - they had a conference to decide to put Lazarus to death because he was a living witness to the Power of God working through Jesus. This supplies the identity of the man who fled naked when caught by his clothes. (Mark 14. 51.) That he had a linen garment showed a sign of wealth for such clothing was worn only by those who had considerable means. See note to verse 3. When they were about to arrest Jesus, they also tried to take Lazarus but he fled from them.

Verse 11 This supplies the reason why they wanted to kill Lazarus.

Verse 12 "the next day..." Jesus now has FIVE days in which to live.  
"the feast..." - the Passover.

Jesus was about to make his triumphant entry into Jerusalem. He had to have great courage to do this as he had known for a long time that the Jews were searching for him to kill him. He had gone to Ephraim to escape them until his time had come when he should die. Now, knowing that his time to die had finally come upon him, he boldly and openly entered Jerusalem.

Verse 13 "Palm trees..." - symbols of righteousness. See Psa. 92. 12.

The temple of Solomon was a symbol of the future Kingdom of God in which will dwell the righteous people of all ages. This is indicated in 1 Kings 7. 36. where the multitudes are symbolised by "cherubim" and the righteous by Palms.

"Hosanna" - "Oh! Save!" from the Greek equivalent of the Hebrew "yasha" meaning "save". This is similar to Joshua or Jehoshua which is the Hebrew form of the name of which "Jesus" is the Greek. In other words, Jesus' name was, in the N.T. "JESUS" but he was probably never known by this name in his family. His family were Jews and spoke Aramaic but their names were Hebrew. He was called, therefore, Joshua or Jehoshua, both of which mean "YAHWEH will save". So when the people cried out, they gave voice to a word which was very close to his real name.

Verse 14 Jesus sat upon a young ass - a colt, the foal of an ass.

This had a significance to the Jews which is lost upon Gentiles. The ass symbolised Israel as servants of God. The ass was an unclean animal because it did not divide the hoof and it did not chew the cud. Lev. 11.

Yet the ass could be redeemed with the price of the blood of a lamb. Only the firstling (colt) of an ass could be redeemed in this way. Exod. 13. 13; and 34. 20. If it was not so redeemed then its neck had to be broken. The ass was the servant of Israel as a means of transport so it was often redeemed.

Jesus is described as sitting upon a colt, the foal of an ass "upon which no man had sat." In other words, he sat on the firstling of an ass which had to be redeemed by a lamb but inasmuch as no man had sat thereon, it had not yet been redeemed. Jesus had been described as "the Lamb of God" so the figure was that by his approaching death, Israel would be redeemed. Under the law, if an ass was not so redeemed, its neck had to be broken. Those of Israel who saw this incident would know from their Law that if the ass was not redeemed, then Israel represented by that ass would have its neck broken. It was not many years after that Israel was to metaphorically have its political neck broken by the Romans because they had not been redeemed by the Lamb of God.

Verse 15 The quotation given here is from Zech. 9. 9. By entering Jerusalem in this manner, Jesus showed to all Israel that he was King of Israel. Turning back to verse 13, we see that the people cried out the words of Psa. 118. 26. In fact they sang the whole Psalm 118 because this Psalm was



one of those Psalms which were sung at the time of the Passover. Jesus knew this Psalm very well indeed and had quoted it to the Rulers during a dispute with them. See Matt. 21. 42. Compare Psa. 118. 22. In verse 25 there are the words "Save now" - see note to verse 13. above. See also verse 26 of the Psalm.

Verse 16 The disciples as usual, did not understand the significance of these happenings but when they received the Power of the Holy Spirit on the day of Pentecost, they would recall the Scriptures and would understand. Writing after the event, John bears witness that they did in fact, remember these things.

Verse 17 John records that the people who witnessed the resurrection of Lazarus also bore record of the Lord's work.

Verse 18 This verse is related to verse 11 which records much the same thing.

Verse 19 The Pharisees must have seen the triumphal entry into Jerusalem. If they had applied the teaching of the Scriptures they professed to know so well, they must have known the full importance of his entry. They must have seen in him the future king of all the earth, entering into his glory. Instead, they were so obsessed with their own precarious position in the eyes of the people and the Romans that they commiserated one with the other at their bad fortune because the WORLD (meaning Jews and Gentiles) had gone after him.

Verse 20 John now records that certain Gentile proselytes had come to the feast to worship. They were the fore-runners of the many Gentiles who would forsake false worship and turn to Jesus. John adds this information in view of the statement by the Pharisees that the whole world had gone after him. This is how it started.

Verse 21 They came to Philip perhaps because he had a Gentile name. Philip is mentioned with Bartholomew in Matt. 10. 3. Philip was retiring by nature so he is paired with Bartholomew (Nathanael) the man without guile. John 1. 47. The proselytes, having heard about Jesus, naturally wanted to see him.

Verse 22 Philip went to his friend Andrew, and both of them told Jesus. Andrew was the brother of Peter.

This gives Jesus his cue so from here on he joins together the teaching of the anointing for burial of John 12. 7. with his entry into the city of Jerusalem. In other words, he goes from his death, through the preaching to the Gentiles and up to his final entry into his kingdom. This involves death and sacrifice before entering into glory.

John's story from verse 20 to 23 mark a stage in the last few days in the life of the Master. The interest of the Gentiles in the Word of God brought a chill wind of death into the Lord's mind for he knew that the Gospel would not be preached unto the Gentiles until his death had been accomplished. His own people had rejected him and were clamouring for his death. The interest of the Gentiles made the coming of that death very near. His thoughts then, would be intimately concerned with his death.

Verse 23 "The hour is come..." - he had referred to this hour at the beginning of his ministry. (John 2. 4.)

"the Son of man should be glorified." His death would close the unhappy stage of his life. It would end in great agony. He would then be buried in the ground from which, as an "Adamah" (man of the earth) he had been taken, but he would grow and come forth in the resurrection and exaltation as a new creature. This would be followed by the ascension to his Father and finally his exaltation as king over the whole earth.

Verse 24 "VERILLY! VERILLY!" - the SEVENTEENTH use of this opening phrase.

To sow the seeds of wheat, the farmer must make a sacrifice of that which can keep him alive for a long time. Instead of grinding the wheat to

flour and using it for food, he throws the seed on the land and harrows it so that the ground covers it. By the burial of the seed, he makes the sacrifice and has to wait for the growing period before he can harvest the crop. He can do nothing further to make that crop grow. He cannot give any increase himself no matter what he does. The increase comes from God. This truth was expressed by Jesus in a parable recorded by Mark in Mk. 4, 26/29. See Psa. 126. 5/6.

As Jesus was prepared to lay down his life, so must we all. Matt. 10. 38/39. Matt. 16. 24/25. Because he laid down his life, much fruit would come from it, but only because this was the Plan and Purpose of God.

Paul had words to say on this point too. See 1 Tim. 1. 15. See also note to John 10. 17.

The Lord's death would bring an end to his sufferings but when he would be raised from the dead, the Gentiles would seek him and his "rest" shall be glorious. This is the prophecy of Isa. 11. 10. His suffering was a preliminary stage to his glory.

Verse 25 "He that loveth his life shall lose it." This embraces life and all that it can give us in this age in which we live. If we use this age as a time to satisfy the lusts of the flesh, we shall die at the end of our lives because we are mortal people. But there will be no future for us, other than eternal death.

"he that hateth his life..." - it is customary amongst Bible expositors to attach a meaning of "to love less" to the word "hate" used in this verse. This is wishful thinking for there is nothing in such authorities as Grimm-Thayer, Vine, Abott Smith and Liddell & Scott to countenance such an interpretation although Bullinger does acknowledge this meaning by what he calls "antithesis". The word "hate" is the opposite of "love" and must be regarded in this way. When we consider our lives and the sins we contend against, we should acknowledge that our behaviour is something to be regarded with shame. If we do not acknowledge that we are abominable sinners, then we do not have the correct attitude towards the things of the spirit. Paul had the right approach when he wrote Rom. 7. 14/24. He summarised his life with "O wretched man that I am! who shall deliver me from the body of this death?" Paul enjoyed his life but when he thought of his sinful ways, he prayed for a deliverance from his life which was leading him to death.

If we are prepared to sacrifice the pleasures of life by turning to spiritual things and a religious way of life, we shall not lose all but shall gain everlasting life in the Kingdom of God.

Jesus followed this principle very closely and was not afraid to die.

Verse 26 "If any man serve me, let him follow me;.." To follow Jesus is not merely to die. It involves a sacrifice of some sort. Jesus taught this in Matt. 10. 38 when he said, "he that taketh not up his CROSS and followeth after me, is not worthy of me." At this stage in his teaching, Jesus knew he would die by crucifixion, hence his use of the word CROSS here. It involved a sacrifice unto death. In Matt. 16. 24. after he had rebuked Peter and told him to follow his Master, Jesus added "whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake shall find it." This is a similar teaching to that given in Matt. 10. 39. There is the paradox of lose/find and find/lose. The sacrifice is not one of our literal lives but a sacrifice of those pleasures which, in the words of Peter, "war against the soul". (1 Peter 2. 11.) The word translated as "soul" here is "psuche" meaning "life". This does not involve an entity that lives on for ever like Plato's imaginary "soul" but a state of living which can be lost through disobedience to the Will of God.

"if any man serve me, him will my Father honour." By serving Jesus who is doing the Will of His Father, we serve God. By serving Jesus we have fellowship with him so in that way we have fellowship with God. This reward is mentioned by Jesus after his statement concerning losing/finding and finding/losing in Matt. 16. 24/27. The greatest honour the Father can give is a place with Jesus in the Kingdom of God.

Verse 27 His exposition concerning his death and the bringing into the Covenants of Promise of the Gentiles, troubled Jesus for he knew that his agony and death were pre-requisites to the Divine Plan being fulfilled in him. In his anguish, he asks, "What shall I say?"

"Father save me from this hour..." this is similar to those words of anguish which he was to utter in the Garden of Gethsemane. (Mark 14. 35/36.)

"but for this cause came I unto this hour." It was not that Jesus wanted to be saved FROM this hour but OUT OF this hour. This thought was stated by Paul when he wrote "when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him OUT OF death, and was heard in that he feared." Heb. 5. 7. The saving out of death meant resurrection. It was not that Jesus wanted to dodge having to suffer and die, for he said, "but for this cause came I unto this hour." It was rather an appeal to God to raise him from the dead.

Verse 28 "Father, glorify thy name." - This is akin to the saving from this hour. God would be glorified in the resurrection of His Son. The Gentiles could not come into the Covenants of Promise unless and until Jesus had sacrificed his life. Therefore the death of Jesus was essential to the glorification of the Name of the Father. That "Name" was established only after Jesus had died and had been raised again. Those baptised into the Name were those who associated themselves with Jesus in his death by going down into the water of baptism to simulate death and come up out of the water to simulate resurrection to a newness of life. (Rom. 6. 4/5.)

"I have glorified it..." - God had glorified His Name by the work of Jesus which was just about fulfilled. He would yet glorify it in work yet to be done.

Verse 29 The people thought the sound of the voice of God was thunder.

Verse 30 Jesus explained that the voice came not for his sake but for theirs. They needed this instruction from God. His death was not a defeat. It was a victory over sin and it is to a short consideration of sin that Jesus now turns.

Verse 31 "the judgment of this world;.." This world in which he lived was about to come to its judgment. Ephes. 2. 2.

"the prince of this world be cast out..." - the prince of this world was the Jewish power which was against him and which sought to kill him. See 1 Cor. 2. 7/8. By their rejection and killing of Jesus, they would be cast out of the Plan and Purpose of God insofar as salvation was concerned.

Verse 32 "if I be lifted up from the earth,.." - with reference to his death. It had to be by crucifixion and no other way because the hanging upon a tree brought a curse under the Law. But when the Law in this way condemned with a curse an innocent man, it condemned itself. Therefore the Law would fall away to be replaced by the Truth in Jesus.

Sin in the person of the Sanhedrin was judging him and would be cast out. The limitation of the Promises to the house of Israel would fall away and ALL MEN, irrespective of race, would have the right to enter the Covenants of Promise, by their belief and baptism.

Verse 33 The "lifting up" which he spoke about was crucifixion. He had previously referred to this in John 3. 14.

Verse 34 The idea of a Messiah having to die was a mystery to his hearers. See Psa. 89. verses 4, 29, 36, 37; Isa. 9. 7; Ezek. 37. 25; If the Son of God promised to David would live for ever, then who was this Son of God who was going to die and then be raised again?

"The Son of man must be lifted up..." - the "lifting up" is one of exalting to a greater height. Apart from crucifixion, this could mean figuratively, that Jesus would be exalted as a result of that lifting up. There is a possibility of a play on words here.

Verse 35 Jesus does not answer the question directly. If they could believe in Jesus then these difficulties would be resolved in the course of time. When they saw the Son of man "lifted up" they would understand. "Yet a little while is the light with you"... He had not long to live. The sun was going down on his life span so their opportunities were now. "Walk while ye have the light..." - the darkness would soon come and there would be no light to enable them to see the Living Way. "he that walketh in darkness..." - those who walk in darkness will stumble. They would stagger about without a guide.

Verse 36 If they believed in him, they would still be without his guiding light but, having believed, they would shine with reflected light and would be able to see more than without any light at all. They would be "sons of light". See Psa. 119. 130. Isa. 92. and Luke 1. 79. "Jesus...departed and...hid himself..." - This phrase explains the effect the warning of Jesus had on those who heard him speak. They rejected him to their loss and because the Jews were determined to kill him, he went into hiding not because he was afraid, but because it was not yet the precise time for him to be taken.

Verse 37 John's comment here is one of despair at the unbelieving character of the people. This verse introduces his further comments in the light of the prophetic word concerning him.

Verse 38 John quotes Isa. 53. 1. from the LXX version. "arm of the Lord" - in Heb. the "arm of the LORD" refers to the might or power of God. See Deut. 4. 34; 5. 15; 26. 8; Paul uses the same term in Acts 13. 17. In all these usages, reference is made to the calling of Israel out of Egypt. Here was Jesus, calling Israel out of the symbolical latter-day Egypt in which they were living. The "arm" was used in the selection of His people.

The "finger" of God was used in the plague of lice. Exod. 8. 19. and Luke 11. 20. In Luke's reference Jesus referred to the plague of lice because Beelzebul was the god of lice. Connect this with Exod. 8. 19.

The "hand" of God was used as a symbol of Divine help. Luke 1. 66. Therefore the prophet Isaiah lamented prophetically that the Messiah would try to select Israel for a people of Yahweh but they would turn away from him. John applies this prophetic utterance with great skill.

Verse 39 John extends his commentary to a further quotation from the prophets. He is about to show the Divine principle that if a people deliberately turn away from God, God will encourage their apostacy. For instance, Israel showed a preference for worshipping the Babylonian gods. Therefore God sent them to Babylon in captivity to the very heart of that pagan worship for which they showed such a preference. See also Paul's statement in Rom. 1. 20/32. where the people preferred sinfulness so God turned them to more sinfulness as a punishment. See also 2 Thess, 2. 11. This principle was also involved in the prophecy of Isaiah chapter 6 where the prophet was sent to an unbelieving people and shown how Yahweh reveals His Words to those who will believe but speaks in parables hard to be understood to those who reject His word. John takes up this principle in the next verse.

Verse 40 The quotation is from Isa. 6. 10. Jesus also quoted it in Matt. 13. 14/15. Luke 8. 10; and Paul quoted it in Acts 28. 26/27. The Lord's words are revealed to those who have the heart to understand. To those who prefer to walk in darkness, they will have no light at all. If they deliberately choose darkness, they lose the ability to see the light.

Verse 41 John explains why Isaiah prophesied as he did. God had revealed to him the glory of the Messiah enthroned in his kingdom. See Isa. 6. 1/2. The chapter from Isaiah opens with the statement that the vision came "In the year that king Uzziah died". 2 Chron. chapter 26 records the history of Uzziah. He did that which was right in the sight of Yahweh but towards the end of his reign, he was "lifted up to his destruction". Vs 16. He went into

the temple to burn incense which was not lawful for him since it was a priestly duty. In spite of opposition from Azariah the priest and 80 other priests, he persisted and immediately he was struck with leprosy. This remained with him until his death. During his separation, his son Jotham became regent.

On his death, the prophet Isaiah was given a vision which he records in his 6th chapter. He saw a vision of the future king/priest who did that which was right in the sight of Yahweh. Uzziah was exalted in his mind and not exalted by crucifixion as was Jesus, nor was he exalted by ascension as was Jesus. Nevertheless, Jesus was to be "exalted" upon the cross because of sin in his flesh but not in his thoughts or behaviour. He was to die because of the sins he carried upon him, the sins of mankind. This was indicated in symbol by the leprosy that struck Uzziah. It is recorded by Josephus that immediately Uzziah was struck by leprosy, there was a great earthquake. See Zech. 14. 5. see also Amos. 1. 1. Likewise when Jesus died, there was an earthquake. Matt. 27. 51. So Uzziah who tried to be a priest when he was a king, typified the death of the future king/priest of the whole world.

The people in the days of Uzziah were as rebellious as they were to be in the days of Jesus. They were in a spiritual decline. See Isa. 1. 5, 9. 11/17, 21/23. They made a show of religion without being sincere. Isa. 5. 11/12. The prophet was then sent to such people and he was told that Yahweh would make them spiritually blind so that they would not see, to their own destruction. See Isa. 6. 9/10.

This was a dreadful warning to Israel. As Isaiah had been sent, (see Isa. 6. 8/9.) so Jesus was sent to the descendants of the people in the days of Uzziah. As Isaiah was rejected, so was Jesus. Then follows the same quotation used by both Isaiah and Jesus.

Verse 42 Being wise after the event, John informs us that amongst the rulers were many that believed. Amongst these would surely be Nicodemus. But they did not have courage enough at that stage to come forward. They were more concerned with their status in the synagogue.

Verse 43 John now explains why. They loved the prize of men rather than of Yahweh.

John's commentary on the situation at that time, now comes to an end. He takes up the story of Jesus again.

Verse 44 Continuing from verse 36 it is difficult to ascertain to whom Jesus was speaking in this verse. He had already gone into temporary hiding. The answer appears to be that John, having summarised the effect of the Master's teaching, and having reported that he had gone into hiding for a while, now concludes by summarising the Master's discourse before he departed.

Yahweh had sent many messengers in the past to guide His people Israel. To reject the words of Moses and to reject the words of the prophets was tantamount to rejecting Yahweh. Likewise, when Yahweh sent His greatest prophet, his rejection by the people to whom he was sent was the same as the rejection of Yahweh.

That "Jesus cried and said,.. " seems to indicate that he made an appeal. See the appeal made in Matt. 9. 27. the same word is used, translated as "crying".

Verse 45 Like Hebrew parallelism - "believe me - believe Yahweh" and "see me - see Yahweh".

"seeth" - Gk. "theoreo" Grimm-Thayer explains that this word is not used of an indifferent spectator but of one who looks at a thing with interest and for a purpose. Embraces a careful noticing of details. Abbott-Smith says "to gaze at, behold" thereby indicating intensity of looking. To "see" the Son in this case requires effort. It is not a casual looking and seeing but an intense searching for details.

Looking beyond the actual meaning of words, we realise that seeing Yahweh is a profound thought. This bears no relation to the actual BEING of the Creator but refers to His Character, His Plan and Purpose, His LOGOS, and His Words. Jesus had an impeccable character thus revealing His Father's

character. If God is light and in Him is no darkness at all, (1 John 1. 5.) then the same can be said of Jesus. On this basis he claimed to be the Light of the world.

Verse 46 "I am come a light into the world..." - Paul provides the analogy of Yahweh (God meaning "Elohim") saying "Let there be light". Paul explained this in 2 Cor. 4. 6. by saying that that was the light that shone in the face of Jesus Christ. That was the Gospel which, in the beginning, was the LOGOS or the Plan and Purpose of God. By coming as a light into the world, Jesus would come as the LOGOS and manifest the Plan and Purpose of God. Therefore anyone hearing his teaching would hear the words of the Father because he spoke his Father's words.

Darkness on the other hand, indicated the absence of light. When the prophet Jeremiah had to show how the knowledge of the Truth of the Word had disappeared from Israel, he said, "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light." (Jer. 4. 23.) These are almost the same words as are found in Gen. 1. 2. before the creation of Light.

Connecting the thoughts expressed in John, we find:-

John 1. 1. God was the LOGOS - God could not be separated from His Plan.

1 Jn. 1. 5. God is light; in Him is no darkness at all.

Equating the two thoughts above, we arrive at the conclusion that The LOGOS is light. If Jesus claimed to be the light of the world, then the LOGOS is Jesus which is to say that the great Plan and Purpose of God centres around JESUS. The Gospel is LIGHT: Jesus is LIGHT; therefore Jesus is also the Gospel. See 2 Cor. 4. 6.

These thoughts make intelligible the statement of John 14. 10/11. All those who believe and understand such things, are in the Light. If they turn such lofty thoughts to an impossibility such as a trinitarian doctrine, then they stumble in darkness. John 12. 35.

It was part of the Divine Plan and Purpose to "create man in our image". (Gen. 1. 26.) The image was spoilt through sin but the sinless Jesus restored that image. In asking men to follow him, Jesus tries to fulfil the Divine Plan by bringing erring mankind to the image of the Father. See 2 Cor. 4. 3/4.

Verse 47 Having stated the terms of salvation, Jesus gives a warning of judgment to those who choose not to believe. Belief and light go together and so do rejection and darkness. Belief and light will have their reward but so will rejection and darkness. Jesus does not judge those who reject. He has not come as a judge at his first advent. The words which he speak will be their judge when he comes again and sets up the Judgment Seat. This is consistent with that written in Deut. 18. 18/19. Judgment in that day will be based upon the words which he speaks through his teaching.

An unhappy fact emerges for the unbelievers. Their salvation on the one hand or punishment on the other, is determined by their response to him. There is no way of escape.

Verse 48 The unhappy facts are stated by Jesus. Judgment will be in the last day when he comes.

Verse 49 Rejection of the Master's words mean rejection of the Word of God. He spoke only God's Words and illustrated his authority by the wonderful works which he did. Jesus said, "he (God) gave me a commandment what I should say and what I should speak". In saying this, he had reference to Deut. 18. 18. He may also have had reference to Jer. 1. 7/9. where the prophet, when called by God to preach, declined for the reason that he could not speak. God said he would put His words in the prophet's mouth. Jesus used the same words of Jer. 1. 9.

God's Words were everlasting life. To reject them is to reject everlasting life.

Verse 50 Jesus acknowledges that the commandments of God means everlasting life if they are observed. This has nothing to do with the Ten Commandments which are rules of behaviour and not a concept to be believed.

The importance of God's Words spoken through Jesus is carried right through the gospel. So many scholars will cast doubt upon the written word of Scripture and in many cases, tell God what He should have written and what He should have omitted. This also applies to the O.T. which is also the inspired Word of God. Such critics are rejecting the Word of God and storing up a day of judgment for themselves when Christ comes.





## JOHN'S GOSPEL

### Chapter 13

Chapter 13 introduces a new phase in the life of the Lord. He has only a short while to live. His work of preaching has come to an end and so he spends the last few hours with his disciples, revealing the Father to them. The time was the day before the Passover when he should be killed. Taking the time from sunset to sunset for the duration of 24 hours, Jesus now had less than 24 hours to live. He was about to give the Last Supper and Judas was about to betray him. Within a short while, he was to wash his disciples feet. The matters covered by chapters 13 to 17 took place during a few hours. The record which begins at chapter 13, verse 1 continues up to 14. 31.

Verse 1 "before the feast of the Passover,..". This helps us to pinpoint the approximate time. John would not have said "before the feast" if it had been several days before. It was therefore within a day of the passover. "Jesus knew that his hour was come.." - This hour would be determined by the precise time at which the Passover Lamb had to be killed.

"he should depart out of this world..." - Jesus was going to make his "exodus" which he spoke of in Luke 9. 31.

The opening thoughts of this verse are connected because the first Passover was a sign pointing towards the death of Jesus, and it came just before the children of Israel made their exodus from Egypt. Now Jesus was about to die. He was about to make his Exodus. Connected with these two is the sprinkling of the blood of the paschal lamb over the lintel of the doorway so that the destroying angel would pass over the children of Israel. The death of the lamb made it possible to sprinkle the blood on the lintel and doorposts. Without the death of the lamb, there would have been no blood. In the anti-type, those of us who have made our "exodus" from this world of latter-day Egypt which does not know God nor understand His Plan and Purpose, have been able to do this because we have been "sprinkled with the blood of the lamb" by our baptism. This is symbolism of course, but it is a symbolism which is used in Rev. 1. 5/6. and 5. 9/10. to describe the saints.

It was appropriate that Jesus should at this time, be with his disciples whom he had asked to come out of the world and follow him. He had shown his love for them all during his ministry and now he was about to show them that greatest form of love that a man should lay down his life for his friends. (John 15. 13.)

"unto the Father..." he would then go to his glory to sit at the right hand of God.

"he loved them unto the end." - "the end" comes from Gk. "telos" meaning "to the uttermost" but in a sense of completion of what was to be achieved. For instance, the Law pointed towards Christ in many ways. It had its fulfilment (end) in Christ. "For Christ is the END of the law for righteousness to every one that believeth." (Rom. 10. 4.) Therefore Jesus loved the disciples to the uttermost with an end in view. See Luke 22. 37; John 18. 37. Gk. "Agape" see note to verse 20.

Verse 2 "supper being ended..." - Gk. "supper taking place" Rotherham has "supper being in progress" R.V. "during supper" Afrikaans "gedurende die maaltyd".

"the devil having put into the heart of Judas..." - if a mythical angel of evil was responsible for what Judas did, then Judas is without blame and the fault lies with the wicked angel. But Jesus had already warned them "Satan hath desired to have you that he may sift you like wheat." (Luke 22. 31.) "Satan" comes from the Greek word "satanas" which is a transliteration from the Hebrew "satahn" meaning an opponent or adversary. In no sense in the O.T. does it mean the popular angel of evil of mythology. The "satan" in this case was most likely Caiaphas who was determined to find the two witnesses required by the Law to condemn a man to death. (Deut. 17. 6.) Judas was a weak man morally and was a thief. (John 12. 6.) His love of money and the power that went with it was motive enough to betray the man who would not take the power that had been offered him. Judas was disappointed in Jesus and felt that nothing further could be achieved by following him.

Verse 3 John's record is now laying the plot as it were, for what follows. He has told us how near the time is to the Passover; Jesus was about to depart; he would do something which would show that he loved his disciples with an end in view; Judas was getting ready to betray Jesus and Jesus knew that the "Father had given all things into his hands" and that HE CAME FORTH FROM GOD. The A.V. has "come from God" but this is translators bias to show that Jesus pre-existed in heaven before he came. He did not pre-exist but was born because of the Power of the Father. See note to John 8. 42.

"went to God." - Jesus knew that after his death and resurrection, he would ascend unto his Father.

Verse 4 Jesus was about to wash his disciples' feet so John prepares us for this by describing how Jesus girded himself. John has just told us that Jesus knew that God had given all things into his hands and that he was the Son of the Most High God. He had every reason to feel exalted in himself. His act of humility which he was about to perform was all the more forceful as a lesson to his disciples.

The act of washing their feet made a tremendous impression upon Peter who had raised an objection in verse 8. When Jesus had corrected him, Peter changed but it had a lasting effect upon him. In his first epistle he referred to it. See 1 Peter 5. 5. In his epistle at the verse referred to, Peter says "be clothed with humility", the words used indicating the clothing in a slave apron. It also carries a sense of wearing it constantly. In John 13. 4. the word "clothed" means to wrap the whole way round as in the fixing of a slave apron. The word "towel" is used in connection with a slave apron. To do this, Jesus laid aside his normal garments and donned the garb of a slave.

It is important to note that the lesson to be learned from the Lord's example is not only one of HUMILITY but also that of CONSTANT SERVICE.

Verse 5 In the custom of the times, visitors always had their feet washed by servants, so Jesus took upon himself the work of a servant. This was mentioned by Paul in Phil. 2. 7. where he mentioned that Jesus "took upon himself the form of a servant..." (Phil. 2. 7.) 1 Sam. 25. 41.

"began to wash..." - John adds this comment to show that during the course of the washing, he subsequently came to Peter who was appalled that his Master should wash his feet and objected. The point is that Jesus did not start with Peter and Peter raised no objection to Jesus washing the feet of the others. It was only when Jesus prepared to wash Peter's feet that he made his outburst. This is made clear in the next verse.

Verse 6 Peter does not understand the reason for the washing. The feet of visitors were washed so that the guests could all sit (lie) down to a meal in a state of cleanliness. But Supper had already started and was in progress. The significance of washing at the wrong time was to draw the attention of the disciples that this was a special washing.

Verse 7 "what I do..." - Jesus refers to what HE does and not what Peter thinks he does.

"but thou shalt know hereafter". - Later, when Peter was to receive the Power of the Holy Spirit, he would know what Jesus meant. For the moment, Peter knew nothing of what the Lord meant.

Verse 8 Peter did not want to see his Master as a servant washing his feet. Peter saw in the act the normal washing of feet by the servant of the host. He did not attach any other significance to the act. Even the washing after the meal had started did not warn him that something different was going on.

Jesus tells Peter that if he interfered with this act, he would have no part with him. The word "part" is from Gk. "meros" meaning a part as opposed to a whole. Jesus was the "whole" and anyone "IN CHRIST" through this significant act, would have a part with him. They would be part of the body of Christ - the spiritual body.

Verse 9 Jesus had just pointed to Peter's lack of knowledge of what Jesus was doing. Peter now goes to the other extreme in his impulsiveness. Apropos the Lord's "What I do..." Peter should have known that Jesus knew what he was doing so if he decided to wash feet and no other part, that should have satisfied Peter. He was yet to find that the washing was to make him clean. There was much about Peter which would have to be cleansed and these were the many faults in the character which made Peter what he was. The same principle applies to us all.

Verse 10 The Lord's words here cover a tremendous amount of teaching. That they "were clean every whit" has a significance of forgiving their former sins so as to make them undefiled messengers of God's Word, walking in a newness of life, trying not to serve sin. This is the effect of the True Christian Believer after baptism, and while we consider this point, we should realise that the disciples were never baptised after this incident of the washing of feet. They had, no doubt, subjected themselves to John's baptism and it is recorded that John and Andrew had been John the Baptist's disciples. (John 1. 35/40.) That the True Christian Believer sins again after baptism, does not destroy this principle in regard to the disciples. They must have sinned after the washing of feet, (Peter denied him and they all forsook him and fled) but at the moment their feet were washed, they were clean. Why were they not subsequently baptised?

The problem can be solved by examining the tenets of the disciples' faith at the time their feet were washed.

1. They believed in ONE God, the Creator of heaven and earth. This was basic Jewish doctrine.
2. They believed in the promise made unto Adam and Eve recorded in Gen. 3. 15. which promised the seed of the WOMAN as a means whereby the evil of the seed of the serpent may be overcome. In other words, a MAN to be born of a woman was to be the means in some way as yet undisclosed of overcoming the effect of sin (personified by the serpent) and this effect was death. They could not understand that the "bruising" of the "heel" of the "seed of the woman" meant that the man had to die, but just as a bruise is temporary and heals after a while, so Christ's death would only be temporary, for after a while (3 days and 3 nights) he would be raised from the dead. This promise was the reason why Jesus was known as the "Son of Man".
3. They believed in the promise made unto Abraham concerning the coming of his "Seed" (Gen. 22. 17/18.) and that in some way, as yet undisclosed, a universal blessing would come in him. This caused the Jews to regard the coming of this "seed" as the coming of the MESSIAH (this being the Hebrew word for Christos (Greek) Christus (Afrikaans) and Christ (English).) They also believed that this seed which was to come would be a KING. This was the hope of all Israel.
4. They believed in the Covenant of Promise with David that a man would be born of the line of David and he would be king of all Israel. See 2 Sam. 7. 12/16. and compare with Luke 1. 31/33. where the angel Gabriel tells Mary that this promise would be fulfilled in her son whom she would call Jesus. Because of this Promise, Jesus was known as the "Son of God". A belief in this Promise would cover the belief that the throne of David would be established in a restored Jerusalem for ever (in the Biblical meaning of "ever" which is "for an age")

The three Promises above embracing "the Son of man", "Christ" and "Son of God" were all contained in Peter's confession of Matt. 16. Jesus referring to himself as the "Son of man" (Matt. 16. 13.) asked whom they thought he was. Peter replied saying "Thou art the Christ, the Son of the living God". Thus the three titles representing the three promises are brought together.

5. They believed in the coming of the Kingdom of God which was to be set up on earth. (Acts 1. 6.)
6. They believed in the resurrection. If Martha believed in this, it is sure that the disciples did too. John 11. 24.

7. They had been baptised by John's baptism for the remission of sins.

Under the laws of Christ, they had to forego the following requirements of the Law:-

1. Circumcision. see teaching of John 7. 22/23.
2. Sabbath keeping. see teaching of Matt. 12. 1/8; Mark 2. 23/28.
3. Sacrifices under the Law. There is no record that Jesus and his disciples made such sacrifices.

Regarding circumcision, Peter afterwards permitted himself to be persuaded that circumcision was essential. Paul withstood him on this. See Gal. 2. 11/16.

The ministry of John was an interim measure to "prepare the way of the Lord and make his paths straight". It was an enormous step to change from the bondage of the Law to the "liberty" which was in Christ Jesus. The Law had controlled and measured every step in their lives. Now all that had to be given up and an entirely new behaviour in Jesus had to be followed. The ministry of John was a proper link between the two so as to bring the believer from the Law to Christ in two easy stages rather than in one big jump. As Jesus said, "The law and the prophets were until John: since that time the kingdom of God is preached (the gospel of the kingdom of God)..." Luke 16. 16.

The disciples were ignorant of the Plan and Purpose of God as it affected Jesus. This is evident from Matt. 16. 21; Mark 10. 32/34; Matt. 20. 17/19; Luke 18. 31/34. The last of these references shows that the disciples did not understand even when Jesus had told them what was going to happen. After his death and resurrection, Jesus told them that they were slow of heart to believe all that the prophets had spoken. He then expounded to them from the Law, the Psalms and the Prophets all the things concerning himself. These "things concerning himself" are briefly explained in Luke 24. 46/47.

It was necessary in the Divine scheme of things that the Law should fall away at the right moment. But this had to be done in a manner which would absolve all those who had died under the condemnation of the Law. This was achieved by the death of Jesus in this way. The Law condemned anyone who hanged upon a tree. The words are "Cursed is everyone that hangeth on a tree" Deut. 21. 23. Jesus was hanged upon a tree and came under the curse of the Law. But he was a sinless man, without spot or blemish, so the Law condemned itself in condemning him to death. Therefore, the provision of the Law fell away that all are condemned because of sin. Through the death of Jesus, the curse was abolished. Gal. 3. 13. This liberated all men from the bondage of death because of sin, provided they had been justified by faith in the days of their probation. This meant that Jesus would be the Saviour of all mankind from the days of Adam onwards, provided they had pleased God during their lifetime. Men would not be justified by the Law but by Faith. The case is simply stated by Paul in Rom. 3. 30. "God...shall justify the circumcision (Jews) by faith..."

The same verse states that "God would justify the uncircumcision (the Gentiles) through faith". So the Jews would be justified BY their faith and the Gentiles would be justified THROUGH faith. This comes about in this way:-

As Jesus pointed out, it behoved Christ to suffer, to die, to be raised again and enter into his glory that the NAME of God may be established. This would then bring about a different baptism. Under John's baptism, the converts would be baptised for the remission of sins. Under the baptism of Jesus, any baptism conducted after his resurrection, was into the Name. See Acts 2. 38. Baptism under such circumstances brought a person into the Covenants of Promise regardless of whether they were Jew or Gentile in origin. Once this form of Baptism had been established, then the baptism of John fell away and was no longer effective. See Acts 19. 1/5. John knew that this would happen. (John 3. 27/30.) The effective baptism would be that which is based upon the death and resurrection of Jesus. Rom. 6. 3/8.

This being the case, the disciples could not have been re-baptised into Christ because he had not yet made his sacrifice and had not yet been raised from the dead. They were in a state where they were justified BY faith. They could not be baptised THROUGH faith because that faith based upon the Promises and the Sacrifice of Jesus had not yet been formed. The death and sacrifice of Jesus was a mystery and had been a mystery right throughout the ages. See Ephes. 3. 3/6. This also involved the coming into the Covenants of Promise by the Gentiles. The ignorance of this did not pass away until Jesus had gone into his glory and the disciples had received the gift of the Holy Spirit which enabled them to understand the Divine Plan and Purpose. John 12. 16.

John's baptism therefore, became obsolete when Jesus had opened the Way by his death. Any baptism for that matter, which does not require as a prerequisite an understanding of the Promises and how they relate to Jesus, and how forgiveness of sins comes through him, is not an effective baptism in the eyes of God.

The disciples could not be expected to be baptised into a complete baptism into the Name because the Name had not been established and they did not understand the importance of the Lord's death and resurrection. Therefore some other means had to be found to cleanse the disciples from past sins and to set them on the way as ordained apostles of Christ. This was done by the washing of their feet, symbolising the cleansing of their walk along the narrow way that leadeth unto life.

"but is clean every whit..." - all past sins had been forgiven.

"but not all." - Judas Iscariot was the exception. He had a desire for power and wealth. His heart was not right with God. The lesson here is that anyone being baptised for the sake of baptism alone without having a knowledge of the Plan and Purpose of God and having a desire to come into the Covenants of Promise, are not having a true baptism.

Verse 11 Jesus knew who would betray him so said that they were not all clean.

Verse 12 When Jesus had changed back into his ordinary clothes, he tested their understanding of what had been done.

"was set down again..." - from Gk. "anapipto" meaning to recline at a table. They did not sit at a table but lay prone before it. Therefore what Jesus did was to put on his ordinary clothes and resume the former reclining position at the table.

Verse 13 "Master and Lord..." - Gk. "didaskalos" (teacher) and "kurios" (Lord). Jesus insisted upon a contrast between their position and his. They were the pupils and slaves. He was the teacher and the leader. He put the "teacher" title first because he had to be a teacher before they would learn who he was. In the four gospels, Jesus is often referred to as "Jesus" as well as "Son of man"; "Son of God" but in the epistles, those who write about him give the normal respect of a pupil to their teacher with "Jesus Christ", "Christ", "Lord Jesus Christ", "Christ Jesus", "Jesus our Lord"; where singly "Jesus" is used, it has some special significance.

The lesson is that we should not use his name with any degree of familiarity. He is our Master and Lord too.

Verse 14 "Lord and Master" (R.V. "The Lord and the Master" as with Afrikaans "Die Here en die Meester" wherein "the" is emphatic) Jesus puts "Lord" first thus putting the higher title first. This accentuates the act of humility which he has just performed. If he, the Lord and, to a lesser extent, the Teacher, had washed their feet, then they should perform similar acts of humility one to another. Humility and service would bring them greater enjoyment than pride and aloofness. Such humility from them would not be as great as the humility he had just exercised because they were on a common level whereas he was their superior not only as a Lord but also as a teacher.

Verse 15 Jesus explains that he has just given them an example of what they should do.

Verse 16 "VERILY! VERILY!" The EIGHTEENTH occurrence of this phrase.

The (Gk. "kurios" - Lord) is greater than the Gk. "doulos". The word "doulos" refers to a bond-slave which is more than a servant. A servant works for a while but is given time off when he or she is his own master. A bond-slave is always at the service of the Master or Lord. He is bound to serve with all strength and ability whenever the Master calls or wills it so.

"he that is sent..." - Gk. "apostolos" meaning a "sent one". The passage reads "nor is a sent one greater than the one sending him". This is in reference to his relationship with God, His Father. Jesus did not grasp at equality with God but humbled himself. (Phil. 2. 6/8.) Jesus may well have had in mind the rivalry between some of the disciples as to who would be greatest in the Kingdom. This showed ambition which was distasteful to the Lord. (Luke 22. 24/27.) On that occasion, Jesus had asked, "For whether is greater, he that sitteth at meat, or he that serveth?" Also on that occasion they had debated as to who would betray him. See verses 21/23. All these facts were given in John's introduction to this chapter - see verses 1/3. Furthermore, on the occasion mentioned by Luke 22. 21/30. Jesus gave the disciples a promise of a place in the Kingdom.

Jesus now gives them a lesson while "he sat at meat" as on the former occasion. He showed them humility whereas they had shown ambition on the former occasion. Jesus had in mind Judas as he had warned the disciples of betrayal on the former occasion. He now shows them how to be happy during this life, as he had promised them happiness in the kingdom on the former occasion.

Another aspect to be considered is that according to custom at that time, the Jews used to purify themselves in preparation for the Passover. This is referred to in John 11. 55. and indirectly so in John 18. 28. The act of Jesus washing the feet of his disciples must have stood out in bold contrast with that custom of purification. Here was another indication that the provisions of the Law were falling away and that the Laws of Christ would prevail.

Verse 17 There can be no true happiness when pride and self-esteem are the objects of life to be achieved and enjoyed. When these two characteristics are set aside, there can be no silent self-incrimination telling us that we are not as good as we think we are nor as we hope to be. When one exercises humility and gives service the way to happiness is opened. Self-esteem, pride and laziness all go together as destroyers of the personality and vanquishers of happiness.

Verse 18 "I speak not of you all..." - with obvious reference to Judas.

"I know whom I have chosen..." - This is similar to John 2. 25. where John recorded that Jesus "knew what was in man." If Jesus knew what was in men he knew when he chose Judas that he was the type of person who would be a traitor. His choice was deliberate as the Lord's next remarks show.

"but that the Scripture may be fulfilled..." - Jesus refers to Psa. 41. 9. which prophesied the betrayal by Judas. David was not aware that 1000 years later his great descendent would be betrayed by his friend. The prophets of Israel did not understand the burden of their prophecies but spoke as they were moved by the Holy Spirit. But in writing as they did, they had a motive in doing so which was perfectly clear to them. Therefore we have to look into history which was contemporary with David to find out why he wrote that "he that eateth bread with me hath lifted up his heel against me." Jesus regarded this portion of the Psalm as being a prophetic analogy fore-casting the action of Judas.

The Psalm is a lament because of the disloyalty of David's enemies who would be friendly towards him yet plot behind his back. Such a person was a man named Ahithophel whom we read about in 2 Sam. 15. 12 to 2 Sam. 17. 23. By connecting 2 Sam. 23. 34. with 2 Sam. 11. 3. we find that he was the father of Bath-sheba, David's wife who had been the wife of Uriah. Ahithophel's name means "Foolish brother". He was a Gilonite which means that he came from a

place called Giloh. The meaning of this name is "a circle". Connecting the two together, we learn that Ahithophel was a foolish man who was untrustworthy and faced as many ways as one would face when turning a circle. In other words, he would make a turn-about without notice. This application of the meaning of names has an astonishing impact in Scripture.

Ahithophel allied himself with Absalom who was seeking to destroy David yet at the same time, he was David's counsellor. The abominable counsel which he gave Absalom with whom he was confederate, is given in 2 Sam. 16. 21. When eventually Ahithophel found that his plans to overthrow David had failed, he hanged himself. In like manner, Judas counselled with the enemies of Jesus while at the same time he followed his Master. When he found that his plans had misfired, he hanged himself. See 2 Sam. 17. 23. David was very upset at the desire of his one time friends to kill him so wrote Psalm 41 about it. The history he recorded was an historical analogy of what happened to Jesus with Judas as the criminal. Verse 9 of the Psalm has application to the betrayal. Jesus knew the prophetic character of the Psalms concerning himself so appropriately mentioned this particular verse.

Verse 19 Jesus gave advance notice of the betrayal and this was done in the hearing of Judas. Jesus was to make a greater appeal to Judas within the very near future but at that time, Judas was too far gone in his intention. He was typical of a man whose moral nature has been disturbed. He becomes unmoved by his own immoral acts and blinds himself to his own evil ways.

Verse 20 "VERILY! VERILY!" - the NINETEENTH occurrence of this statement.

This verse summarises a good deal of Jesus' teaching concerning himself. "whomsoever I send..." - this is closely related to the washing of feet. By washing their feet he ordained them as Apostles and the meaning of the word "apostle" is "one sent". Therefore anyone who accepted an apostle would automatically accept Jesus. His words here are very similar to those recorded by Matthew in Matt. 10. 40, which were uttered on a previous occasion. Matthew's record is worth studying at this stage to get a broader picture of the outcome of accepting Jesus.

"him that sent me." - this summarises his many former appeals to believe in him and by so believing, to believe in God. If Jesus was sent by God then he had Divine authority for teaching and doing his wonderful works.

The principle is carried further because anyone accepting Jesus would have fellowship with him. By having fellowship with Jesus, one would have fellowship with the Father through Jesus, the mediator. See John 10. 27/30. Belief in Jesus was the pre-requisite and it had to be followed by a "washing" as the disciples were given here, but the washing of baptism after the day of Pentecost.

The "receiving" which Jesus requires is a love similar to that with which he loved them and with which God loved the world when He gave his only begotten Son. (John 3. 16.) This in Greek is "agape" the sacrificial love. It is in this sense that the word "loved" appears in verse 1 of John 13. In the application in the Lord's discourse, a distinction is drawn between the lack of such love in the action of Judas, such distinction having been drawn in John's introductory verses 1/3 of this chapter, but not being clear at that time. Now it becomes clearer as Jesus summarises. Judas was not prepared to show a sacrificial love towards his Master. He was not prepared to set aside all worldly ambition but sought his own ends through betrayal for a reward. In the former reference mentioned above from Matt. 10. 40. Jesus mentioned reward in verse 41. If Jesus was going to a reward as a result of his sacrifice, those who "received" him would also have a reward. The believers however, would have to show a sacrificial love towards him as opposed to the lack of such love from Judas.

Verse 21 "VERILY! VERILY!" - the TWENTIETH occurrence of this statement.

Having spoken the words of the preceding verses, Jesus became troubled in mind. He had sent Judas as an apostle, thus giving him a chance to repent but knew he would not.

"testified..." - Gk. "martureo" which Grimm-Thayer explain that it carries the sense of making a statement because Jesus knew that this had been



Divinely decreed that a betrayal would come about. In other words, Jesus made a statement which had Divine authority.

"One of you shall betray me..." - Jesus realised how close his death now was. He knew that the man in his presence would, within a short time, depart to fulfill his nefarious plan.

As this lesson could well apply to us, we realise that having decided to follow Jesus, if we turn back, we do so to our own destruction. This principle was expounded by Paul in Heb. 6. 4/6. It is as bad as not following him at all. They were finishing their meal when this happened and it is possible that Jesus called to mind his parable of the guest who did not have on a wedding garment. This parable is recorded in Matt. 22. 11/13.

This guest is to be compared with the "wife" of Rev. 19. 7. who "hath made herself ready". That is to say she had on a wedding garment. The next verse states that "to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."

From the parable we find the word "not" in verses 11 and 12. Each word "not" is different being taken from different Greek words. Verse 11 has "ou" and verse 12 has "me". The latter means "a determination NOT to do something". In verse 11 the king saw that the man did not have on a wedding garment. In verse 12 the king asked why he deliberately did not wear a wedding garment. The garment signifies a robe of righteousness, this being the righteousness of faith. Such faith must be accompanied by works. All are sinful and this explains why the bride had on her wedding garment yet was granted that she should have other and more righteous garments. Thus when the Kingdom of God is established, those chosen will be those who had the righteousness of faith and were subsequently cleansed of all sin when immortalised. The man of the parable had on his own standard of righteousness but had not submitted to the righteousness of God. His punishment was being "cast into outer darkness" which, symbolically, means eternal death. The lesson is that we should not establish our own standards of righteousness, for that is deliberately ignoring the laws of God. This is the use of the Greek word "me" for a deliberate refusal to conform.

Judas had deliberately refused to conform to the Laws of Christ and had chosen his own way. This was tantamount to a deliberate betrayal of which Judas was guilty.

Verse 22 The disciples did not understand what Jesus meant.

Verse 23 "leaning on Jesus' bosom..." - this one was John. In those days when they lay down to eat, if anyone of them turned on his side, he would touch the person next to him. In this way, he was said to be lying on his neighbour's bosom.

"whom Jesus loved." - John shows reluctance to mention himself by name. See John 21. 24. where a similar reluctance is evident.

Verse 24 Simon Peter - thus John distinguishes between Simon (Peter) and the other Simon the Canaanite also called Zelotes (the Zealot). Jesus had given Simon the nick-name of Peter.

Simon asks John to ask Jesus who the betrayer would be. He did not ask outright but beckoned to him. Since the matter was not one to be called out from one to another, Peter naturally wished to ask quietly so that no one could hear.

Simon was associated with John in many things as also was James, so there was something natural in Peter asking John to ask Jesus for information.

Verse 25 John reports himself asking Jesus for the desired information.

Verse 26 "He it is, to whom I shall give a sop" - a sop is a morsel.

Edersheim suggests that this sop was the flesh of the Paschal Lamb with unleavened bread and bitter herbs tied together" but this can hardly be so. Jesus and his disciples were not engaged in the Passover meal as Edersheim seems to think.

From the customs of the times we learn that if a host gave a morsel to a guest, it was a high honour and the guest would be morally bound to be loyal to his host. But Judas had lost all sense of morality. Thus Jesus made a last and heart-rending appeal to his friend to remain loyal to him. Although



Jesus knew that the betrayal was prophesied, he had sufficient faith in God to believe that if Judas made a last minute repentance, God would find a way for the prophesied betrayal to take place. Thus Jesus answered John's question and at the same time, made an appeal to Judas.

Verse 27 "Satan entered into him." - The Greek is "satanas" not written as a name but as an ordinary word meaning "adversary". "satanas" is never used as a name in the Bible. It always means "adversary". The Translation of "Satan" with a capital "S" is translators' bias to bolster a belief in a mythical angel of evil. All that happened to Judas was that he probably took offence at Jesus singling him out and he must have known that Jesus knew what he intended to do. Therefore he acted from now on in defiance of Jesus. If he had not known that Jesus knew, he might have resented the Lord's words, "That thou doest, do quickly." Since he is not reported as having shown resentment, he knew that he was exposed and hoped to put an end to matters quickly by getting it over.

Verse 28 Although John had been given a sign by Jesus as to whom the betrayer was, no one knew why Jesus had said these words to him. They were to find out later.

Verse 29 John explains some of the thoughts that went through their minds as they heard Jesus speak to Judas. Jesus knew that time was short and there was now less than 24 hours left before he would have to be tried, condemned and killed by crucifixion.

Verse 30 "it was night" - an appropriate statement by John to describe the time of day when Judas went out. "Night" was connected with the act of Judas which was one of darkness. The "light" of the Gospel had passed from Israel and real darkness was to cover the earth. (Matt. 27. 45.)

Verse 31 A complete change of atmosphere comes over the story which John is unfolding. Judas has gone and the Lord is alone with his faithful disciples. John indicates this by the use of the connecting word "Now..." "is the Son of man glorified..." - This was the last time Jesus was to refer to himself as "the Son of man". From here on he is "the Son of God" or simply "the Son". His glorification came from his complete obedience to his Father, which obedience would be rewarded with his resurrection. The present glory was that he should be chosen by God to experience death as a Saviour. Only a sinless character could do this. Therefore in the first stages of his glory, he was the central figure of the LOGOS. He was the embodiment of the Plan and Purpose of God.

The worst acts of evil are committed during darkness and the murder of Jesus was man's darkest deed. When John recalled the Transfiguration of Jesus, he said, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1. 14.) On that occasion (of the Transfiguration) they were talking about the death that he should accomplish at Jerusalem. (Luke 9. 31.) Now he was about to accomplish that which had been pre-figured to them. This was laying the foundation for the forgiveness of sins through him. In this he was expressing the Father's mercy, grace, goodness and truth. For the suffering of death, he has been crowned with glory and honour and he has been given a name which is above every name, that in the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2. 9/11.) See also Heb. 2. 9/10.

Inasmuch as Jesus manifested the Father, the Father then must be glorified in the Son as the Son is glorified in the Father. God glorified Himself in His Son and the Son being used in this way must share in that Glory. Rev. 5. 13.

Verse 32 The crucifixion was a necessary pre-requisite of that Glory. By proclaiming the Father, Jesus glorified the Father. The Divine Plan working in Jesus shows the glory of the Father. See Exod. 34. 6/7.

Verse 33 "Little children,..." - John records these words which were uttered at a solemn yet passionate and emotional

time. He never forgot these words and used them in his epistles. See  
1 John 2. 1, 12, 13, 18, 28; 3. 7, 18; 4. 4; 5. 21.

"Yet a little while..." - only a few hours.

"Ye shall seek me..." - Jesus has spoken about his own future. Now he speaks about the disciples' future. He had spoken these words before when he spoke to the Jews, thus:-

John 7. 34. "Ye shall seek me, and shall not find me..."

8. 21. "ye shall seek me, and shall die in your sins..."

This time he speaks to his disciples and adds, over a few verses, that they should have love one towards another so that all men would see that they were his disciples. The rest of his discourse is encouragement because they would not be left comfortless. There is no thought for them that they should not find him nor that they should die in their sins.

"Whither I go ye cannot come..." - Jesus says he spoke these words to the Jews and that is so. He did. See John 7. 34. but there was a difference. The Jews could not follow him and if they sought him, they would not find him. To the disciples however, they could not come (to heaven) for heaven has never been offered as a place of reward. The disciples were to remain and continue with his work.

Verse 34 "A new commandment..." - by seeking the good of each other they would drop their former rivalry as to who would be greatest in the kingdom. By loving one another they would live in peace. This would mark them out above all men in the eyes of all men. This would help them in proclaiming the Truth of the Gospel.

Verse 35 This would be the character of the true servants of God.

Verse 36 Simon Peter shows his great love for his Lord when he protests  
"whither goest thou?"

"Thou canst not follow me now..." - Thus Jesus shows Peter that he is not spiritually clean and that his weakness was yet to show up. This would be his denial to which Jesus was about to refer. The "following" that Jesus had in mind was death.

"thou shalt follow me afterwards". Peter did suffer an unnatural death as a result of the work he did for Jesus. Peter was never to forget the Lord's words about following him for he wrote about it in his epistle many years later. See 1 Pet. 2. 21.

Verse 37 "I will lay down my life..." - the word "life" here is taken from Greek "psuche" which in other parts of the N.T. is translated as "soul". There being no "soul" in the Platonic sense, this is purely translators bias. "Life" is something that is laid down. (John 15. 13.) See Matt. 20. 28. If "life" was a "soul" that cannot die, it cannot be "laid down" as Scripture says it can.

Verse 38 "VERILY! VERILY!" The TWENTY-FIRST occurrence of this statement.

"The cock shall not crow..." - this referred to a time of the night. See Mark 13. 35. where the watches are referred to, namely, even (6 p.m.) at midnight (12 p.m.) cock-crowing (6 a.m.) morning (noon).

This prophecy of the three-fold denial has an echo in the three-fold question of John 21. 15/17. The cock-crowing was at the dawn of a new day. Thus in the prophetic anti-type, Peter, symbolising all servants of the Lord, would deny him in some way before the dawn of the Millennial day. The "thrice" suggests "completeness".

## JOHN'S GOSPEL

### Chapter 14

The four Gospels record this last evening in the life of Jesus in different ways, some adding what others omit. Composite reading of the four records will give a more complete picture than reading one Gospel at a time. The evening of the Last Supper commences with Matt. 26. 20; Mark 14. 17; Luke 22. 14; and John 13. 1. From these records it is obvious that the supper with which they commenced the evening was not the Last Supper. John records what happened DURING SUPPER but he does not record the Last Supper. This took place after Judas had gone out. (Judas had received from Jesus a statement that he would be the betrayer. (Matt. 26. 25.)

Peter declared that he would lay down his life for Jesus' sake and received from Jesus the statement that he would deny his Lord. This happened while they were still in the room. They did not go out of the room until John 14. 31. When Jesus told Peter that he would deny him, this according to the record of Matt. 26. 34; and Mark 14. 30; was after they had gone out. Luke 22. 34. and John 13. 38, indicate that the statement by Jesus was made while they were still in the room. Therefore we have the surprising discovery that there were two such statements by Jesus.

#### IN THE ROOM:

- Luke 22. 33. "Lord, I am ready to go with thee, both into prison, and to death".  
34. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me"
- John 13. 37. (Peter) "...I will lay down my life for thy sake."  
38. (Jesus) "...The cock shall not crow, till thou hast denied me thrice."

#### OUTSIDE:

- Matt. 26.33. (Peter) "...Though all men shall be offended because of thee, yet will I never be offended."  
34. (Jesus) "...this night before the cock crow, thou shalt deny me thrice."
- Mark 14. 29. (Peter) "...Although all shall be offended, yet will not I."  
30. (Jesus) "...before the cock crow twice, thou shalt deny me thrice."

From the fore-going we see that when they were in the room, Peter was certain that he would give his life for his Master. When they were out of the room, Peter was certain that he would not be offended by Jesus. This difference and the reason for it should be kept in mind when reading the four records.

The chapter we are about to study starts while they are still in the room. There is no break in the continuity from chapter 13.

Verse 1 "Let not your heart be troubled:.." - "troubled" from Gk. "tarasso" meaning "to affect with great pain or sorrow" (Grimm-Thayer.) They were not only upset but their mental upset caused them great suffering.

"believe in God, believe also in me." - Once again the Lord shows the close connection between himself and his Father. By believing in God, the believer automatically believes in Jesus. Faith in Jesus brings faith in God. One cannot have faith in God without having faith in Jesus. Such faith and belief brings an understanding that Jesus had Divine authority.

The lesson for all men is that belief and faith in Jesus and God bring a confidence which an unbelieving world does not have. In modern times there is much breaking down of established principles of living and behaviour. This arises as a result of lack of security in a troubled world. People turn to any mode of living if it can offer them security which they would not otherwise have.

Jesus was about to go to his death. He was going there boldly knowing that he would die and go to the grave. He was not affected by Plato's theory that one has an immortal soul which leaves the body at death. He believed in the Bible teaching of death and oblivion until a resurrection. He knew that there was no knowledge nor divice in the grave where he was going. He believed however, that God would raise him from the dead. This belief gave him confidence and poise. He implored that his ignorant and worried disciples would share his faith in God.

Verse 2 "In my Father's house are many mansions..." - this is one of the best known passages of Scripture which is badly distorted in meaning by Christianity. It is generally felt that "my Father's house" is heaven but this is not so. The following is a brief analysis of Scriptural passages dealing with God's house:-

Matt. 12. 4. When referring to David's entry into the temple in Jerusalem, Jesus said, "he entered into the HOUSE of God".

21. 13. When Jesus cast out them that sold doves and expelled the money changers from the temple at Jerusalem, Jesus referred to the prophecy from Isaiah 56. 7. where it was written, "My house shall be called the house of prayer".

Luke 2. 49. When found in the temple in Jerusalem as a boy, Jesus said, "I must be about my Father's business (in the R.V. the word "business" is translated as "house").

Psa. 84. 10. The Psalmist says "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." David never at any time anticipated going to heaven. He looked for the restoration of a glorious Jerusalem.

Acts. 7. 48. Stephen gives us a clue as to what is really meant by the Father's house when he says, "the most High dwelleth not in temples made with hands,.."

John 2. 21. When Jesus said that he would rise again the third day, he spoke with analogy when he said, "Destroy this temple, and in three days I will raise it up." John adds the explanation, "But he spake of the temple of his body".

Heb. 8. 2. Paul used this analogy when he said, "the true tabernacle which the Lord pitched and not man" and he referred in this to Jesus.

1 Cor. 3. 16. Paul again uses the analogy by saying, "ye are the temple of God."

2 Cor. 6. 16. "for ye are the temple of the living God."

Ephes. 2. 19/22. Paul uses the analogy again by saying that the body of True believers form a building of which Jesus is the chief corner stone that holds all the building together. This grows unto a holy temple in the Lord.

1 Pet. 2. 5. Peter too, uses the same analogy. "Ye also, as lively stones, are built up in a spiritual house...acceptable to God..."

The "Father's house" is an analogous state for the body of believers in Christ Jesus who, as they come into the Covenants of Promise, grow as a house which is being built. As opposed to a pagan house or temple, this was "my Father's house".

"are many mansions:.." - "mansions" from Gk. "mone" meaning "dwelling places" or "abodes". The use of this word appears again in verse 23 as "abode".

The Lord's meaning is now clear. By his preaching he had built up a body of believers which were afterwards to be referred to as "the body of Christ" but which were also referred to as "the temple of the living God". It was to this body of believers that he was referring. This "temple" would never be too full to admit any new convert to the Faith in Christ Jesus. There would always be many places in this congregation of believers for others to come and find their spiritual abode. His words then, referred to the future when many people would come into the Faith.

"If it were not so, I would have told you." - If the Household of Faith had been closed to any further convert, Jesus would have told them. Inasmuch as it was still future, this temple had not had its foundations laid yet. Jesus still had to die so that the way into this "temple" could be prepared. Once it was prepared by his death, then the new believers could be baptised into his death. (Rom. 6. 3/8.)

"I go to prepare a place for you." - If this meant that Jesus was to go to heaven to prepare a place for the disciples and for anyone else who died in the centuries to follow, then this is an extraordinary statement. Surely God's heaven was not in a state of disorder and chaos so that God was waiting for Jesus to be born, to live, to die, to be raised again, to spend another 40 days on earth and then, finally, ascend into heaven and start cleaning up heaven and preparing it for the souls of those who had died during the preceding centuries when heaven was permitted to get into a mess. What Jesus meant was that he was going to his death and, by that death, he would open the way to eternal life. This had been symbolised under the Law of Moses when the High Priest went into the Holiest of All once each year. Paul explained this in Heb. 9. 7/15. Jesus taking the part of the High Priest, made one entry through the veil which symbolised his flesh (Heb. 10. 19/20.) thereby making a new and living way for us.

Jesus prepared a "place" by his death but the building of the "Father's house" is to take a long time. As Paul said, "In whom all the building fitly framed together groweth unto an holy temple in the Lord". (Ephes. 2. 21.) In the prophetic pattern from the history of Israel, we find that the stones for the temple built by Solomon had to be cut far from the site of the temple and then brought to the building and fitted into place. (1 Kings 6.) If we regard a "temple" as being a body of believers drawn from all parts of the world and from all ages, all separate stones being fitted together to form the whole, and Jesus Christ as the chief corner stone which holds the building together, then we can picture the "Father's house" being built by such believers coming into the Covenants of promise. They come from all periods of history and from all parts of the world to the restored Jerusalem which is to be the city of the great king. (Matt. 5. 35.) To make this possible, Jesus had to die to bring a forgiveness of sins for all those who believe and obey.

Verse 3 The death of Jesus was not the only method of preparation. Now that Jesus sits at the right hand of his Father in heaven to be a mediator between us and God (1 Tim. 2. 5.) he is pleading our cause in heaven. In this way he is our High Priest and as such, does away with the necessity of having an earthly priest.

"I will come again..." - this phrase is usually omitted at funeral orations by the ministry because it is an embarrassment to them. Nevertheless it is a promise by Jesus which cannot be ignored. There is no way of distorting these words so they must be accepted on their face value. Jesus will return at some time in the future.

"receive you unto myself..." - Jesus extends his promise to return to receiving us to himself when he does return. That is to say, he will receive us to himself when he returns and the receiving unto himself will be where he is when he comes and not where he was before he came. Many attempts have been made to show that Jesus will come and then take us back to heaven on a return journey. There is not the slightest indication that this was meant.

"that where I am, there may ye be also." The sense is "that where I am when I come - not where I was before I came - there, in the place where I am when I come, ye may be also." The meaning is clear. When Jesus returns to this earth at his Second Coming, he will meet the chosen ones on earth and for this purpose they will be raised from the dead.

The meeting with him will bring forth a fellowship with him and this requires the immortalisation of the saints in Christ Jesus. Such immortalisation comes after one passes the test of the Judgment Seat. (2 Tim. 4. 1 & 8.) The "where I am" of John 12. 26. deals with the same theme of fellowship not only with Jesus but also with the Father. See notes to that verse.

Verse 4 The disciples knew Jesus as a man, a Teacher, a Master, a Lord, and a way of life. Therefore in knowing him, they knew the way.

Verse 5 Thomas expresses the fact that he does not understand. Neither did any of the others understand. Jesus had just told them two things, namely, there was lots of room in his Father's house which they regarded as being the temple at Jerusalem. He was going to prepare a place for them. How then, could he talk of going away? Thomas appears to be horrified at the thought of Jesus going away. Thus he did not know where Jesus was going nor where the way was.

Verse 6 THE SIXTH TITLE OF CHRIST. "I am the way, the truth, and the life."

Jesus had spoken of men coming to him (John 6. 44.) and this would be the result of his going to the Father. His going to the Father was a physical ascent but theirs would be a spiritual one in which there would be a new spiritual relationship between them and Jesus - that of a closer fellowship. The thoughts engaging their attention at that moment took into account the fact of separation from him. They were concerned about this as Thomas' statement shows. Jesus was more anxious about their separation from God. The nation had rejected him so the Divine fellowship with Israel would be broken. The Gospel was to come into prominence at the expense of the Law which would fade away. When the Law passed away the priesthood passed away so there would be no mediator between Israel and God except through him whom they rejected. Without Jesus, there was no way through which they might approach God.

This separation of man from God had been fore-shadowed in the structure of the temple under the Law. The Holiest of All was separated from the Holy Place by the veil. Once a year, on the Day of Atonement, the priest entered through the veil to make a sacrifice first for himself and then for the sins of the nation. It was not that Aaron entered but that Aaron in all his glorious robes symbolising a sinless man who made the entry. When Jesus died on the Cross, the veil of the temple was rent in two, thus making the way open into the holiest of all. Thus Jesus made the way open and in so doing, becomes the way to the Father. Paul explains this in Heb. 9. 1/15. and Heb. 10. 19/20.

"The Truth" - In Ephes. 4. Paul writes.... "as truth is in Jesus:" "Truth" is Gk. "aletheia" (noun) "alethinos" (true) reproduce the meaning of the Hebrew "amen" which has several shades of meaning but the basis of it appears to be "steadfastness of purpose". This important phrase from Ephes. 4. 21. is badly misunderstood. Many people think that one just has to accept Jesus as a Saviour and they are "saved". This is tantamount to accepting Jesus as a standard to which to conform without setting a standard by which Jesus may be assessed. The word "true" or "truth" means nothing if unrelated to something which can be measured, tested or assessed. For instance a musical note is true if it complies with a given number of vibrations per second. A mechanical bearing is true when it conforms to size, setting and tolerances. A true navigational course is set when it conforms to a pre-determined bearing which has been arrived at after allowing for magnetic variation, wind or sea drift, and speed of travel.

When the O.T. gave way to the N.T. and Greek took over from Hebrew, a word had to be found to convey the meaning attached to the Hebrew "'MN" which is "Amen". In our English translation, this is translated as "truth" in Isaiah 65. 16. where the Hebrew original would give "the God of Amen". The A.V. has "the God of truth". In John's gospel, the Hebrew "Amen" or "'MN" is translated as "Verily", the Greek taking the form "amen" meaning "truly" in relation to "truth".

At this stage of our particular study, it is interesting to note that "Amen" is preserved as the closing word in a prayer to signify a confidence that God who is petitioned, will answer the prayer of the faithful. Similarly, the word "mammon" is used to signify that world in which men put their trust but to no avail. Both these words are derived from the Hebrew " 'MN ".

The Greek word "aletheia" is defined by Grimm-Thayer as "in reference to religion, the word denotes what is true in things appertaining to God and the duties of man". A further definition is given, thus:- "the truth, as taught in the Christian religion, respecting God and the execution of His purposes through Christ, and respecting the duties of man, opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and to the corrupt opinions and precepts of false teachers even among Christians:"

The "Plan and Purpose" of God is Truth but that is not all. A Plan and Purpose does not become effective as Truth until it takes shape. If a course is determined for a space ship, it does not become effective until the space ship blasts off and follows that pre-determined path. Once it does then it is "in orbit" or "on course". Likewise, the Plan and Purpose was in the beginning with God and that was the LOGOS. It was manifested to man in many ways and the better known ways are by the Promises to Adam, to Abraham and to David. These promises centred around Jesus and his work as a Saviour. In this way, the LOGOS was Truth in the beginning. As Jesus said when he prayed to his Father, "thy word (LOGOS) is truth". (John 17. 17.) It would be correct to say that the Law of Moses was Truth as well because it was a symbol pointing to the sacrifice of Jesus and it also showed how the sinner may have fellowship with his Maker. All this was the Plan and Purpose of God, which is the LOGOS.

To accept Jesus as being one's Saviour without an understanding of the TRUTH (God's Plan and Purpose) concerning him, is not to follow Truth. It is following a romantic plan of worship and religious thinking to suit one's own wishes regarding these things. To be part of the Truth in the sense of Truth being the Plan and Purpose of God, one must have a knowledge of what God has planned. When Abraham sojourned as a pilgrim and stranger in a land which had been promised to him for an everlasting possession, he followed the Truth because he believed that what God had promised, he was able also to perform. When he still believed that he and his wife Sarai would have a child, although he was 99 years old and his wife was past the child-bearing age, he showed faith in the Truth of God. See Rom. 4. 17/22. To the children of Israel, Truth was not only a concept but it was also a way of life as Abraham showed. "Let God be true, but every man a liar:.." These words were written by Paul when he showed how the Jews had the oracles of God yet they did not believe. They turned away from the Plan and Purpose of God. Rom. 3. 4. The Pharisees came to Jesus and said, "Master, we know that thou art true, and teachest the way of God in truth..." (Matt. 22. 16.) This was their acknowledgment that he lived his life in such a manner as to exhibit the Plan and Purpose of God acting in himself.

Jesus came to teach the Truth and having taught it, gathered together in himself, those who believe in that Truth. As God is truth and God is also Holy, we can understand what is meant when He said, "Be ye holy as I am holy". (1 Pet. 1. 16.) Peter mentions this in showing how the Truth would be preached to the Gentiles and that they would be called to separation just as the Jews were called to separation by their exodus from Egypt. This is drawn from the vision of unclean beasts which was given to him (Acts 10. 9/16.), the lesson to be drawn from that vision and the connection between the law of unclean beasts of Lev. 11. 44/45. and the commandment "Be ye holy as I am holy". The believer in Truth, therefore, is one who is called to spiritual separation and who is commanded to conform to a set pattern of life.

Jesus then, is the embodiment of TRUTH and is the "Truth made flesh". The Divine Plan centres in him not only in regard to the promises made to the fathers, but also in the behaviour expected of all believers in Truth. He alone could say, "I am the truth." See Rom. 15. 8/9. He was TRUE but Israel had proved to be false. Nevertheless, the Divine Plan and Purpose would be fulfilled in Jesus because he was the Truth. God's character of fixity of purpose is revealed in him. He was the Messiah of the God of Truth and it is in the God of Truth that men of the future will be blessed. Isa. 65. 16. This TRUTH of the future will be the Returned Christ as he reveals to the Laodiceans (Rev. 3. 14.) and to the Philadelphians of Rev. 3. 7. "He that is holy, he that is true,..."

"THE LIFE..." Jesus had stated on a former occasion that "I am the resurrection and the life". (John 11. 25.) On this occasion he connected LIFE

with RESURRECTION. This is connected with God's Plan and Purpose to give life (everlasting life) to those who have followed in the Way and who have known and obeyed the Truth. Without a Way, there could be no Truth: and without Truth, there could be no Life to follow. There would be no Resurrection without the victory of Jesus over sin so all salvation depends upon him. Man is in a sinful state and cannot redeem himself. There must be a Redeemer and Jesus is that Redeemer.

In consideration of the fore-going discussion, a word has emerged from the New Testament which is connected with the teaching of the Lord. This is the word "way" which is used to describe the Belief and Behaviour of the early Christians. It first appears in Acts 9. 2. "if he found any of this way..." It appears again in Acts 19. 9, 23; 22. 4; 24. 22; In 2 Pet. 2. 2. the apostle writes of "the way of truth" thus bringing the two words together.

Verse 7 The Divine Plan and Purpose was so closely connected with Jesus that had the disciples understood Jesus as the way, the truth and the life, they would have understood the Father.

Now that they have been shown the close connection, then from now on they could look at Jesus and see in him the manifestation of the Father. This has nothing to do with the trinity doctrine but is connected with the manifestation of Truth. Jesus had a close relationship with his Father and this relationship would be shared by all who are closely connected with Jesus.

Verse 8 Philip is slow to understand. Christianity has also been slow to understand Jesus' words. The Babylonian concept of three gods has clouded the issue of God Manifestation which forms such an inspiring story in Scripture. Philip could not recall having "seen the Father" and did not realise that he had seen a manifestation of the Father by looking at Jesus.

Verse 9 Philip must have known the Hebrew Scriptures which had told of many instances of God manifestation. Now in his own experience, he was looking at God manifestation every time he looked at Jesus, heard his words or saw his works. Jesus gave a greater manifestation of his Father than any other person in history had done.

Verse 10 "I am in the Father and the Father in me" - Jesus was "in the Father" in the sense that he was the Divine Plan and Purpose. The True Christian Believer is IN Christ when they are associated with him in the Divine Plan and Purpose. This association comes about by their confessed belief followed by their baptism. The Father was "in Jesus" by the works that Jesus did. Jesus could do nothing by himself but worked through the Power which His Father had given him.

Verse 11 Jesus makes an appeal to his disciples to believe in his relationship with the Father. See note to verse 10 above.

If they were not prepared to believe his words, then they had the evidence of the very works which he did. These showed his relationship with the Father and that his Father was working in him.

Verse 12 "VERILY! VERILY!" - the TWENTY-SECOND occurrence of this statement.

From the notes to verse 6 above, we know that this expression means "Truly! Truly!" in relation to the TRUTH. Whatever Jesus says after these words is intimately connected with the Plan and Purpose of God. The promise which Jesus makes here is very wide indeed. It has been distorted by those who claim to be able to do miracles. Such are often faith healers who do not heal but who induce in others a state of self-hypnotism. The promise is limited in its application to those who believe and that means believing in TRUTH as defined above. Those who believe in the Truth shall do the works of Jesus. In the close application, many did his works when they were given the Power of the Holy Spirit on the day of Pentecost and after. It was the Plan and Purpose of God that His Word should be preached unto all the world. To do this, the early Christians were given extra-ordinary powers. These powers could not be



transferred from one person to another except by the Apostles (Acts 8. 18.) When the last of the apostles died, then the Holy Spirit was no longer transferred to others and eventually died out. (1 Cor. 13. 8/10.)

"greater works than these shall he do..." - no one ever did greater works than the Lord Jesus such as healing the sick, giving sight to the blind, raising the dead, enabling the lame to walk, the deaf to hear, the dumb to speak and so on. But Jesus did not travel very far in his preaching. The followers of Jesus have preached His Word throughout the whole world and it is in that sense that greater works have been done. Furthermore, Jesus preached only to Jews and not to Gentiles. The early Christians preached to all nations. In preaching to Jews, the work of Jesus had been disappointing. There was a national rejection of him and even his "own familiar friend" was plotting against him. The work of the early Christians would be to every nation, kindred and tongue. (Rev. 12. 11.)

"because I go to my Father." This was the reason given for the greater works. Because Jesus would be in heaven, it was not the Divine Plan and Purpose that the preaching of His Word should cease. Therefore, because Jesus went to his Father, the disciples and others would preach the Gospel. There was also another reason and that is stated in verse 16, which we shall study when we come to it.

Verse 13 "whatsoever ye shall ask in my name..." - There is a limitation here to that which is asked in his name. This is the first reference to his name. The name had not yet been established so the reference is to the future. It must be after his death and resurrection when the name would be established. It was referred to by Peter for the first time in Acts 2. 38. This is the name which is the prophetic name of the Father - YAHWEH - the name given at the burning bush as a memorial name. (Exod. 3. 14. See also verse 15.) This being the Plan and Purpose Name, it must be the Name of Truth so all the asking must be for something which concerns the Plan and Purpose of God. This means that anything asked must be "in his name otherwise it would be outside the scope of what God would consider for the promotion of the Gospel.

"that the Father may be glorified in the Son." - This further limits what prayers will be answered because all things must be done to the glory of the Father. The glorification of God in the Son limits the character of a petition to that which concerns the Divine Plan and Purpose of God to be glorified in the earth and the immortalised body of Christ will show forth to the world that glory. Therefore the petition must concern the spiritual body of Christ. All things asked for must concern salvation through Jesus Christ.

Verse 14 A re-iteration of what Jesus will do subject to the conditions stated.

Verse 15 This is not a commandment. It is a statement that if they love him, they will keep his commandments and in keeping and petitioning, they will have their prayers answered. If one ignores or deliberately disregards the commandments of Jesus, then there is no real love for him. There being no love for him, there is no fellowship with him and prayers will not be heard.

Verse 16 Another of the widely distorted passages of Scripture. The "Comforter" here is often regarded as the third part of a trinity of gods but this is not so.

"I will pray the Father..." - this is conditional upon love being given to the Son.

"he shall give you..." - God would make the GIFT of the Comforter. It is ridiculous to think that God would make a present of another God to the disciples. God is doing the giving. Whatever is given must come from God.

"another Comforter..." - the use of the word "another" indicates that the Comforter which is to be given is given in addition to that comforter which they already had. The Comforter which they already had was JESUS. The word in Greek is "parakletos" meaning "an advocate". Grimm-Thayer defines the word as "in the widest sense, a helper, succorer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the Divine strength needed to enable them to undergo trials and persecutions on behalf of the Divine kingdom:.."

This was the Holy Spirit which was the Power of God. Jesus was given the Holy Spirit so that he could perform his miracles and have a clear understanding of Scripture. The disciples needed this power too when they were on their own at Pentecost. It was a big transition from the Law of Moses to the Laws of Christ and they would have to have Divine help to enable them to preach to the world. They did not have much in the way of education so had to have other help. The Holy Spirit was also passed on to the early Gantile converts because they, having come from pagan families, had long been steeped in the mythology of false gods such as Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto, and many others. Many could not read so had to be helped. Temples were everywhere luring the faithful away from the True Christian Faith. The Greek gods were, amongst others, Zeus, Aphrodite, Apollo, Minerva, Pan, Artemis, and there were temples built to the honour of these. Pagan doctrine too, was rife and had to be driven out of men's minds. Many such pagan doctrines have still survived and form an important part of what is known as Christianity. Such doctrines are the immortality of the soul, when the Bible preaches no such thing. The myth of an immortal angel of evil which causes man to sin and when man sins, God punishes man. Such an evil angel is given a name of "Satan" which never appears in the Bible as a name. The existence of a place which is called "hell" where sinners burn forever. For all man's inhumanity to man, such diabolical cruelty would not be permitted yet that is the picture Christianity gives of the god they worship. All such evil doctrines had to be driven out as they were very powerfully instilled in men's minds.

From the Jews point of view, they could not accept a crucified Jesus as their Messiah. Without the power of the Holy Spirit, the early preachers would have had no success at all, and the gospel would have died out.

The word "parakletos" appears in John 14. 16, 26; 15. 26. and 16. 7. The coming of the Holy Spirit upon the disciples (apostles) was in keeping with the promise of Matt. 28. 20. where Jesus said, "Lo, I am with you always, even unto the end of the world (the end of the age - the apostolic age when the Holy Spirit would be withdrawn.)." At the end of the apostolic age, Jesus would be with them when he gave John, the last of the apostles, the Book of Revelation.

"that he may abide with you..." - "he" here is used as personification. Trinitarians however, prefer to see in the use of "he" a third person of the trinity. They lose sight of God manifestation and cannot understand how Simon wanted to buy the "power" as he called it, for money. (Acts 8. 20.)

"for ever" - for the duration of the apostolic age.

Verse 17 Jesus defines what the Comforter is. "the spirit of TRUTH". This is as explained in these notes.

"the world cannot receive..." - regrettably this is so because of the blinding effect of the false teaching to which they have been subjected.

They neither see him nor know him. This is akin to "seeing the Son" and "hearing the Son" and in doing so, recognising the Father who works through him.

The disciples however, know him (the spirit of Truth) they had seen it working in Jesus.

"and shall be in you." the "shall" refers to the future when, on the day of Pentecost, they would receive the Power of the Holy Spirit.

Verse 18 "I will not leave you "orphans"" - Gk. "Orphanos" translated as "comfortless". They were now little children. John 13. 33.

"I will come to you". - TRUTH as in Jesus would come to them, on the day they received the Holy Spirit which would lead them to all TRUTH. vs 26.

Verse 19 The last time the world would see him would be when he hung upon the cross. The disciples saw him after he had been raised from the dead. They saw him ascend to his Father and, through the eyes of faith, see him sitting at the right hand of God in heaven.

"because I live..." they would live also. All those who believe in these things and associate themselves with them, will come into the Divine scheme of things and will be raised from the dead and given immortality when Christ comes. See 1 John 1. 3.

Verse 20 "At that day..." - when they would receive the Holy Spirit.

"I am in the Father, and ye in me, and I in you." This refers to the fellowship which they would enjoy with the Father and Son through the proper worship. This was the substance of the Lord's prayer recorded in John 17. 21. See also 1 John 1. 3.

Verse 21 The fellowship to which Jesus referred is dependent upon obedience to his commandments. This obedience arises as a result of knowledge and understanding which induces such faith that the believer is compelled by his state of mind, to keep the Lord's commandments. This relates to his words in verse 15. See 1 John 2. 3.

"I will...manifest myself to him..." - Such manifestation does not require the actual presence of Jesus to the believer any more than the manifestation of God requires the appearance of God to the Believer. Such manifestation is limited to those who know the Truth concerning Jesus and who are exercised by such knowledge. Then, as a result of knowledge and belief the believer loves Jesus and keeps his commandments, Jesus will manifest himself to that person by Faith in that knowledge.

Verse 22 Judas still entertained the idea of the Messiah manifesting himself to Israel first and then to the whole world. How then would Jesus manifest himself in Faith to those who loved him and kept his commandments? The question asked in this verse shows his perplexity.

Verse 23 Jesus answered by speaking of the fellowship which the servants of the Lord would have through their love for Jesus, their obedience to his commandments, and their work in God's service. During this time, the gospel would be preached unto all nations and many teachers would arise who have this knowledge of the Divine Plan and Purpose and the Truth in Jesus Christ.

"make our abode with him." The word "abode" is the same as that translated as "mansions" in verse 2. It indicates that such people in the years to come who preached the Truth of God's word, would be in fellowship with the Father and the Son. They would be in the covenants of promise and, being part of the "Father's house", they would enjoy the love of the Father.

Verse 24 Having stated the position positively, Jesus now states the negative angle. If he that loves him keeps his commandments, then the converse is true - he that does not love Jesus will not keep his commandments. If a comparison is made between the positive and the negative answers, the difference will be seen. The believer is promised fellowship with the Father and the Son. Now the unbeliever is not promised anything. He does not come into any reckoning at all. It is just that if he does not love Jesus he will not keep his sayings. Such a person is quickly thrust aside as not being of any worth in the Lord's service. Those in the household are cared for through Divine Fellowship. Those who do not know, believe or obey are not taken into account. Such people are individual members of the nation, and the nations (plural) are as a drop in a bucket. (Isa. 40. 15.) (See also Isa. 57. 15.)

Verse 25 "These things..." refer to the teachings of the Master while he was with them. He did not tell them everything because it was not right that they should know at that time. (Luke 18. 34.) This is to be compared with the "all things" which Jesus promises in verse 26. This would happen after they had received the gift of the Holy Spirit.

Verse 26 "the Comforter..." which Jesus defines in the next breath as "the Holy Spirit".

"in my name..." - the power would be given only to those "in my name" that is to say, only to those baptised into the name... That means only to those of the household of faith, that house in which there are many mansions.

"he shall teach you all things..." - "he" by personification. The Holy Spirit would give them knowledge of the Word of God (Truth) which they could impart to others. It would enable the writers of the New Testament to know what happened in regard to the things they record. They could remember long speeches, they would select from those long discourses only those passages which God desired them to record. In other words, they would write as they were

moved by the Holy Spirit. To the Bible student, it is irksome to read how the great scholars of Christendom state emphatically that Mark wrote the basic gospel and that Matthew copied Mark's teaching and enlarged upon it. If this is true then Jesus was wrong. The Holy Spirit did not teach them all things. The Holy Spirit did not bring to remembrance whatsoever I have said to you as Jesus states in this verse. Either Jesus was wrong and should have told them that a non-disciple named Mark would be the first writer and that two of them, namely, Matthew and John would copy Mark's work and enlarge upon it and that a Gentile named Luke would also add a gospel from his own pen, ably helped by a reading of Mark's gospel and aided by Paul. But this is the foolishness of man in his scholastic folly. God chose the writers carefully to depict the four-fold character of Christ, namely, the Lion, the Ox, the Man and the Eagle represented by the gospels of Matthew, Mark, Luke and John respectively.

Note the twice mentioned "all things" which would be brought to their remembrance. Compare this with the "these things" of verse 25.

Verse 27 "Peace I leave with you..." - This is similar to the customary parting words used to this day in Israel - "Shalom" (Peace) in other words, "Peace be with you". The peace that Jesus would leave with them was not a peace that comes from man which would be an assurance of friendliness, but it would be a peace which passeth understanding. Paul referred to this when he wrote to the Philippians, "And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus." (Phil. 4. 7.)

"my peace..." - it was his peace, the peace in Christ Jesus that he was leaving with them a few hours before his death. He was going to his death in full confidence that what God had promised him he was able to perform. He knew that the cares of life were as nothing compared with the glories to follow. Paul mentioned this too in Rom. 8. 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Such thoughts gave Jesus peace on the threshold of his death. It was this peace that he left with his disciples. Peace which was based upon a knowledge of "the things concerning Jesus of Nazareth". This is peace which has as a basis the righteousness of Faith. It is human nature to want security and the effects of man are directed towards the achievement of that aim. Food, raiment and shelter are the basic essentials for security. Spiritually the disciples had as food, the word of God; as raiment they had "put on Christ" and as shelter, they were in "the Father's house". All this was possible because of Jesus, because of his sacrifice which he was about to make, and because he was Truth.

"Let not your heart be troubled..." - Jesus comes back to his opening phrase.

"neither let it be afraid." - If they loved Jesus with that love he had just spoken about, (verse 21) then they would be "loved of my Father", and "we will come unto him, and make our abode with him." These words must have deeply impressed John who recorded these sayings of Jesus. John wrote more fully about them in his epistles. See 1 John 4. 18. It is as well to read the full discussion from verse 7 onwards of 1 John 4. to the end of the chapter.

Verse 28 In the first portion of this verse, Jesus refers the disciples to his statement of verses 3 and 4. The latter half of the verse is dependent upon his going away as mentioned in those verses.

"ye would rejoice..." - this is connected with two things, namely, his going away and their keeping his commandments. If they loved him they would keep his commandments and they would have a knowledge of the Divine Plan and Purpose concerning him. Therefore they would know that because he went away, he would be exalted to the right hand of his Father in heaven. This should cause them to rejoice because of their close association with him and because the Father's Will was being revealed in him. This being the case, they having been called to his service to preach the gospel, were assured of success. His exalted position at the right hand of his Father gave assurance of this. If they could understand this, then they had every reason to rejoice.

"my Father is greater than I." - Those who believe in a trinity of co-equal gods have no answer for this statement from Jesus. In a state of

equality, one cannot be greater than the other. And where does the third god fit into this concept? The Lord's point was that by ascension to his Father, Jesus would be exalted to a position of great power. Not only would he receive his reward for faithful service to His Father, but he would be given power to care for those who serve him in Truth and Righteousness. His example would show them that a great reward awaits all those who have Faith and understanding.

Verse 29 This assurance of reward for faithful service had been told to them before. See the parables of Matt. 25. 14/30. and Luke 19. 12/27. In their later evangelical lives, they would remember his words on this occasion. Whatever the trials may be in the future, they would remember this and be encouraged.

Verse 30 "the prince of this world..." this was the Roman and Jewish powers who would destroy him within a few hours. He had referred to "the prince of this world" in John 12. 31. The prince of this world at that time, was the power of sin represented by the Jews and Gentiles who would be in attendance as he was killed by being lifted up. Under the Law of the times, the Jews had no right to put Jesus under trial during a time of darkness but in view of the near approach of the Passover, the Sanhedrin was anxious to put Jesus to death before the ceremony started in earnest. Therefore it was highly probable as John Carter suggests, that Caiaphas was discussing with Pilate (a Jew and a Gentile) to permit a late hour trial.

"cometh,.." - the Jews and Roman soldiers would come to arrest him.

"hath nothing in me." - they would not be able to find any fault in him.

In writing to the Ephesians, Paul reminded them that in time past they had walked

"according to the course of this world..." He explained this as

"according to the prince of the power of the air,..," which he said was "the spirit that now worketh in the children of disobedience".

All these figures of speech amount to the same thing namely, the sinfulness of the generation in which they were living. The "prince" which had "power" was the ruler of the world in which they lived. This "prince" was said to have his "power" in the "air". This "air" was earlier described by Paul in the same verse as "this world". The "air" then, refers to "this world" which is inhabited by "the children of disobedience".

When this analogy is understood, a great difficulty is removed when we consider 1 Thess. 4. 17. where Paul, in writing about the day of the Return of Christ, says that we who are alive at the time of his coming, will not go to the Judgment Seat before those who are raised from the dead, but we shall be caught up together with those in the resurrection (the clouds) and shall "meet the Lord IN THE AIR". Some scholars make the fantastic suggestion that we shall live for ever IN SPACE - or rather, suspended in the atmosphere between land and space. This is the result of a misunderstanding of what is meant by "air". The Greek is "aeros" meaning the lower and denser air, the lower levels of the atmosphere. See Acts 22. 23. where "they threw dust into the air". Is this where the saints will spend eternity with Jesus? In 1 Cor. 9. 26. Paul writes of boxers who "beat the air", that is, they miss the mark. In 1 Cor. 14. 9. Paul states that those who show off their ability to speak in tongues, will "speak into the air" if nobody understands them.

In these analogies, we see the person who is earnestly contending for the faith, missing the mark because he is intemperate in his manner of living. In the other, the preacher is speaking to people who do not understand. In each case, the effect on the PEOPLE is accented. Therefore "air" is a metaphor for "people" or "the nations". Therefore, when Christ comes, we shall meet him in this world amongst the nations so that the rulership of the world may take place.

The prophecy of Rev. 16. 17. which post-dates Armageddon, states that the Seventh Vial will be poured out INTO THE AIR. This is often taken to mean that great aerial combats will take place and that atomic bombs will explode in THE AIR. This is imaginative thinking without the support of Scripture. When this prophecy takes place, there will be no more Governments so the wrath of God will be poured upon PEOPLE represented here by "the air". A world wide revolution will result.

Verse 31 "that the world may know..." the time is coming when the world of people will indeed know that the Son of man was killed by those who rejected him. He made a sacrifice that all men who believe and who obey may have everlasting life through him. Those who reject him now are no different in their disregard for the Word of God than were the people who crucified him. In the historical analogy, just as the people of that era were punished in A.D. 70 by the complete destruction of their city and nation, and their subsequent scattering throughout the length and breadth of the earth, so the world of people at the time of Christ's Second Coming will also be punished. They will know that they have rejected Jesus but when they know, it will be too late.

"that I love the Father;.." - as Jesus loved the Father, so he kept his Father's commandments. As he is our example, we ought to love him and by loving him, we should keep his commandments. See vs 23.

"even so I do." - An appeal to follow his example so that just as he was about to go to his reward, we may receive our reward too at his coming.

"Arise, let us go hence." - These were brave words. The supper, the Last Supper, the Washing of Feet and the lessons which followed have now come to an end. Jesus has few words left to say to them before he is taken and killed. "Arise (from supper)" he says, "and let us go to the fate that awaits us.

The Lord's words are a challenge to us all who live in these days. "Arise..." - let us get up off that bed of spiritual inactivity upon which we have been lying for so long. "Let us go to the work to which we have been called, doing what we can in the Master's service.

The word "Arise" comes from the Greek "egeiro" which carries a sense of urgency. This word is used in Matt. 2. 20. where Joseph and Mary were told to "Arise" and take the young child to Egypt to avoid Herod who sought to kill him. There would be some urgency in the instruction. Likewise, Jesus gave a note of urgency to his instructions to get away from that room because Judas by this time, had had time to bring the soldiers to that place and arrest him. Since Jesus had other things to say to them, he got out to a place of comparative safety where he could speak to them without fear of interruption.

## JOHN'S GOSPEL

### Chapter 15

Matt. 26. 30. and Mark 14. 26. both record that when they had sung a hymn they went out. Luke states that he went out to the Mount of Olives but that just indicates the direction of his departure and does not lay the scene for the discourse of John chapter 15. He was on his way to the Garden of Gethsemane where he was arrested but must have stopped on the way there, behind some wall where he could speak to his disciples. It has been suggested that the Lord went near the temple and saw a carving of a vine over the doorway. This would then lead him to the speech which John now records. This is pure imagination however because Jesus never needed the work of men to remind him of spiritual things. He was too well versed in the Scriptures to receive his thoughts from what man had made. His discourse no doubt, had a Scriptural back-ground.

Verse 1 The SEVENTH TITLE OF CHRIST. "I am the true vine..."

Whereas chapter 14 had spoken of Jesus going to his Father and had given assurance to the disciples that they would not be left entirely alone; and whereas Jesus had told them of the fellowship which they would have with God, with Jesus and with each other, now the fifteenth chapter describes that fellowship. The character of this fellowship is described by the analogy of the Father, who is the husbandman; Jesus who is the Vine and the disciples of Jesus as the branches. The "prince of this world" was partly Israel but it was an Israel which would cease to be spiritual Israel because of their rejection of Jesus. It would not mean the end of Israel because spiritual Israel which was figured as a "vine" would survive in those who would come into the Covenants of Promise through their belief and baptism after his death, resurrection and ascension. It was to such that the fellowship of which Jesus had just spoken, would be given. The Lord's analogy of the "Vine" may have been suggested to him by the closing words of verse 15.

Isaiah 5. 1/7. God, speaking through His prophet, said that he had a vineyard in a very fruitful hill. He fenced it; gathered out the stones thereof; planted it with the choicest vine; built a tower in the midst of it, and made a winepress therein. But it brought forth wild grapes. In verse 7, the prophet identifies the subject of the prophetic analogy by saying, "For the vineyard of the Lord of hosts is the house of Israel,.." During his ministry, Jesus gave a parable based upon these prophetic words from Isaiah and these parables are found in Matt. 21. 28/32. showing how Israel regarded their high calling, and in Luke 13. 6/9. where he showed how Israel was given another chance to repent. In Matt. 21. 33/44. another parable is given following very closely the words of Isaiah 5. 1/7. This parable from Matt. 21. has a double application as we shall now see.

There was a certain householder  
which planted a vineyard

and hedged it round about  
dug a winepress in it  
and built a tower

and let it out to husbandmen

He sent his servants to receive fruits  
but they killed them  
last he sent his son  
whom they killed

Therefore the kingdom of God was taken  
away from them  
it was given to a nation bringing  
forth the fruits thereof

God  
gave the Holy Land as a land of  
Promise.

called His people to separation  
gave them the Promises  
set Jerusalem on a hill as a  
fortress.

provided every condition for  
fruitfulness.

God sent his prophets to Israel  
they slew the prophets

God sent Jesus  
whom they crucified  
Israel lost their special position  
as God's people

It was given to the Gentiles to  
bring forth fruit

In the second aspect, the parable must apply to the True Believers of the Gentile age. The facts of the parable are applied thus:-

The householder  
which planted a vineyard  
hedged it round about  
dug a winepress in it  
built a tower  
let it out to husbandmen

went into a far country  
He sent his servants  
but they killed them  
they killed others

he sent His son

God  
established an ecclesia  
called His people to separation  
gave them the Promises  
provided the Word of God as a fortress  
provided every condition for fruitfulness.

Jesus ascended into heaven  
He sent the early evangelists  
but they were killed  
the Truth of God's Word was destroyed  
in men's hands by the preaching of  
things which were not true  
Jesus Christ will return and punish  
the wicked ones

The lesson is that by being given the Truth of the Word of God we are in a very privileged position and we should make every effort to be fruitful. We should remember that we are a light bearing people.

The analogy of the Vine from the fore-going is clearly seen to be ISRAEL.

Psalms: In the 80th Psalm the Psalmist appeals to God to bring forth His people once again and cause His face to shine upon them. In verse 8, we read, "Thou hast brought a vine out of Egypt, and planted it." Then follow details which are similar to those given in Isaiah 5 and in the Lord's parables. We also read:-

Psa. 80. 15. "And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself."

The Psalmist looks forward to the future when Israel would be saved by "the son of man".

Psa. 80. 17. "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself."

This Psalm was sung during the Feast of Tabernacles (Lev. 23. 34.) which fore-shadowed the establishment of the Kingdom of God. Therefore the Vine and the sign of the establishment of the Kingdom was associated with the son of man who God had made strong for himself (for His own purpose.)

Jeremiah: In his second chapter, the prophet Jeremiah, speaking as the mouth-piece of God, asks, "Is Israel a servant?" He then recounts what has happened to Israel. They had been broken down because of transgressions. Yet the prophet adds:-

Jer. 2. 21. "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"

Here again, Israel is referred to as a vine and, because of her sinfulness, a strange vine. All this was prophetic of the rejected state of Israel because of her refusal to accept Jesus, her Saviour when he came the first time.

In all the analogies of the vine as recorded in the Old Testament, Israel was the vine and God did the planting. God had a Plan and Purpose with Israel as the name "Israel" indicates. It means "A prince of God". But Jesus is also "a Prince of God" being the Son of the Divine King of all creation. By analogy therefore, Jesus is the Vine. Israel was the analogous vine. Jesus claims to be the TRUE VINE. His Father (God) is the husbandman who caused the vine to grow in the first place. The husbandman decides where and when the vine will grow. God brought forth Israel when it was convenient in His plan to do so. Now God brings forth the "True Vine" in the place and at a time in the history of mankind when it suited His Plan and Purpose to do so.



Verse 2 "Every branch in me..." - at this stage, Jesus does not state who the branch represents. He claimed to be the Vine and this must include the branches. Later, in verse 4, he tells the disciples that they are the branches. It is the duty of everyone associated with the vine that is Jesus to bring forth fruit in himself. It is not all who can be students, writers, lecturers, preachers and so on. All men and women are not all given the same talents. Nevertheless, the least that one can do after receiving the Truth of God's Word is to change in character and thinking so as to be a better person.

Every branch that does not bring forth fruit of some kind, is taken away. Political Israel is likened unto a "fig tree" by Jesus (Luke 21. 29/31.) In this reference from Luke, Jesus points out that the "leaves shoot forth". This is a prophecy of political Israel of the latter days when Israel would return to the Holy Land in complete ignorance of the fact that God is bringing them back according to many of His prophecies stating that He would do so. Thus they shoot forth "leave" but no fruit. In the smallest sense of being fruitful, a person can acknowledge the hand of God in their lives. This Israel does not do. Israel did not see the hand of God working through Jesus when he came at his first advent.

"every branch that beareth fruit, he purgeth it..." "Purgeth" comes from the Greek "kathairo" meaning to cleanse from filth and impurity. To pursue this analogy, one can imagine a vine being cleansed of everything which may impair its fruitbearing capacity. If it had any feelings such as we have, it might feel pain from the constant cleansing. In the same way, once we have taken on the "sin-covering name of Jesus" we may be tried as to the quality of our faith. Such trials may hurt us and may be hard to bear but if we endure, we come out of it the better. As Solomon said,

Erov. 25. 4. "Take away the dross from the silver, and there shall come forth a vessel for the finer".

The taking away of the unfruitful branch could have applied at the time to Judas who had gone to betray his Master. But the application is very wide. In the years which followed, John did not forget this speech which he now records because he mentioned the same principle in his epistle. See 1 John 2. 19. Paul also had a word to say on the same theme. See Heb. 12. 11. If we do not bring forth fruit in the several ways indicated, then we cease to be "clean" in a spiritual sense. See Heb. 6. 4/6.

Verse 3 The disciples had brought forth fruit in themselves by being his faithful followers for over three years. Their minds were right. They had absorbed much of his basic teaching regarding behaviour. Furthermore, they had been cleansed by the washing of their feet. They were fit people to carry the gospel to the people. They had been prepared for this by the teaching of the Master.

Verse 4 "Abide in me, and I in you." - There were two sides to the relationship between them. The first was his relation to them and the second was their relation to him. The first must come from their willingness to be in him. It is the same with religion to this day. We are called but we have a free choice as to whether we shall answer or not. If we decide to go to Jesus, he will come to us. He will not come if we are not prepared to receive him. The first steps then, must come from us. As Jesus said on a former occasion:- "Ask, and it shall be given you; seek, and ye shall find it; knock, and it shall be opened to you". (Luke 11. 9.) The asking, seeking and knocking must be done by the believer first. If these conditions of approach are present, then Jesus will come to us.

"the branch cannot bear fruit of itself,.." - the branch separated from the vine must die. It cannot exist alone. The believer apart from Christ must die without any hope of salvation. Many people think that they will get salvation provided they live a life which is good by their own standards - if they are honest and mind their own business and do a kindness to someone every now and again. This is foolishness. This is not asking, seeking and receiving. It is negative spiritual living and will end in death for all time. We cannot bear fruit of ourselves. This ties up with the teaching of verse 2 which states that every branch is cleansed by God so that it can bring forth fruit.

Verse 5 "I am the vine, ye are the branches:.." - this is an extraordinary statement. One would think that Jesus was the stem and we are the branches but we find that the vine, which is root, stem and branches is Jesus and we are the branches, without being the root and stem. This principle is taught elsewhere in Scripture of which the following are examples:-

Rom. 12. 4. "For as we have many members in one body, and all members have not the same office:

5. So we, being many, are one body in Christ, and every one members one of another.

Ephes. 5. 30. "For we are members of his (Christ's) body, of his flesh, of his bones."

1 Cor. 6. 15. "Know ye not that your bodies are the members of Christ?"

12. 12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

27. "Now ye are the body of Christ, and members in particular."

Ephes. 4. 15. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

From the fore-going, we see that the body of True Christian Believers is referred to as the "body of Christ". This being the case, it is easy then to see that if he is also referred to as the Vine, then we can be the branches because the branches are an integral part of the vine. Just as we live in Jesus so the branches keep alive by staying in the vine. Apart from the vine they would die.

Just as a branch will bring forth much fruit if it stays in the vine and is constantly pruned, so the True Christian Believer will bring forth fruit as long as he or she remains part of the spiritual "body of Christ" which is the ecclesia of God.

"without me ye can do nothing." - Margin - "severed from me ye can do nothing."

A point often missed when studying this verse is that the husbandman, the vine and the branches have a relationship one with the other. As long as the branches stay in the vine, they have a fellowship with the Father and the Son. Without Jesus they are nothing since he is the mediator between us and the Father.

Another point is that each branch does not bring forth the same quality or volume of fruit. It brings forth in proportion to its size and the time it has been in the vine.

Reduced to practical terms, we come into the vine when we express our belief by being baptised into His Name. It is not then a matter of coasting our way through life. There is always work to be done and the very least of this work (fruit) is getting our minds right with God.

Verse 6 "If a man abide not..." - the word "abide" here comes from the Greek "mene" which is the same as that translated as "mansions" in 14. 2.

Those who abide not are the rejecters, those who believe for a while and then turn away and those who are actively or positively opposed to his teaching.

"he is cast forth..." - in harsher terms Jesus said "I will spue thee out of my mouth". (Rev. 3. 16.) This draws a picture of a forcible ejection of something unpleasant. In the verse before us, it is cast forth as fit for eternal destruction.

"is withered;.." - is dried up. That is to say that it has no life giving sap in it. It is dead. Relative to the person, he is spiritually dead. Jesus is not in him so he is dead while he lives.

"cast them into the fire,.. " - Many expositors interpret this as meaning that the soul of the rejecter is burned in a mythical place called hell; the burning continues for ever. "Hell" as a word comes from "gehenna" which was the name of a valley outside the walls of Jerusalem where the rubbish and refuse of the city was burnt. Since rubbish and refuse was cast upon the fires every day, the fires never went out. It became an analogy for eternal destruction. The eternal destruction in this case is death. Jesus gave a parable on this theme and this is recorded in Matt. 13. 24/30. which is explained in Matt. 13. 36/43. This concerns the tares which grow together with the good seed. The servants ask the householder whether they should remove the tares from the wheat. He said "No" but let them grow together. In the time of the harvest, they will separate them and the tares will be burned while the good is gathered together and taken into the barn. The lesson is that false doctrine will be permitted to exist alongside truth but when Christ comes again, he will sort out the teachers of false doctrine and will destroy them but the good will find a place in his kingdom. Of the tares, the Lord says metaphorically, "cast them into a furnace of fire." Matt. 13. 42. See what Paul has to say in Heb. 6. 8. The wicked and immoral doctrine of eternal burning goes hand in hand with an equally wicked doctrine of an immortal soul. Having invented an immortal soul, man had to do something with it if it was rejected for the purpose of salvation. There seemed to be nothing else to do with it than send it to eternal fires - a doctrine which is dishonouring to an all-wise God. If a soul is immortal it cannot die so it must be punished by burning for ever. "Ever" as a period of time makes a million years as a moment of time. All this punishment for a few short years of sin!

Verse 7 "If ye abide in me,.. " - the condition of verse 4.

"and my words abide in you,.. " - a necessary condition for Jesus abiding in us. "My words" refer to the words of verse 3 which is the Lord's teaching. Since he spoke his Father's words, this must mean the Word of God, or TRUTH.

"ask what ye will,.. " - whatever is asked must be asked in His Name. See 14. 13. Such requests should be asked because of a knowledge of the Word of God and subject to His Will. If such knowledge is uppermost in the petitioner's mind, there will be a harmony with the Father so that what is asked will be in accordance with that Will.

Verse 8 The Greek original gives "was glorified". They had done sufficient to be in Christ and he in them. They had shown their love for him so he washed their feet. They had up to that stage, brought forth fruit. In this way his Father had been glorified by what had been achieved. They had brought forth fruit as a result of the Lord's work with them and they were now his disciples because of his love for them.

Verse 9 The Father had loved them by giving his only begotten Son (John 3. 16.) Jesus loved them that he was now prepared to give his life for them. See verse 13.

"continue in my love." - The love of Jesus was not something to be obtained and then kept for all time. It had to be worked for and such work had to go on all their lives. There must be a reciprocation.

Verse 10 Keeping the commandments of Christ was conditional to abiding in his love.

As our example, Jesus kept his Father's commandments and as a result thereof, abides in his Father's love. This brings us to fellowship again. We are in fellowship with Christ (and therefore in fellowship with the Father) when we keep the commandments of Christ. If we forget these or disobey them, we come out of fellowship and must then try to get back again into harmony with him.

Verse 11 "that my joy..." - Jesus' joy is spoken of in his prayer of 17. 13. His joy was to bring many sons unto glory. If they kept his commandments, then his joy would be fulfilled.

"that your joy..." - the disciples' joy was to rejoice in terms of John 14. 28. See notes to this verse. To be in the Covenants of Promise; to be obedient to the commandments of Christ and to have confidence in the final fulfilment of the promises as a result of that obedience, cannot fail to bring joy to the heart of the believer.

Verse 12 Jesus progresses from one thought to another, all of them in a proper sequence. Consider:-

- verse 1 I am the true vine  
 2 every branch that bears not fruit is destroyed. Others are cleansed so that they may be fruitful.  
 3. you have been cleansed in the required manner so you are ready to bear fruit  
 4 You must abide in me (the vine) otherwise you cannot bring forth fruit and in terms of 2 above, you will be destroyed  
 5 I am the vine and you are the branches. We are all one plant together  
 6 so if you do not keep to the body of Christ which is the True Faith then you will be cast out  
 7 abide in me so that MY WORDS which you will be obeying will guide you. If you ask anything - provided it is in the Divine Plan, it will come to pass  
 8 In this way my Father will be glorified if you do all these things. This is His Plan and Purpose concerning you and all believers  
 9 The love which my Father has for me is the same protective love that I have had for you. Continue as I have shown you so that you will continue to have my protective love  
 10 to keep this protective love, you must keep my commandments. You have my example. I have kept my Father's commandments and He has given me his protective love.  
 11 I am telling you these things so that whatever happens to you, you will rejoice in the high calling to which you have been called. This is my joy and it can be yours too

Hitherto Jesus has been showing them how they may retain fellowship with the Father and Son. He has shown them their relationship to the Father through their obedience to him. Now he is showing them how they must behave in relation to each other.

"ye love one another..." - the Greek word for "love" is "agape"  
 The intimate meaning of this word is that love which makes a person go out of his way to retain a desired state of affairs. Some usages are:-

The love of men towards God.	Luke 11. 42; John 5. 42; 1 John 2. 15; 3. 17; 4. 12; 5. 3;
The love of God towards men.	Rom. 5. 8; 8. 39; 2 Cor. 13. 13;
The love of God towards Jesus.	John 15. 10; 17. 26;
The love of Jesus towards men.	John 15. 9; 2 Cor. 5. 14; Rom. 8. 35; Ephes. 3. 19;

In considering the above, we find that in all cases, the love is such that a sacrifice has either been made to preserve a state of affairs, or a sacrifice should be made and without such sacrifice, a state will be lost. In this way, it can be defined as a sacrificial love where one has such love for another that a sacrifice will be made for another's sake. In regard to the fore-going:-

The love of men towards God.	Men will sacrifice a life of pleasure and gain to serve God.
The love of God towards men.	God gave His only begotten Son, that whosoever believeth in him, should not perish...John 3.16.
The love of God towards Jesus.	God sacrificed His Son that His Son, born of sinful flesh, may have everlasting life. See Heb. 9. 12. omitting the words in italics.
The love of Jesus towards men.	Jesus refers to this in John 15. 13.

Returning to the words before us, - "love one another" - men should be prepared to make a sacrifice of self, selfishness etc., to preserve harmony within the Faith. The exercise of such love is bearing "fruit". The sacrifice of a feeling of resentment against a person for the sake of harmony is also one

the ways in which a believer may bear fruit.

"as I have loved you." - the love which they were to have towards each other was to be the same sacrificial or protective love which Jesus had shown towards them.

Verse 13 "Greater love hath no man..." - to lay down his life for his friends is the greatest form of sacrificial or protective love.

The sacrifice of Jesus was sacrificial enough to be extended to benefit all men, even those who would, within a few hours, kill him by crucifixion. Just before he died, Jesus was to pray, "Father, forgive them; for they know not what they do". (Luke 23. 34.) Had his murderers repented of the deed and turned to him by belief and baptism, they would have come under the Love of the Father and of the Son as Jesus describes here.

The disciples did not at this time, understand the full meaning of the statement "that a man lay down his life for his friends" but they would realise it within a few days, when they were given a full understanding.

John remembered this lesson from Jesus and wrote on the same thing in his epistle. See 1 John 4. 20/21.

"for his friends." - see the Lord's statement in the next verse.

Verse 14 Once again the lesson ends at obedience to the commandments of Jesus.

There could be no proper love in the sense in which the term was used, if there was not complete obedience to the commandments of Christ. There cannot be a state of harmony where one of the conditions does not exist.

Verse 15 In John 13. 13/14. Jesus had shown them that in spite of his humility in washing their feet, he was their Lord and Master. In verse 16 after the solemn and powerful introduction of "Verily! Verily!" he reminded them that the servant was not greater than the Lord. Therefore they were the servants and he was the Lord. This should not distress them because there were differences between them.

They were the servants	he was the Lord
the redeemed	the redeemer
sons of God through him	the begotten Son of God
the pupils	the Master (teacher).

Now Jesus elevates them to the rank of FRIENDS but with this difference, that they were friends because of their willingness to serve their Lord and Master with that sacrificial love which would enable them to protect the relationship between them. A Lord does not tell his servants everything but a Teacher does tell his friends. Jesus had told them all that he had heard of his Father. It was necessary that this should have been so, so that they could carry on the work that he had started and fulfil his promise of John 14. 12. That they should preach his words was the Divine Plan and Purpose. Because of this, he had introduced 14. 12. with the important "Verily! Verily!"

Verse 16 "I have chosen you,..." - Jesus chose the disciples. The disciples did not choose him. This is in keeping with Acts 15. 14. where it is stated that God is visiting the Gentiles to take out of them a people for His name. It is God who visits and makes the call to service. It is not everyone that answers the call, as Jesus said, "many are called, but few chosen." See Matt. 20. 16. The ancient city of Ur had an enormous population, yet God chose to call Abram and nobody else. See Jesus remarks on this theme in Luke 4. 26/27.

God had chosen them through Jesus that they should go into all the world and preach the gospel, thereby bringing fruit to His glory. See Acts 1. 8. and compare with Matt. 28. 19.

"and ordained you,..." - Gk. "tithemi" meaning to appoint for one's own purpose. The Middle Voice is used to indicate that the appointment was made for the Lord's benefit.

"that ye should go and bring forth fruit, and that your fruit should remain". The important aspect of preaching is not to get converts for the sake of getting converts. It is better that such converts should stand

steadfast in the faith. They should remain in the vine and be subjected to pruning (cleansing) by the Word of God. The Lord wants profitable servants and not the undesirable types mentioned by Jesus in his parable of the sower (soil). See Matt. 13. 2/8. and the explanation given in Matt. 13. 18/23. Also Mark 4. 13/20 and Luke 8. 11/15. Whatever is done in the Lord's service must be done to the glory of God.

"that whatsoever ye shall ask..." - see John 14. 13. and 15. 7. This follows the principle that "your fruit should remain". If the "fruit" remained steadfast in the Faith, then such fruit would redound to the glory of God. This should be the object of all preaching. Therefore, if difficulties beset them, and opposition, persecution and violence overtook them, then if they were to ask for anything with a reason that God may be glorified, it would be granted to them. The Plan and Purpose of God should be paramount in their minds so that all other requirements become trivial. Then they would be strengthened for the tasks which they had to accomplish.

Verse 17 They were all engaged on the same work. They were partners one with the other. Therefore if they had a sacrificial and protective love one for the other, they would encourage each other. To stand united against difficulties and oppositions is much better than standing alone. Therefore, if they loved one another they would help each other and unite against all foes.

Verse 18 Jesus now speaks about the attitude of the world to the disciples. The love that he asked them to have one for the other would be in wide contrast with the hatred that they could expect from an unbelieving world. If they came across opposition from the world, they were not to be surprised, The world opposed Jesus before it opposed them.

Verse 19 Jesus explains what this worldly opposition would be like. This is what they could expect. "If ye were of the world..." they would be popular. The same principle has applied throughout all ages. The ways of the world have always been opposed to the ways of God and Christ. In our modern world, one has to say the word "Bible" to draw a mask over the faces of all who hear. A Bible student is considered to be a crank. The student of prophecy is laughed at and looked upon as a fortune teller. In days gone by when the world was religiously minded, those students who saw the error of false teachers were burnt at the stake as heretics. People have always been opposed to TRUTH. If one tells others that the doctrine of the immortality of the soul comes from the Greek philosopher Plato, one receives rejection. If one points to the Medo-Persian abomination of a mythical angel of evil to whom the name "Satan" has been given, one receives tremendous opposition from those who hear. If one points out the Biblical truth concerning "hell" (meaning the grave) it is found that people prefer to think that God burns souls in eternal fire. Such people who believe this absurdity maintain that they worship a God of love! At the beginning of his ministry, Jesus fore-saw such opposition to those who were to preach the Truth. See his beatitudes in Matt. 5. particularly at verses 10/12.

If preaching was to be done, it would have to be done to the world of people. Therefore the world could not be avoided. The world chooses its servants who pander to its desires. Jesus has chosen his servants who do not pander to the world's desires. Therefore the world hates them.

Verse 20 Jesus reminds the disciples of his words in John 13. 6. If they, the people of the world, have persecuted Jesus who was their Lord and Master, they could be sure that the same world would persecute the Lord and Master's servants. On the contrary, not all the world would be hostile so if some have kept the Master's words, then there would still be some who would listen to and accept the words of the servants - the apostles.

Verse 21 Many atrocities have been perpetrated in the name of religion. Jesus prophecies of this now. When Christianity grew strong, there was a race for power and in running the race, preachers forgot the Word of God. The prophecy of Paul in Acts 20. 29/31. concerning the growth of the apostacy, came true. The Christian church divided into one centre at Rome and the other at Constantinople. It became a test as to who could get the most converts first

and both divisions claimed to be the Universal (Catholic) church. In the end it was Rome who won, thus building the Roman Catholic church. In the centuries which followed, the most diabolical cruelties were perpetrated upon an unwilling world of people - all this being done in the name of religion. In the process of building, all Truth had been cast aside so that the tenets of this church are a form of Christianised paganism. The doctrine of the trinity was formulated in A.D. 325 at the Council of Nicea and in forcing it upon the people the church slaughtered millions of persons who refused to accept it.

"because they know not him that sent me." The persecutions took place because the churches did not understand the Plan and Purpose of God. They had been blinded to Christ's teaching because of their false doctrines and because they sought to serve self rather than God.

The attitude of the Jewish people towards Jesus was much the same as the attitude of the Christian church towards Jesus now. They reject him as having been sent from God. They consider him to be God and they call him "God the Son" a title which cannot be found in Scripture. They do not believe that he was sent as John was sent and the prophets of Israel had been sent. They maintain that Jesus was in heaven before he was sent. They deny that he was subject to temptation in all points like as we are. (Heb. 4. 15.)

Verse 22 Jesus enlarges upon his statement of the previous verse, namely, "they know not him that sent me." Ignorance of God is the cause of their indifference to the teaching of Jesus. If Jesus had not spoken to them, they would not have been under any obligation to listen to him and believe him. But Jesus had preached unto them, therefore they had sinned in turning away from him.

"cloke for their sin." - "cloke" from Gk. "prophasis" meaning "excuse". So the people had no excuse for rejecting Jesus.

Jesus had claimed to be the Light of the World. John 8. 12. When expounding this, Jesus had gone into detail as to how the Pharisees were from "beneath" and he was from "above". Therefore they would die in their sins. John 8. 23/24. He told them in verse 19 that "Ye neither know me, nor my Father".

Verse 23 Since Jesus manifested God, any hatred which men had for him was the same as hatred for God. The word "hate" comes from Gk. "miseo". Grimm-Thayer define this as "pursue with hatred" which is an accurate description of what the people did to Jesus. It is one thing to hate a person but quite another to pursue that hatred to a point of violence. That is what the Sanhedrin did. They took counsel together to kill him because they hated him. They had no valid reason for hating him so hated him because their works were evil. (John 3. 19.)

The Truth will not be revealed to those who are unwilling to receive it. See Luke 10. 22/23.

Verse 24 In verse 22, Jesus spoke about his WORDS. Now he speaks about his WORKS. In the past the Jews would not accept his words. Jesus had appealed to them that if they did not believe his words, they should believe him because of his works. The works which he did were his Father's works which the Father was doing through him. Later on Jesus was to make a similar appeal to his disciple Philip. See the former appeal in John 10. 38 and the latter in John 14. 11.

No man had ever done such works before. Surely they would see that he came from his Father. Their rejection of his words was a sign of hatred. Now their rejection of his works was equally hatred of him and, because of this, hatred of his Father whom he manifested.

Verse 25 They had rejected his words and they had rejected his works. Both were signs that the Father was working through him. They had no excuse for rejecting his words because he spoke not his own words but his Father's words. Words and works in relation to the Father are mentioned by Jesus in John 14. 10.

Their rejection of Jesus and their hatred for him was prophesied in the Psalm which Jesus now quotes. Psa. 35. 19. and 69. 4.



Psalm 35: This Psalm was written by David during the dark days of his trouble with Absalom. The people had turned against and had followed Absalom. To escape Absalom, David went up and down the country through which, a thousand years later, Jesus was to tread, trying to avoid those who were trying to kill him. In verse 19 David wrote in prophetic form, "Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause." Jesus recognised the prophetic Type and Anti-type of this Psalm and how it would apply to him, the counter-part of David.

When David's troubles with Absalom were over, he had further trouble with the numbering of the people. The outcome of that was a large destruction of people, presumably those who had sided with Absalom. In the prophetic Type and Anti-type, when Christ comes the second time and he has subdued his enemies, there will be a great destruction of people who sided with his enemies.

Psalm 69: The title of this Psalm is "To the chief musician upon Shoshannim". Wherever one finds a Psalm addressed to "the chief Musician", this must be regarded as a Messianic Psalm. "The Chief Musician" is he who will lead the singing of the Song of Moses and the Song of the Lamb when the kingdom is established. (Rev. 15. 3.) The word "Shoshanim" means "Lilies" or "The Spring Festival" or "The Passover". The Psalm appropriately fore-shadows the fatal last Passover of the life of Jesus. Verse 2 suggests a similarity of another type of Christ, namely, Jeremiah. See Jer. 38. 6. Verse 4 talks about "they that hate me without a cause are more than the hairs of mine hand."

"written in their law..." - The "law" which Jesus referred to was not the Pentateuch but had reference to all their Scriptures which they studied. They were well informed concerning the Law of Moses but they also knew the Psalms. The Lord's reference to these Psalms showed that the inspired writers of old had written about him and fore-told of events concerning him. This was sufficient to show his Divine origin.

Verse 26 See notes to 14. 26. The Comforter is stated to be "the Holt Spirit in chapter 14 verse 26 but here it is stated to be "the Spirit of truth". "Truth" in this connection must not be regarded as that which is opposed to something which is wrong. It is "TRUTH" as defined in John 14. 6. See notes to this verse.

"which proceedeth from the Father..." - the power of the Holy Spirit could only come from God. It was not within the power of Jesus to give it to anyone unless the Father willed it so. Therefore Jesus promised to "pray the Father" that He would give them the Holy Spirit. (John 14. 16.) This promise of the Holy Spirit was not a promise from Jesus but a promise from God which he told them off. Jesus was to remind them of this on the day he ascended into heaven. See Acts 1. 4. and note particularly that Jesus said, "wait for the promise of the Father which...ye have heard of me". The receipt of the Holy Spirit was referred to as the "baptism of the Holy Spirit". See Acts 1. 5.

When the Holy Spirit was eventually received by them on the day of Pentecost, it descended upon them "like cloven tongues of fire". (Acts 2. 3.) When it descended upon Jesus, it descended "like a dove". (Matt. 3. 16.) If the doctrine of the trinity is correct, then the other God must have descended upon Jesus and upon the disciples, in the one instance like a dove and in the other like tongues of fire. Surely such a thought is absurd and must condemn the doctrine of the trinity for the absurdity it is.

"he shall testify of me." - "he" indicates personification. There is no "he" in the original Greek. The Greek is "ekeinos" meaning "that one". Long before this time, Jesus had warned them "take no thought how or what thing ye shall answer, or what ye shall say, for the Holy Spirit shall teach you in the same hour what ye ought to say". (Luke 12. 11/12.) Matthew records this warning of Jesus thus:- "for it is not ye that speak but the Spirit of the Father which speaketh in you". (Matt. 10. 20.) In view of these passages there can be no doubt that the Comforter was the Power of God working upon the disciples. The Holy Spirit testified of Jesus when the apostles could preach or debate and no man could humble them in argument.

Verse 27 They were witnesses as Jesus said they would. See Acts 1. 8. where Jesus said that they would become witnesses of him after the Holy Spirit is come upon you.



"ye have been with me from the beginning." - This qualified them to be apostles. Anyone who was an apostle had to have been with Jesus from the baptism of John and have been a witness to his resurrection. These requirements disqualify all those people who claim to be apostles in these present days. The apostles could bear testimony to the teaching of Jesus because they had been present with him from the beginning and the power of the Holy Spirit which would be given to them would bring all things to remembrance. (John 14. 26.)

The Holy Spirit would also enable them to commit to writing the teachings of Jesus. These things would then be read by the many generations of people who have lived and studied the Word of God since those days. Once the Holy Spirit was withdrawn, the people would need some authoritative work to which they could refer. This was "the work of the ministry, for the edifying (teaching) of the body of Christ.(the vine)" (Ephes. 4. 12.) This would enable people to come to "a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". (Ephes. 4. 13.) The verses which follow these quotations from Ephes. 4. should be studied closely in this connection.

The structure of John 15 is as follows:-

- Verses 1/11 - The relationship between Jesus and his ecclesia.
- 12/17 - The relationship of the believers between each other.
- 18/21 - The difficulties which will beset the Household of Faith.
- 22/25 - The reason for the persecutions which are to come on Jesus.
- 26/27 - A further promise of the coming of the Power of the Holy Spirit.

The chapter division which now follows is unfortunate because it breaks into the further development of Jesus' talk to his disciples. He had a few hours to live. Before that night was out, he would have to be condemned to death. He had a short time left in which to give his final lessons. Judas had by this time, contacted the authorities and would soon be on his way to betray his Master. With wonderful composure, the Lord did not hurry his speech but spoke deliberately, choosing his words with care and skill.



## JOHN'S GOSPEL

### Chapter 16

Verse 1 "These things" - the words relate to the things Jesus had just been speaking about. Jesus had spoken to them of these things so that they would not be "offended". The Greek word translated as "offended" is "skandalizo" meaning to put a snare or a stumbling block in the way. This means anything that would cause them to stumble metaphorically, while they were trying to walk in God's way. When Simeon saw the infant Jesus, he prophesied in the hearing of Mary in these words, "this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." (Luke 2. 34.) When Jesus had given the parable of the vineyard and the slain heir, he said, "whosoever shall fall upon this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21. 44.) In answer to a message from John the Baptist as to who he was, Jesus explained by quoting a prophecy concerning himself from Isaiah 29. 18. Then he added, "blessed is he, whosoever shall not be offended in me". (Matt. 11. 6.) Peter also referred to the fact that the Lord Jesus had been a rock of offence to many. (1 Peter 2. 8.)

This is sufficient testimony to the fact that many would stumble at the teaching of Jesus and reject him. Jesus was concerned about his disciples so gave them these talks to make sure that they would not stumble at his word. He had also warned them of the coming of the Holy Spirit which would guide them to all Truth. This was told to them to encourage them until that day came and they were given the Power of God which would lead them to a perfect understanding. The Lord is now about to develop this theme.

Verse 2 Isa. 8. 14. stated of the Messiah that "he shall be for a sanctuary: but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Jesus was determined that this would not happen to his disciples therefore he warns them of difficulties to follow. When such difficulties came along, they would remember his words and would be encouraged. He now tells them that they would be excommunicated from the synagogue.

"the day cometh..." - Gk. "the hour cometh". Now Jesus enlarges upon his warning of John 15. 18/27. This "hour" is to be compared with the "hour" (Gk. "ora") which is mentioned in verse 4 and translated there as "time".

He warns them of their death and that those who try to kill them will believe that they are doing God a service. The Jews were always zealous for their Faith but they did not always have a thorough knowledge of what they were doing. See Rom. 10. 2/3. See Gal. 1. 13/14. for what Paul did before he was enlightened. See his explanations in Acts 22. 4/5; 22. 19; 26. 9/11; also 1 Tim. 1. 13.

Verse 3 Jesus directly warns his disciples of persecutions to come. Being fore-warned of such things would strengthen them in the days of trial. The reason why they would do these things is because they did not understand the Divine Plan and Purpose. This was the LOGOS which was God (John 1.1.) and which, as we have seen, is the Truth in Jesus. Hence John's words, "they have not known the Father, nor me."

Verse 4 Jesus tells them that he is now telling them of coming trials so that they can be fore-warned. When they are under trial they would remember his words.

Jesus did not tell them this in the beginning of his association with them because at that early stage, they were not in a position to receive it nor understand it. Now many things had been made clear to them so they should be able to receive such warning. Jesus had been with them at that time and all persecutions and trials were his. Now when they are alone, they would be comforted by his words which he was speaking to them now.

Verse 5 Jesus tells them he is going to him who sent him. That is to say, he is going to his Father. They did not appreciate what such exaltation meant at that time.

They were not quite ready to receive his present words. This was shown by the fact that none of them asked where he was going. Peter had actually used these very words in John 13. 36. but on that occasion, he had

shown more interest in the fact that Jesus was going away. Not understanding the Divine Plan in this connection, he showed no interest in where Jesus was going. The glory of the exaltation to the right hand of the Father was well beyond their comprehension at that stage. See Ephes. 1. 19/23; Phil. 2. 9/11;

Verse 6 The disciples are shown that they experienced sorrow because he told them he was going away. This was natural because they had been with him for  $2\frac{1}{2}$  years and a sudden parting at this stage would be calamitous to them.

Verse 7 Jesus explains that it was necessary for him to go away so that the duty of preaching the Word of God over the whole habitable earth at that time would be possible. As long as Jesus was with them, he would do the preaching and the sacrifice for sin would never take place. Therefore by going away, his going would be by means of his death and resurrection which in effect would establish the Name into which new believers were to be baptised. As long as he was with them, they would not properly understand because the Holy Spirit would not come so long as Jesus was with them. When Jesus went away, he would send them the "Comforter" which is mentioned by this word again. The word is translated as "Comforter" from the Greek "parakletos" (Eng. paraclete). This means "advocate" or "teacher".

Verse 8 See notes to John 15. 26. Here Jesus had said that the Holy Spirit would testify of him. Now Jesus is about to tell the disciples how that testifying would be done. This would have a three-fold character which Jesus explains as (See R.V.) "he will convict the world in respect of sin, and of righteousness, and of judgment". The world would bear the conviction but they would still not believe. Jesus enlarges upon this conviction in the next three verses.

Verse 9 Of SIN: Edersheim defines the word "convict" as "clearly establishing or carrying home guilt". This the Holy Spirit would do through the mouths of the apostles. The conviction would come as a result of the reaction of people to the preaching by Jesus. In other words, the conviction would concern every aspect of his work. The acceptance of Jesus was fundamental to a proper approach to salvation. To reject Jesus and his Divine Mission is SIN. This is substantiated by the explanation of this aspect of sin that Jesus gives. He said "Of sin, because they believe not on me". This contradicts the belief of many people these days that a knowledge of Jesus and the Divine Plan and Purpose concerning him is not essential to salvation. It is thought that one just has to accept Jesus as a Saviour and all will be well. Yet such people know nothing of God's Promises concerning him. They do not understand how and in what manner he is the Way, the Truth and the Life. They have no conception of what Jesus meant when he said "I am the true vine" nor do they know what it means to be "the branches".

Apart from such people, there are many who think that association with Jesus is foolishness. All that is required is good conduct, fair play and living a "good life" (whatever that means) and all will be well. All such people are the embodiment of SIN as Jesus defines it here. The end of such people is that they will come under Divine Conviction.

OF RIGHTEOUSNESS: The reason that Jesus gave was confusing. He said, "Of righteousness, because I go to my Father, and ye see me no more;" This is the end result of what Jesus was referring to. It is the means that concerns us now. There is a difference between the righteousness of the "scribes and Pharisees" which was self-righteousness and the righteousness of Jesus. The scribes and Pharisees were self-righteous because they obeyed the letter of the Law without understanding that the Law condemned them and in this manner, was a "schoolmaster to bring them to Christ". (Gal. 3. 24. They were to be made aware of the absence of a mediator. Each time the animal sacrifice was made, the animal was dead. The sacrifice had to be repeated again and again without taking away that sin which made constantly repeated sacrifices necessary. See Heb. 10. 1/4. When the Redeemer came, he made the supreme sacrifice once (Heb. 10. 10.) See Heb. 10. 11/12. for the difference in the effect of the animal sacrifice and the sacrifice of Jesus. The offering of sacrifices then, became a ritual to be observed and was not understood as a pointer to the need for

Christ. Those who followed the ritual of sacrifice regarded themselves as spiritually clean and they took pride in the "righteousness" that they thought they had. This became spiritual pride which is self-righteousness. Jesus told them as plainly as words could make it, that they were not spiritually clean but were whited sepulchres which looked nice and white on the outside but inwardly were full of corruption. (Matt. 23. 27.) The Roman Catholic confessional is much the same in effect. The communicants feel better after a confession of their sins to a man who has no power to forgive them. Sins are not forgiven by a priest but by God and God will forgive sins only through Jesus Christ. The priest at a confessional is not a mediator between God and man. There is only one mediator and that is Christ. (1 Tim. 2. 5.) The Roman Catholic system of confessions is therefore, an abomination unto God. He will convict all those who participate in it.

The righteousness of Jesus was something entirely different. Jesus knew the Plan and Purpose of God. He knew that he was the Messiah. He had implicit faith in God that what He had promised, he was able to perform. He knew that it was the Will of his Father that he should not sin. He resisted sin all his life. He knew that he was called to utmost separation from the world so he led a life of complete separation from the world and its evils. He spoke to people only to teach them and to guide them along paths which would lead them to everlasting life. The life of Jesus was, in a sense, a result of his utmost faith in God. His righteousness was the effect of this faith. The faith that he had coupled with his knowledge of God's Plan and Purpose, caused him to adjust his life to the will of God. Having done so, he was eventually rewarded by going to his Father. Therefore he said, "because I go to my Father" He also knew that it was the Father's Will that the disciples would carry on where Jesus left off. Therefore he said, "and ye see me no more."

A comparison can now be made between the self-righteousness of men and the righteousness of Jesus. Men die in their sins; Jesus has been vindicated by his faith and works which were collectively, his righteousness.

**OF JUDGMENT:** The explanation that Jesus gave was "Of judgment, because the prince of this world is judged." The great difference between men and Jesus was that at that time, men were planning to kill Jesus and God was planning to give him everlasting life. The judgment was a matter of difference between men and God. The Sanhedrin thought Jesus was sinning when he broke the sabbath laws. God knew that men were sinning when they regarded the sabbath as a ritual to be observed and did not look to the end of it, namely, the coming of the "rest" for God's people in the kingdom of God. The Law of Moses condemned sinners but could not condemn sin in itself. God, sending his own Son in the likeness of sinful flesh, condemned sin. See Rom. 8. 3.

In the judgment of weighing one factor against another, we regard one of these factors as being the correct one. The work of Jesus is the only standard by which others may be judged and this "work" must include his teaching. Jesus as the standard to be achieved is the "Prince of God", the "Israel" of God. All those who follow him are also the "Israel of God". On the other hand, there is the "prince of this world" which is sin in all its forms. For the moment, the "prince of this world" was represented by those who were about to crucify Jesus and those who were parties to it. They were about to use the power of the Law by hanging him upon a tree to bring the curse of the law upon him because the Law cursed everyone that hangeth upon a tree. See Gal. 3. 13. Having condemned a sinless man, the Law brought condemnation upon itself. God therefore condemned everyone who was party to the Law and condemned the Law as well. The Law must fall away as a result of this condemnation so all that is left to us is the Law of Christ and the commandments of God as they relate to Jesus.

The judgment to be brought on men is a consideration of how they follow the Prince of God or, contrary to him, the prince of this world. The latter is represented by the lust of the eyes, the lust of the flesh and the pride of life. (1 John 2. 16.) Therefore the judgment extends far beyond the precincts of the Cross but comes down through the ages, affecting every man from one age to the other. The modern world is similar to the prince of this world in that they crucify Jesus afresh by rejecting him and put him to an open shame. These words are taken from Heb. 6. 6. Paul is writing against those who deliberately choose the sins of the world in preference to Jesus. Such people are condemned without coming to the Judgment Seat. When death comes to them, they have no resurrection that they can look forward to. They are dead

while they live.

Verse 12 Grimm-Thayer define the word "bear" from the Greek "bastazo" as "to be equal to understanding a matter and receiving it calmly." The disciples did not have a full knowledge of the LOGOS so could not "bear" the many other things which he had to tell them.

Verse 13 But when the Comforter is come, they will be guided to all TRUTH. Jesus does not use the word "paraklesis" but calls the Power of the Holy Spirit the "Spirit of truth". The Father who had spoken through Jesus during his ministry would in future, be speaking through them. They would not speak their own words but the Father's words. This has been the characteristic of all the servants of God throughout history. God said to Jeremiah, "I have put my words in thy mouth." (Jer. 1. 9.) When the prophet Amos was taken to task by speaking against Israel, he replied that "the LORD said unto me, Go, prophesy unto my people Israel." (Amos 7. 15.) Then there is the well-known statement by Peter that the prophets did not speak their own words but were verbally inspired by God. (2 Pet. 1. 21.)

"he will guide you into all truth,.. " - "he" is personification of the Power of the Holy Spirit - the Power of God. "all truth" is that TRUTH which Jesus claimed to be. Gk. "alehteia" See notes to John 14. 6.

"he will show you things to come". This includes the gift of prophecy which will fore-tell events. When these happen, there will be evidence that the word of God spoken by them is true.

Verse 14 "He shall glorify me:.." - The word "He" is again the personification of the Power of God. The Holy Spirit working through the apostles in their writings would show forth the Divine Plan and Purpose as it affects Jesus. It would show those who read, the glory that belongs to Jesus as the risen Lord, the Messiah who now sits at the right hand of God in heaven, acting as our mediator between us and God, and waiting for the time when God will send him back to the earth again in all the majesty of a king of all the earth. Thus the work of the apostles of the future would show forth the glory of Jesus.

"he shall receive of mine, and will shew it unto you." These words as they stand are confusing. The R.V. does not help. It says, "he shall take of mine, and shall declare it unto you." The reply that Jesus gives here is the answer to the question from Judas (not Iscariot) mentioned in John 14. 22. The point is that the manifestation of the glory of Jesus to the world will be done by the Holy Spirit, working through the apostles, taking those things which belong to Jesus and giving them to the world. "those things which belong to Jesus" covers his part in the Plan and Purpose of God. They will show the world how he is the Altar, the high priest, the offering for sin, the perfect sacrifice, the way, the truth and the light, the resurrection and the life, the sabbath, the door of the sheep, the good shepherd, the bread of life. All these things belong to Jesus. They are part of him and he is part of them. The Holy Spirit will take these things which belong to Jesus and by means of the writings of the apostles, will manifest them to the world.

Verse 15 Paul wrote about teaching the "unsearchable riches of Christ" and said that the "grace" meaning "the Holy Spirit" was given to him for this purpose. (Ephes. 3. 8.) These things did not belong to Jesus to the exclusion of the Father. They belonged to the Father inasmuch as they were part of the LOGOS. So when the Holy Spirit would cause the apostles to manifest these things to the world, the apostles would be showing forth the glory of God as revealed in Jesus. It is the Father's purpose that in Christ should all the fulness dwell. See Col. 1. 19; and 2. 9. The "fulness" here has a deep meaning and embraces the body of saints in Christ Jesus who, when the kingdom is established on earth, will shine forth with the brightness of the "Urim and Thummim" of the jewels on the priestly breastplate, to the glory of God. Such jewels in the days of Moses, were signs pointing forward in time to the kingdom of God, when the redeemed would shine as jewels, reflecting the light from their Lord. This light which will shine will show forth the presence of the Father in His Son and in the saints. This is the complete Plan and Purpose and confirms that which was written, "But as truly as I live, all the earth shall be filled with the glory of the LORD". (Num. 14. 21.) and "Blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen and Amen." (Psa. 72. 19.) and "For the earth shall be filled with the

knowledge of the glory of the LORD, as the waters cover the sea." (Hab. 2. 14.)

Verse 16 Jesus now changes his theme. Hitherto he has discussed the trials and tribulations to come upon the apostles. When these came, they were to remember that it was the Father's will that this should be so. The world of people which would then reject them as they had rejected Jesus would think that they were judging rightly but, unknown to them, they would be judged by the Father. The conviction from God would take three forms, namely, of sin; of righteousness and of judgment. All these would be because of the reaction of the world to the teaching of Jesus. Nevertheless, the disciples need not worry because the power of the Holy Spirit would come upon them and they would be guided into all truth.

Having explained thus, Jesus now turns to their sorrow because he is leaving them. He gives them encouragement.

"A little while..." - there are two "little whiles" to be considered here. After the first "little while" they would not see him. Then there would be a "little while" and they would see him. The first "little while" refers to the period after his death when they would see him no more. It would be only a "little while" because he would be raised from the dead.

The second "little while" is a little more complicated because this has a condition attached to it. Jesus said, "ye shall see me, BECAUSE I GO TO THE FATHER". In John 14. 19, Jesus said, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." For a little while, they would see him as an immortal being and they would walk and talk with him. Then they would see him in their understanding when he was raised to the glory of the right hand of his Father. Stephen "saw" this glory. (Acts 7. 56.)

Verse 17 The Lord's statement was confusing to his disciples. In the past he had warned them of these things. See John 7. 33; 13. 33; and 14. 19; as mentioned above. Because of the difficulty attaching to this verse, some manuscripts omit the words "because I go to the Father". These words are confirmed however, in verse 17 although omitted from verse 16. From what we have learnt up to this stage, the words present no difficulty.

They see him now	a little while	he is dead
He is in the grave	a little while	they see him

Then after a little while, he is taken into heaven and they see him in their knowledge of the Plan and Purpose of God.

Verse 18 They repeat the Lord's words in dismay because they do not understand.

Verse 19 Jesus knew they were whispering to each other in puzzled enquiry.

Verse 20 "VERILY! VERILY!" - the TWENTY-THIRD occurrence of this statement.

There are two contrasts. Thus

Ye shall weep and lament	the world shall rejoice
Your sorrow	shall be turned into joy.

In between both limits would come the "little while", one for each short period. It was a time of great anxiety for Jesus. The disciples did not fully understand why he had to die. They believed in him as the Messiah but they would find it hard to believe in a crucified Messiah. They had to be strengthened to endure the trial of their faith which was about to follow so that after his resurrection and ascension, there could be a small body of people prepared and willing to carry his message to the farthest corner of the habitable earth.

Verse 21 Jesus uses the metaphor of childbirth to illustrate his point. When a woman is about to be delivered of a child, there are certain characteristics of her travail which can be applied to the agony that Jesus was about to endure.

1. The carrying period begins with joy.
2. The carrying period becomes harder and more uncomfortable as time goes on.
3. Towards the end of the period, the burden becomes very uncomfortable.
4. The time of parturition is inevitable. It must happen. Nothing can stop it. The mother must go through with it.
5. Just before the birth the pains are very intense. This time is harder to bear than any other.
6. Finally the child is born and there is great joy. The former pains and period of trial is quickly forgotten.

In like manner,

1. Jesus started his ministry with joy and enthusiasm.
2. As time went on and opposition grew, it became harder for him.
3. The final opposition was a grievous burden to him.
4. As the time for his death approached, it was inevitable. He could not escape it. He had to go through with it.
5. The time of his crucifixion was one of great agony.
6. When he was raised from the dead, the sufferings and trials would turn into joy.

"a man is born into the world." - This statement is rather extraordinary because no man has ever been born. A man-child or baby boy is born but never a man. The Greek is "anthropos" meaning a male person but not a child.

Isaiah chapter 54 contains a prophecy of the future kingdom of God which is to be established on earth at some time in the future. Verse 1 compares her that did not travail with child, with the married wife. This referred to the widow-hood of Zion which was exemplified in the historical analogy of the widowhood of Ruth. Verse 9 says, "For this is as the waters of Noah unto me:.." thus timing the prophecy for the end of an age. Verse 11 refers to "stones with fair colours, and lay thy foundations with sapphires" to indicate the "fulness" that will be Christ and referring back to the prophetic figure of the Urim and Thummim. There can be no doubt as to what this refers because Paul quotes it in Gal. 4. 22/31. The prophet Isaiah describes Jerusalem as deprived of her children. Paul shows how the children of Agar (which is Sinai or the Jerusalem that now is) will be cast out and Zion, which is the mother of us all, will bring forth in travail. Now at the end of the Mosaic age, Jerusalem is to bring forth and from the womb of the grave, will come the "body of Christ", the true Vine. This is the "man" who is to be born. It is Jesus who went into the grave bearing sinful flesh, yet a sinless man. He came out in rebirth as a man reborn. In the analogy of his spiritual "body" the "many mansions" would be prepared in which there was room for all those who would believe and obey. This would be the cause of their joy.

The disciples would experience the joys of post-travail because they were experiencing great pain and would experience greater pain when put under trial. When all became clear on the day the Holy Spirit would come to them, they would have great joy and would be new men, starting their preaching campaigns with great zeal. Then they will bring many to the rebirth as part of the true vine. See Isa. 66. 5/14.

Verse 22 Jesus applies the analogy of travail to the disciples as well.

"I will see you again..." - there is no statement here that the disciples would see him so he must be speaking about later events. He would see them in the sense that having ascended to his Father, he would see them as they worked on earth. At this time, they would see him in their mind's eye.

"your heart shall rejoice..." they would rejoice in the Truth.

Peter remembered this lesson from Jesus and referred to it in 1 Pet. 1. 5/7.

"your joy no man taketh away from you." The JOY Jesus speaks about is their knowledge of the Plan and Purpose of God. No man could take this away from them.

Verse 23 "In that day..." - the day when the Holy Spirit would come upon them

"ye shall ask me nothing..." - there would be no need to ask Jesus anything in those days because the Holy Spirit would be with them, teaching them and guiding them. The Holy Spirit would teach them all things. John 14. 26.



"VERILY! VERILY!" - the TWENTY-FOURTH occurrence of this statement.

The Lord's statement here concerns the giving of the Holy Spirit and the manner in which it would affect them. As he had just said, in the day that they received the Holy Spirit, they would have all knowledge of the Divine Plan and Purpose. They would not then ask Jesus for anything. Now he adds that if they did ask God for anything, then provided it was IN MY NAME, they would receive it. The requirement of being in his name meant that whatever is asked for must comply with the LOGOS as they would then understand it. Whatever was prayed for must have the ultimate object of working for the glory of God. As we have seen, the ultimate object of salvation is that God's glory may be seen throughout the whole earth. Therefore they should work for that glory. Their prayers must be addressed to God through the mediator Jesus, with this object in mind.

Verse 24 Hitherto they had not asked anything in Jesus' name because that name had not been established. It could be established only by his death. When his name had been established and he was "on high", then it would be in order for them to ask. They would then receive because Jesus as their mediator, would plead their cause with the Father.

"that your joy may be full." - Jesus said this was the object of asking in Jesus' name. Their joy was their knowledge of the Divine Plan and Purpose which they would receive because of the Holy Spirit. In this they were to rejoice. Their joy would come from that profound knowledge and the great faith that it would induce in them. If there was anything that they did not understand, then ask in Jesus' name, and they would receive what they asked for.

Verse 25 Jesus now turns to his concluding remarks. There was little left for him to say and little time left in which to say it.

In the past, Jesus had spoken to them in proverbs (parables). The time was not far distant when he would no longer speak in parables but would speak plainly. This time was "that day" referred to in verse 23 and 26. Then the Holy Spirit which he would pray the Father to send them would speak to them by inspiration.

Verse 26 "At that day..." - when they had the Holy Spirit.

"ye shall ask in my name..." - ye shall pray to the Father through me.

"I say not that I will pray unto the Father for you:" - I am not telling you that I will pray to the Father for you - as I do now. By praying to the Father in my name, you will have access to Him through me because my name will have been established by then.

Verse 27 The Father loves them because (1) ye have loved me and (2) ye believed that I came out from God. Here there are two reasons why God loves them.

"ye have loved me..." - See John 15. 9. They would abide in Jesus' love by keeping his commandments. Jesus abides in his Father's love because he has kept his Father's commandments. Therefore by keeping Jesus' commandments they would abide in the Father's love. This love on their part is based upon obedience to the commandments of the Lord Jesus.

"(ye) have believed that I came out from God". In defining the word "exerchomai" Grimm-Thayer show doctrinal bias by stating "In the Gospel of John, Christ, who by his incarnation left his place with God in heaven..." This is how they define "came out". In another part they define the word as "to come forth from physically, arise from, to be born of..." and they quote Matt. 2. 6. where Matthew, quoting the prophecy of Micah 5. 2. says that Jesus would come out of Bethlehem. This surely refers to Jesus' birth and does not mean that he pre-existed in Bethlehem before he was born. The word is "come out" so if Jesus had been in heaven before he was born of Mary, he surely would have come DOWN and not OUT. Grimm-Thayer also quote Matt. 5. 26. and Acts 16. 40. when giving another definition of coming out or are let go from a place of confinement such as a prison.

To find the true sense of the passage, we have to look back at the teaching of Jesus to find out what he said to the disciples. He never, on any occasion, taught that he pre-existed in heaven before he was born. There was no point in doing so as it was not in the Plan and Purpose of God that Jesus

should pre-exist in heaven before he was born. Such an extraordinary state of affairs would have had no teaching value whatsoever and would not fill any pattern of salvation that one can think of. The situation is as Jesus explained it when he said, "...I proceeded forth and came from God;.." (John 8. 42.) This was said in answer to the statement that "We be not born of fornication". In his answer, Jesus inferred that he knew he had been born of a virgin but he came forth from the womb because of God. Applying this teaching to the verse now under consideration, we find Jesus saying again, that "I came out of the womb because of God". That is why "came OUT" was used and not "came DOWN".

Verse 28 Here is in English translation, an example of a typical Hebrew parallelism.

"I came forth from the Father again, I leave the world.	and am come into the world: and go to the Father.
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Changing the order as one can do with parallelisms, we get

"I came forth from the Father I am come into the world	and go to the Father. again, I leave the world.
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He, as the author of salvation, (Heb. 5. 9.) came forth from the womb because of the Father whose Will it was that he should come into the world. Having completed the work which his Father wanted him to do, he went unto the Father. Salvation therefore, comes from God. It was in his Plan and Purpose in the beginning. This was the LOGOS which was in the beginning with God. (John 1. 1.) Now the first-fruits of them that slept (1 Cor. 15. 20.) has been raised from the dead and is about to ascend unto his Father.

Verse 29 Now his disciples understood that his work was one of salvation. They recognised that he was speaking plainly and not in a parable.

Verse 30 Now they were sure that Jesus had all knowledge of the LOGOS. It was because of his knowledge of the Divine Plan and Purpose that no man could question him. The word "ask" refers to asking as an equal or in a familiar manner. Everyone would have to ask Jesus with profound respect because he had come from the Father. In verse 23, the meaning of "ask" is made plain. The first "ask" mentioned there is "erotao" which is ask in a familiar manner of an equal. When the disciples would receive the Holy Spirit they would not ask Jesus anything as a friend because there would be no need to do so. Jesus then said, "Whatsoever ye shall ask the Father..." The word "ask" here comes from "aiteo" which means ask as a suppliant in a petition.

The fact that when referring to his petitioning the Father, Jesus always used "erotao" shows that as he was the manifestation of God, he had equality of status. This does not make him a co-equal God but it would have been inconsistent if the manifestation of God had to humble himself in prayer to Him who he manifested.

"we believe that thou camest forth from God." This is an expression of their belief that Jesus was born because of the Power of God working upon Mary. The Emphatic Diaglott translates as "We believe that from God thou didst come out". If it meant that he was in heaven before he came, then he would have come DOWN. The sense here is emphatic. He came OUT and he could only have come out of the womb.

Verse 31 The question "Do ye now believe?" is not simply asking them if they believe. The disciples had just told him that they did believe. The understanding that they all had at that time was limited. In a short while, they would be given all knowledge. Therefore the Lord's question must be related to that degree of belief which they had at that time. His question therefore, is to be interpreted as "Do you now believe all about me? or is it just that you believe that I came forth from God as I stated in verse 27?" Carter suggests that the question means "Do ye believe so quickly?" The point is that because he came out of the womb because of the Power of God, he has a very special place in the Plan and Purpose of God. Therefore when they are scattered in the near future, - as they will be - they should remember that God

will be with him. But, this is the important point as far as they were concerned, "ye shall be scattered, every man to his own, AND SHALL LEAVE ME ALONE:.." That is to say, the time is almost upon them when they would be scattered each to his own and they all would desert him. This would be done in spite of their confession and declaration that they believed that it was because of God that he was born.

Nevertheless, in spite of their forthcoming desertion of him, he would not be alone but would come under the protection of the Father. For the purpose of study, we refer to God's instructions to the prophet Jeremiah who also spoke God's Words. (Jer. 1. 7.) The prophet was deserted by all his friends yet God said to him, "Be not afraid of their faces (the faces of his enemies) for I am with thee to deliver thee, saith the LORD." (Jer. 1. 8.) The same principle applies here. What ever may happen to Jesus, God would care for him and be with him by the presence of His angels to encourage him. (Matt. 26. 53.)

Jesus' question then, appears to introduce a warning to the disciples. Do they really believe that he came forth because of God? Why then would they desert him and flee for their lives, leaving him alone? Yet, do not think that they have really left him alone because his Father would be with him in spirit and by His Power, this same Power that they now believe brought Jesus from the womb.

Verse 33 Jesus has now come to the end of his lessons to the eleven disciples.

His object in telling them all this was to leave them in peace. They were going to have much tribulation in the world. The troubles which were soon to come upon them were an introduction to the troubles which were to follow when they began to preach widely. This world of people would reject them as they had rejected Jesus. This was a world of sin which was to be convicted but they would have peace in Jesus, not peace and quietness of everyday living, but peace of mind because Jesus had overcome the world which, in this case, was sin. Because Jesus had overcome the world, a wonderful change had come about. Under the Law of Moses, there was no promise of salvation. All were condemned in sin. Now that Jesus had overcome sin in the flesh, he had opened the way to everlasting life through his victory and his coming death. He was shortly to go to his inheritance but if they were the "body of Christ" - the branches of the true vine - they had an inheritance to look forward to as well. They were heirs according to the Promises of God. This being the case, any sufferings they may be called upon to endure were as nothing compared with the glories which would be theirs as a result of his victory over sin. In this they could "be of good cheer" as he says here.

Paul made reference to this point regarding us as the children of God.

- Rom. 8. 17. "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we may suffer with him, that we may be also glorified together.
18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."



## JOHN'S GOSPEL

### Chapter 17

The chapter we are about to study is one of the most sublime portions of Scripture. We are, in a sense, listening to Jesus as he prays to his Father. We listen to the words of a man who knows that he has only a few hours to live, and who knows that within a short time he is about to endure dreadful suffering before he dies by crucifixion. One can imagine that he is overcome by fears for himself and that he will ask his Father for help. When we hear the prayer unfold, we find that thoughts of self are put aside and that his main concern is for the Father, his disciples and the believers of the future.

The prayer is regarded by many commentators as "the High-Priestly Prayer" because it has the same form as the duty of the High Priest on the day of Atonement when he offered a sacrifice first for himself, then his sons and the people of Israel. In like manner, Jesus prays first for himself and his relation to the Father, then for his disciples and finally for the people of Israel. It is also thought to be a "kingly prayer" and attempts have been made to associate it in form with the prayer of David recorded in 1 Chron. 29. 10/19.

Such theories cannot be entertained because Jesus had a different ministry from that of the High Priest, and he was not of the priestly line. (Heb. 7. 13/14) At the time of his prayer, Jesus was not a king nor was it his function in any way at that time to exercise the office of a king. His kingship is still to come.

The prayer is to be regarded as a prayer of a Son of God who had overcome the world and who had been dedicated in his Father's service all his life. Compare this achievement with that of Caiaphas, the High Priest for that year, (John 11. 49.) who had a worldly policy which required that one man should die for the people rather than permit a state of affairs to exist where, in serving the God of Israel, political power would pass entirely to the Romans.

Verse 1 "These words..." Gk. "tauta" meaning "things", therefore the phrase is "These things.." The "things" referred to deal with his words in chapters 14 to 16 inclusive. The prayer must have commenced immediately after the end of chapter 16 so that his last words "I have overcome the world" are a lead-in to the prayer which followed immediately.

"Father..." - Jesus taught the disciples to pray by addressing God as "Our Father..." (Matt. 6. 9.) God is "Our Father" only through Jesus. We have no approach to God except through Jesus. With Jesus however, he was the manifestation of God and had God for his actual Father. Therefore he could approach God with the salutation "Father".

"the hour is come:.." - In the past, there were several references to the fact that his hour had not yet come. See John 2. 4. where Jesus told his mother that his hour had not yet come. In 7. 30. John records that no man laid hands on him because his hour had not yet come. In 8. 20. the same reason is given - no man laid hands on him for his hour had not yet come. Now the hour had come so man would lay their hands on him. Hitherto he had been beyond the power of man because in the Divine Plan and Purpose, his hour had not yet come so it was impossible for any man to do anything to him. Now it was different, The hour had come so, in the Divine Plan and Purpose, he would be arrested.

To Jesus, the effect of the hour having come was not that he would be arrested. He was more concerned with his exaltation. His arrest was a preliminary event leading up to the exaltation. This understanding of the matter brought forth the next words.

"Glorify thy Son,.." - The word "glory" comes from the Greek "doxa" which Grimm-Thayer defines as "good opinion concerning one, and as resulting from that, praise, honour, glory". Basically, the glory to which Jesus was about to ascend was that which was to be given to him by the Father because the Father had assessed the work done by His Son, and had deemed it worthy of praise, honor and glory. Sometimes something is done to bring glory to others, Paul used this sense in writing to the Thessalonians when said, "For ye are our glory and joy." (1 Thess. 2. 20.) In writing to the Corinthians, Paul said that Titus and his fellow-helpers were messengers of the ecclesias and the glory of Christ. See 2 Cor. 8. 23. The word "glory" or "glorify" can apply in two ways; one to the

glory of Jesus because of what the Father was pleased to give him for work done, and the other to God because His is the ultimate glory. Paul understood this application when writing to the Philippians when he said, "...every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2. 11.)

There is also another aspect of Divine Glory which Grimm-Thayer says is foreign to Greek but used in Hebrew, namely, Heb. "Kabowd" meaning "splendour, brightness". The root idea was one of WEIGHT and was used by men to describe their wealth, substance and splendour. The definition given by Davidson's Analytical Hebrew and Chaldee Lexicon is "to be heavy"; "weighty, honoured, respected, mighty." Such glory was seen in the Divine brightness which shone in the tabernacle to indicate God's presence there. (Exod. 40. 34/35.) When the Israelites started their wilderness journey, the glory of God appeared in the cloud which went before them. (Exod. 16. 10.) Such brightness also appeared in the face of Moses when he descended from Mount Sinai. (Exod. 34. 29/35.)

The face of Moses shone because he had emerged from a manifestation of God. Like the Law of which he was the personification, Moses concealed the TRUTH by revealing it. It signified that the people would be so dazzled by the Law that they would regard it as sufficient in itself. However it was a means leading to a more glorious end. When Moses covered his face it pointed to the passing away of the Law. This is shown by the gradual fading of the GLORY. The covering showed the blindness of Israel to the end of the Law. Paul discusses this fully in 2 Cor. chapter 3. When the Judaisers could not see beyond the written word of the Law, he felt that they were in bondage. But if they could look to the end of the Law which was to be abolished, they would understand from the Spirit of the Word and not the Letter, the glory of the risen Christ. Once they understood this, they would see the Spirit of Christ in the Law and, instead of fading away as was symbolised by the fading of the glory in the face of Moses, they would go from glory to glory. The reason was, as Paul explained, that we reflect glory of the Lord in ourselves because he is the Spirit.

All this is another way of saying that the "end of the Law which was to be abolished" was part of the LOGOS. It was part of the LOGOS that Jesus would die, be raised and ascend to his Father in heaven. This would be the outcome of his victory over sin. The whole substance of the LOGOS was to be the Glory of God and the exaltation of Jesus was to be a manifestation of that Glory. God had made certain promises. These were centred in Jesus. The victory over sin was his achievement. Therefore it was justified that God would exalt Jesus in justification of Himself.

The appeal by Jesus to his Father to "Glorify thy Son" was an appeal that the LOGOS may come to this partial fulfilment by the exaltation of the Son of God. It has nothing to do with a return to a glory in heaven of a co-equal God. Such a thought destroys this wonderful teaching. Thus it was that in sending His Son in the likeness of sinful flesh and in rewarding that great victory over sin which Jesus achieved, then raising His Son to a greater glory, the out-working of the Plan and Purpose of God was manifested among the sons of men. They too, could graduate to a state of reflecting the Lord's glory. As Paul explained it, "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of TRUTH (the LOGOS) the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory". (Ephes. 1. 12/14.)

"that thy Son may also glorify thee." - This is the ultimate glory, the glory of God. The entrance into his glory by Jesus was the first step in the final glory of God. This showed how one could bring glory to another.

Verse 2 Jesus now explains how that glory may come about. God gave Jesus power from all flesh that he may give eternal life to as many as God has given him. This brings us back to John 6. 35, 37, 39, 40, and 44. Such people would have to know the Plan and Purpose of God in Jesus and having known it and understood it, be baptised into the Name of Jesus of Nazareth. Then the Spirit Word would be fulfilled in them. Such people would then know the Logos as revealed by Jesus.

The words "all flesh" have reference to flesh in the sense that flesh means mortality. Because man has sinful flesh, he is doomed to die. Because of that sinful nature, he cannot approach unto God. Therefore there is no way in which man can justify himself in the eyes of God. There is nothing he can do to change his nature to a sinless one so as to put God in his debt. If God in His Mercy has given all power to Jesus over all flesh (all mortality) then Jesus is the Saviour. The word "all" is effective too because it enables this salvation which Jesus has power to give, to be given to people other than the people of Israel.

But the power to give salvation is not given without limitation. Jesus recognised this and added "to as many as thou hast given him." (John 6. 39,44.) The principle is that God calls and only those who respond to that call, will be elected. Jesus pointed to this when he said, "For many are called, but few are chosen." (Matt. 22. 14.)

The word "chosen" comes from the Greek "kletos" and is defined by Grimm-Thayer as "invited (by God in the proclamation of the Gospel) to obtain eternal salvation in the kingdom of God through Christ." It is used in this passage in this sense. The "chosen" are the elected Gk. "eklektos", those who have been chosen by God to participate in the salvation offered by Jesus. They do not have salvation but are in the race for everlasting life. Such are referred to in 1 Tim. 5. 21. as "the elect angels". These are not angels from heaven but are messengers of the Gospel who have been elected to preach. See Ephes. 1. 4.

Verse 3 "life eternal..." - The first consideration is that of "life". The Greek is "zoe" and refers to animate life. This is the life which is of God and has been given to His Son. It will be given by God through Jesus to all those who will become partakers through their faith in Christ Jesus. See John 3. 15; 5. 24; and 1 John 3. 14. It is as it were, a kind of first steps in the Kingdom of God.

The next consideration is "eternal". This in Greek is "aeonian" or "for the age" without saying how long the age is. It has reference to a period, not for its duration but as an epoch without stating how long that epoch will be. In Rom. 2. 6/8. we read of what God will do to two classes of persons. Those who do not obey the truth, but obey unrighteousness, will get indignation and wrath. Those who by patient well-doing seek for glory, honour and immortality, will get eternal life. Note the second of these. Those who seek for everlasting life, will get eternal life. There must be a special quality about eternal life which makes it differ from immortality. This is aeonian life as opposed to life from one aeon to another.

Before Jesus came, men were under the Law which concluded all under sin (Rom. 11. 32. and Gal. 3. 22.) With the coming of Jesus Christ, a way has been given us whereby we may escape the consequences of our sinful nature. This is not a cleansing of ourselves, because we all sin, but because of the grace of God operating through Jesus Christ. Through Adam's one sin, many were made unrighteous. Through the victory of Jesus, many offences (all our sins, not just one) are overlooked. (Rom. 5. 16.) So by the offence of one, judgment came upon all men to condemnation but by the righteousness of one, namely Jesus, the free gift came upon all men to justification of life. (Rom. 5. 18.) But the important fact is that to be partakers of the heavenly calling, one must bear the righteousness of Jesus upon one so that grace may abound. See Rom. 5. 15.

What this means to the believer is that one must undergo a moral change through knowledge, understanding and a desire to be associated with the things of the kingdom. This brings "eternal life" or life for the aeon, without saying how long will be the duration of that aeon. At the end of the aeon, the participant will stand before the Judgment Seat of Christ if he is alive at the Lord's coming or he will be raised from the dead if he had died during the interim period. Therefore his eternal life will cause him to be raised from the dead at the last day.

It is essential to the teaching of verse 1 hereof, that such eternal life is associated with the Father and Son in their glorification. In the granting of such eternal life, the Father is glorified and in making the giving of it possible, the Son is glorified for what he achieved during his life. Verses 1, 2 and 3 are closely connected in this thought.

"to know..." - Gk. "ginosko". By looking at John's use of this word we find, "But I know you that ye have not the love of God in you." (John 5. 42.)

- John 7. 17. "If any man do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."
26. "Do the rulers know indeed that this is the very Christ?"
51. "Doth our law judge any man, before it hear him, and know what he doeth?"
8. 28. "When ye have lifted up the Son of man, then shall ye know that I am he,.."
32. "Then shall ye know the truth, and the truth shall make you free.
37. "I know that ye are Abraham's seed..."
10. 14. "I am the good shepherd, and know my sheep, and am known of mine."
15. "As the Father knoweth me, even so know I the Father:.."
27. "My sheep hear my voice, and I know them, and they follow me."
38. "But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him."
13. 7. "What I do thou knowest not now; but thou shalt know hereafter."

In the last of these quotations, the word "knowest" is different from the "know" in the latter half of the verse. It comes from Gk. "oida" which has a meaning of "full knowledge". The sense of John 13. 7. is that the disciples do not have a full knowledge now but later they will "ginosko" meaning have a growing knowledge. The "growing knowledge" is a dynamic one.

From the quotations given above, it can be seen that "know" has a meaning which is deep and intimate. Other references are John 13. 35; 14. 7; 14. 20; 14. 31; 17. 3 and 23; 19. 4;

The knowledge of God on this basis means to know and understand His Plan and Purpose and to know that mere knowledge of it will not help unless that knowledge, coupled with understanding, leads the recipient of that knowledge to lead a better life and to strive for a place in the kingdom of God. Carter draws attention to this by referring to the following:-

- 2 Pet. 1. 3. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.
4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature,..."

Then Peter continues by showing how participation in the fulfilment of the promises might be achieved. He lists certain qualities which should be striven for. They are, in descending order, faith, virtue, knowledge (gnosis) temperance, patience, godliness, brotherly kindness and finally, charity. This is an important lesson because anyone can claim to have heard of God and would then claim to "know" Him. Many people see God in His works - the flowers, the mountains, the stars and so on, but such people know nothing of what God has promised to those who put themselves out to obey him. They know nothing of the reason why Jesus had to die. Others again may know of these things and may be well informed as to the Divine Plan and Purpose but it does not induce them to serve God with any greater zeal. Such people do not KNOW God.

"the only true God..." - "true" comes from the Greek "alethinon". We have seen from our studies of John 14. 6, when we studied "truth". Previously Jesus had said, "he that sent me is true" (John 8. 26.) This is the God related to His LOGOS. He is YAHWEH of the Plan and Purpose. He is the Covenant God of the Covenant people. He is the God of Israel where Israel means "Prince of God", and this connects Him intimately with His Plan and Purpose in His Son. The apostle John remembered these words of Jesus because he repeated them in his epistle. For example:-

- 1 John 5. 20. "And we know (oida) that the Son of God is come, and hath given us an understanding, that we may know (ginosko) him that is true (alethinon) and we are in him that is true (alethino - the true one), even in his Son Jesus Christ. This is the true (alethinon) God, and eternal (aeonian) life."



Following upon John's teaching in the verse just quoted, we find that to know God is to know with an understanding and the God we know is the God of TRUTH. If we are in Jesus, then we are in God through the fellowship that we have with him through His Son. We are then partakers of His promises.

"and Jesus Christ..." - we have seen from the above discussion that we "know" God when we have a knowledge of His Plan and Purpose and are associated with that Plan and Purpose by our obedience to His Word. We have also seen that Jesus is the central figure of that LOGOS. He is the TRUTH. It must be essential therefore, to KNOW Jesus as well as to know God. John said this in the verse quoted above from his epistle.

"only..." - this word is used in connection with God - "the only true God". It is best to get into our understanding the God in whom we believe, before we remark that there is no other God such as He. He alone is God. There are other "gods" of wood and stone which are made by men's hands but they do not have a Plan and Purpose centred in the Lord Jesus Christ. The "gods" of the trinity do not have a LOGOS which embraces the Promises to Adam, to Abraham and to David. There cannot be any other god which is the God of Truth. Therefore God is YAHWEH and there is none like Him.

"whom thou hast sent." - This is an important qualification. Jesus was sent from God and because of this, he MANIFESTED God. He spoke his Father's words and in regard to his works, Jesus said of his Father that "he doeth the works". (John 14. 10.) Jesus was "sent" to do his Father's Will. This was to manifest the Plan and Purpose of God. That is why Jesus said, "...he that hath seen me hath seen the Father;..." (John 14. 9.) The words "whom thou hast sent" are not mere words to describe Jesus as having been sent by God. They are intimately connected with the Father's purpose in sending Jesus.

Verse 4 From John 13. 31. we learn that "Now is the Son glorified, and God is glorified in him." Jesus was glorified by his complete obedience and God is glorified through his forgiveness. See Exod. 34. 6/7. for the words which were uttered when the glory of God passed before Moses. Jesus also glorified his Father when he manifested God to the people. This was his duty and relates to his work which he had to do. Hence Jesus' next words.

"I have finished the work..." - This work started when Jesus was a young lad. See Luke 2. 49. At that young stage in his life, Jesus had to "be about his Father's business". This was the beginning of his "eternal life" in terms of the definition given in these notes. He was learning about God and His Plan and Purpose. This was dynamic knowledge growing apace. The development of that work which he had to do was shown in John 3. 35; 5. 36; until just before he died, he cried, "It is finished". At the stage in the verse before us, there would be no more preaching. That part of his work had finished. The big task before him now was to go to his death as a willing and perfect sacrifice.

Verse 5 Verse 4 was a lead-in to the words of this verse which petition the Father to "glorify thou me with thine own self..." Jesus would be glorified in several ways. The first was to be given everlasting life which would mean that he would get the immortality which belongs alone to God and which only God could give. Another way would be that he would be raised from the dead as a living witness to the Father's Plan and Purpose. Then he would ascend into heaven to be with God. Greatest of all glory would be to sit at the right hand of the Father. This would be exalting him above every name in heaven or in earth. (Ephes. 1. 21.) To do this, Jesus would have to be glorified "with thine own self" - namely immortality. Whereas we are "in Christ", Jesus would then be "in God".

"with the glory which I had with thee before the world was." This was an appeal by Jesus to his Father to give him, Jesus, the glory which the Father planned before the world was. This was that glory planned in the LOGOS which was with God in the beginning. (John 1. 1.) This bears no relation whatsoever to a pre-existent state which Jesus asked to be restored to him. That is right out of the pattern of things and has no counter-part in Scripture at all. Such a theory does not fit into anything taught in Scripture. Jesus' words relate to the Father's Plan and Purpose which Jesus has introduced into his prayer. This Plan and Purpose is found in all the verses of this prayer so far as we have studied them and the present phrase by Jesus is a further development of that Plan and Purpose which was with God in the beginning. If a trinity of gods is

meant here, then the third god, namely, the Holy Ghost (!) comes in for no consideration at all.

This verse concludes the first part of this prayer. It shows the relation between Jesus and His Father. Now we are to enter part 2 where Jesus mentions the relationship between himself and his disciples.

Verse 6 "Thy name..." - God is the ONLY God. There are no Gods other than He. Therefore God does not need a name to distinguish Him from some other God. To trinitarians, it is necessary to say which "god" we have in mind, but to the serious and well-informed Bible student, there is only one God of heaven. He revealed Himself to Moses through the agency of an angel at the burning bush. (Exod. 3. 14.) Here he gave His MEMORIAL name - YAHWEH - (I will be manifested in a multitude). This is also the prophetic Name and the Covenant Name of YAHWEH. In manifesting this Name, Jesus had revealed the Plan and Purpose of the Father and showed those who listened to him, how they might become part of that prophetic Name. Jesus was the Way, the Truth and the Life concerning this Name, and he manifested it to the people. Not all of them would listen. Normally, it was the wise and prudent who would not listen and it was the babes and the sucklings who would. (Luke 10. 21.)

The lesson we receive from this is that God is never known by a name which distinguishes him from another God. There being no other God, God as we know Him, does not need a name. The God we know is referred to by a sound which indicates His Plan and Purpose. This "name" as it is referred to, is YAHWEH. In the first place, when Jesus came to manifest the Plan and Purpose, he was the future "Yahweh" because in the future, when the Kingdom of God is established on earth, he will be the multitudinous Christ through whom God will be manifested in a multitude. This "Name" is in preparation now by the formation of that "body of Christ" who have "eternal life" who will manifest the name of Yahweh. If the believers do not share the election to a sonship through Jesus Christ, then they are not part of the Name of God. Cf. Psa. 22. 22 and Heb. 2. 12.

We find in the O.T. a title "LORD of hosts". This is the God of armies, or the warlike title of God when He punishes the wicked of the earth when Christ returns. In a sense, the returned, warlike Christ will be a manifestation of His Father in His warlike character, so Jesus will be YAHWEH T'ZVAOTH - LORD God of armies.

"the men which thou gavest me..." - God chooses and selects. No man comes unto Jesus unless God gave the man to Jesus. (John 6. 44.) God calls but it is not everyone that answers that call. Such people receive the instruction of Jesus and come to him either physically in his day, or spiritually in these latter days.

"thine they were..." - all things belong to God. The True Believers are God's but He gives them to Jesus.

"they have kept thy word." - "word" here comes from the Gk. "logos". Enough has been said in these notes to show the importance of this word. This is the Word which was with God in the beginning. Naturally it was not Jesus but it intimately concerned him because he was the central theme of the LOGOS. The point to note here is that if the disciples had kept "thy word", they had kept the LOGOS, or Divine Plan and Purpose as manifested in Jesus. The word referred to here, namely, "word" was the words which Jesus spake, these being his Father's words. (John 14. 10.) If they believed this, then they would acknowledge in their hearts that the teaching of Jesus had a Divine origin.

Verse 7 The Lord's words here are in logical sequence of his teaching in the previous verse. The disciples would acknowledge the Divine origin of his words. Therefore they would know that whatsoever God had given Jesus, his life, his knowledge, his teaching, his power, his ability to perform miracles, his part in the Divine Plan and Purpose and his disciples plus those others who believed in him, all these came from God. Jesus acquired none of these by his own innate ability.

Verse 8 Jesus acknowledges these things himself. Considered separately, these are the things Jesus acknowledged:-

1. I have given unto them the words ("words" ex Gk. Rhema = that which is spoken)
2. which thou gavest me, (therefore the words have a Divine origin.)
3. they have received them, (apprehended objectively - Gk. "lambano")
4. have known surely (have utmost confidence in the fact that)
5. I came out (of the womb) from thee (I have a Divine origin)
6. they have believed
7. that thou didst send me. (to do thy Will.)

The belief that the disciples had was from the beginning although it was without a full understanding. See John 1. 41/49. See also John 16. 30. for a more mature approach to their belief. All these things, Jesus had manifested to his disciples as he states in verse 6. Because of their candid acceptance of these things, it was appropriate that Jesus should pray for such men. This he does in the next verse.

Verse 9 "I pray for them..." He prays for those who accept him.

"I pray not for the world..." This world had rejected Jesus. He was the light of the world (John 8. 12.) but men had preferred spiritual darkness to light. (John 3. 19.) If men hated Jesus, they hated God who had sent him and whose words he spoke. (John 15. 23/24.)

"them which thou hast given me..." - by calling them to Jesus. See Acts. 15. 14. (John 6. 37.) As opposed to the world which went against Jesus, the disciples were working with him and for him. They had fellowship with him, and because of this, with the Father also.

"they are thine". - see John 10. 29. This is an important reference because it leads us back to Jesus' discussion of fellowship. In this fellowship with the Father was a great unity. This unity is referred to in the next verse as a logical sequence in the Lord's thoughts during the development of the prayer.

Verse 10 "mine are thine, and thine are mine;.." - thus Jesus explains the unity that there is between him and the disciples and the unity that there is in the Fellowship all enjoy.

"I am glorified in them." - See notes to verse 1 under the heading "Glorify thy Son..."

Verse 11 Jesus sets out the serious situation which confronts his disciples whom he is about to leave. "I am no more in the world but (and this is the important part) these are in the world. I come to thee..." with the obvious inference that "these stay where they are". The need of the disciples was separation from the world but, in view of the work they had to do, they had to remain in the world and teach. Although they had to be in the world, they could so conduct themselves as not to be part of it. They would keep themselves from evil. Jesus was to refer to this thought in verse 15. For the moment, he was concerned about their separation. This thought he puts into words in the next sentence.

"Holy Father,.." - The Father has always been "Holy" i.e. separated. The holiness of God refers to everything that is pure and undefiled. Because of this, God is revered, set apart and regarded with awe and veneration. This purity and separation sets up a train of thought in Jesus' mind relating to his desire for the separation and maintenance of purity for his disciples who are to be left on their own. Therefore the Lord adds,

"keep through thine own name..." - God's name (Yahweh) was the name of Promise, the Memorial Name and the prophetic Name. In it was the LOGOS. Therefore if the disciples were kept in that Name, they would be preserved from the evils of the world.

"that they may be one as we (are)". - here is a request for a continuance of the Fellowship which they would have through their keeping to the paths of righteousness. (The word "are" in italics may be omitted.) This keeping of the disciples under protection from the world was one of the objects of Jesus. Now he will not be with them so he asks the Father to do this. He explains this in the next verse.

Verse 12 "...I kept them in thy name..." - note that they were kept in God's name.

"those that thou gavest me..." - again Jesus acknowledges that which the Father had given him. When Paul said, "Be ye followers of me even as I also am of Christ" (1 Cor. 11. 1.) he may well have had this character of the Lord Jesus in mind. Jesus always acknowledged that his Father was working in him and that all things came from his Father. Likewise Paul frequently thanks God for having given him the ecclesias to whom he writes. As he said in 1 Cor. 3. 7. "...neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." Although Paul and his helpers may have worked very hard to produce and found an ecclesia, he always acknowledged that it was God who gave the increase. He had called the people to His service.

"none of them is lost..." - "lost" comes from the Greek word "apollumi" in which the sense of being lost means much more than mislaid. It carries the sense of losing to destruction. To be lost so that eternal life is lost. There was one exception which Jesus now mentions.

"but..." - "except"

"the son of perdition;.." - the words "the son of" in Hebrew give a special meaning of relationship. In English this would be an idiom wherein it would be understood that he was not propagated by perdition but merely associated with it. In Hebrew it definitely sets up a relationship between the "son" and "perdition", showing that "perdition" was part of his nature. He was born to perdition. Thus the character of Judas is correctly drawn. He had this nature in him from the beginning of his association with Jesus.

"that the scripture may be fulfilled." - this was prophesied in Psa. 41. 9. See also Psa. 109. 7/8. and the reference to this Psalm in Acts 1. 20. where Peter quotes the verses in full. Judas was not lost because of any neglect from Judas but because he had an inborn nature that led him to do such a thing and because this had been prophesied of him.

Verse 13 "...now come I to thee;.." - Jesus does not say, "Now I am going to my death" but is more concerned with his ascent to his Father. All his life he had centred his mind so completely upon his Father's Will, that anything to do with the enjoyment or the sufferings of his flesh had no part in him. The exhortation on this point as it applies to us, is tremendous. To what extent can we consider ourselves dedicated in the Father's Service when we yet have time to apply our minds to mundane things. The Lord's approaching death was hardly something mundane, yet he put it aside without a thought.

"these things speak I in the world..." - although Jesus put worldly things aside, he spoke these things in the world, that is, in the hearing of those who were still in the world, namely his disciples, so that they would have encouragement and an introduction to a different mental approach to their problems. Jesus adds his explanation in these words -

"that they might have my joy fulfilled in themselves." - "my joy" requires some explanation. In Heb. 12. 1/2. Paul urges us to consider the example of Jesus, and run with patience the race that is set before us. To do this, we should look unto Jesus who, for the JOY that was set before him, endured the cross, despised the shame, and was set down at the right hand of the throne of God. What JOY was set before Jesus? Jesus did not have the selfish attitude that come what may, he would behave in such a manner that he would be exalted eventually to sit at the right hand of his Father in heaven, regardless of the needs of mankind. Jesus needed salvation just as much as we do but this was his object and not his JOY.

Turning back to his lesson recorded in John 15. 5, Jesus said that he was the true vine and we were the branches. If we are the spiritual "body of Christ" then he must feel our needs as one feels the needs of one's own body. Any joy that we get is his joy too. Having regard to verses 6/8 of that chapter, we find that if anyone does not abide in Jesus, the branch which they represent is withered. But, if they abide in him, then "herein is my Father glorified". The condition attached to this statement is "that ye bear much fruit". The whole object of religion, therefore, is that Yahweh may be glorified and the means whereby this is made possible is to bring many sons unto glory. If this was the JOY of Jesus, then it should be our JOY too. This is the JOY of working in God's service, reflecting the Divine Will in ourselves, and bringing forth fruit to the honour of God's Name. The disciples were enjoined to pray for this "that your joy may be full". (John 16. 24.)

We remember Jesus' sorrow when he wept over Jerusalem because she "knew not the time of her visitation" (Luke 19. 44.) and because of this, she would be destroyed. Jesus grieved because he could not bring her sons unto

glory. Paul had the same object in mind when he wrote his "epistle of joy" to the Philippians. He urged them to "work out their salvation with fear and trembling" so that in the age to come, "I may rejoice in the day of Christ" that many sons have been brought unto glory. (Phil. 2. 12/16.) His remarks in verses 17 and 18 of that chapter are very powerful.

"fulfilled in themselves." - Jesus wanted to see his JOY fulfilled in his disciples. We should remember then, that if we work as Jesus worked, with a dedication in the Father's service similar to that which he displayed, then he sees his joy fulfilled in us, and the Divine Blessing will be given to the work which we do.

Verse 14 "I have given them thy word..." - "word" is Gk. "logos". See vs 8.

The giving of the LOGOS to the disciples had had the effect of making them the dedicated men that they were. The giving of the LOGOS to the world, had had the effect of bringing a very large rejection of his teaching. Not only was there plain rejection but there was also active opposition. Rejection would come from disbelief. The teaching would simply be disregarded as the believer disregards any outlandish theory of salvation which is not supported by the Word of God. Active hostility however, is born of hatred. This hatred is often aroused by an awareness that what is taught has, at least, an element of truth. Inasmuch as it means a turning away from one's present manner of life and requires a new pattern of thinking, and possibly, a sacrifice of the pleasures and comforts one is used to, it is disliked and actively put aside. The greatest historical example is that of the Roman Catholic Church which had complete control of both Church and State and actively opposed and crushed the opposition of the True Christian Believers who taught that "ye cannot serve God and mammon". Truth tolerates the existence of evil without condoning it. Evil neither condones nor tolerates the existence of good. The evil section of the community have to invent such descriptive phrases as "the holier than thou attitude"; "the goody-goody"; "the wet blanket"; "the spoil sport"; "the sky pilot" and so on to woo potential believers from following that which is good. The Believer does not invent counters for these expressions because he holds himself aloof and separates himself from the evil that is in the world. His separateness of character is his defence.

"they are not of the world,.." - their character was based upon that of Jesus. This being the case, they were not of the world because he was not of the world.

Verse 15 Jesus did not pray that God should take them out of the world because if He did so, the purpose for which they were about to be sent into the world would be frustrated. They had to stay in the world to fulfil the work required of them.

"keep them from evil". - Rather let them continue in the world but protect them from the evils which were in the world. The evil that is in the world has a multitude of weapons compared with the small armoury of the True Christian Believer. His armour is that described in Ephes. 6. 11/18. It is important to regard verse 18 in this connection because most students are inclined to list the weapons Paul mentions and leave out verse 18, thus disregarding the need for prayer.

"evil" - Grimm-Thayer state that this word, meaning "the evil one" or anyone connected with evil, is "the devil". Herein they show theological bias towards an angel of evil who causes one to sin. If this were so, then in consideration of this prayer, Jesus has got his facts badly mixed up. He has been referring to the world which hated him because of what he taught. They hated him enough to kill him. In a short time he was about to die at their hands. Jesus had been amongst this world of evil men and now was about to leave it. He asks God to protect his disciples who are to be left in this world so that they may not fall victims to the evil that is in the world. If Grimm-Thayer are right, then our study of this chapter must be revised to assume that Jesus had been in the midst of Satan and his angels. Some of these angels had become his disciples and others were even now his followers. The Sanhedrin had shown no hostility to him at all. It was Satan and his angels who had opposed Jesus, and, apparently, they were disguised as men so that John regarded them as such. In a short time, Satan and his angels were to crucify Jesus. The world has been

taught that the Roman soldiers crucified Jesus as a result of the demand from the Sanhedrin and the Jews. This is now wrong. Satan and his angels were the culprits. So Jesus asks his Father to protect the disciples from Satan and his angels. If Satan causes them to sin, God will not punish Satan but will deal with the disciples. Such thinking is ridiculous. To ascribe the meaning of "Satan" or "the devil" to the word "evil" is to give it a meaning which the Greeks did not assign to the word. Grimm-Thayer list the shades of meaning which the Greeks put to the use of the word and they are:- "full of labours, annoyances, hardships; pressed and harassed by labours; perils;" in an ethical sense, "evil, wicked, bad". Substantively, "the wicked, bad men".

Verse 16 See verse 14. There must have been a reason why Jesus repeated this phrase which he had uttered a moment ago in verse 14. The possibility is that having prayed in the hearing of the disciples that God should NOT take them out of the world but leave them there, and, having done so, protect them from the evil that is in the world, Jesus was anxious to impress upon his disciples that they were not of the world. They were to be left in it, but they were not to be part of it.

Verse 17 The Greek is "agiason autous en re aletheia" meaning "sanctify them in (or by) the truth". The Afrikaans version gives "Heilig hulle in u waarheid" (Sanctify them in thy truth.) The word "thy" however, is not in the Greek. The R.V. and R.S.V., both give "Sanctify them in the truth." Rotherham translates "Hallow them in the truth" which is the same thing as the R.V./R.S.V. versions. To understand the word "Truth" in this passage, see notes to John 14. 6.

"thy word is truth". The Greek is "o logos o sos aletheia estin" meaning, "(the) logos (the) thy truth is". This substantiates the teaching of John 14. 6. q.v.

Jesus appeals that they shall be sanctified, consecrated, hallowed or separated from the world in the principles of the LOGOS.

Verse 18 "As thou hast sent me into the world..." - "As" comes from the Greek "kathos". In John's use of this particle see John 3. 14. "As Moses lifted up the serpent in the wilderness..." The sense is that of a comparison in all ways, the apparent and the hidden. The apparent was that as Jesus was sent to preach, so the disciples are sent to preach. The hidden is that those things that Jesus was sent to preach are identical to those things which the disciples are sent to preach. Paul used the word in the same way in 1 Cor. 4. 17. where he tells the Corinthian believers that he is sending them Timothy who will "bring you in remembrance of my ways in Christ, as I teach everywhere in every ecclesia." In other words, Timothy would come to them to teach them, and not only to teach them but to show them "my ways which be in Christ Jesus". That is to say, they would get a knowledge of the gospel but they would also be shown the ways, the manner of living, expected of them and which was exemplified in Paul's behaviour and character.

Jesus was sent into the world to teach the people the LOGOS. He did this but in addition he showed the people by his example, the way of humility, understanding, forgiveness, dedication and the many other characteristics which made up his perfect character.

The exhortation to us is obvious and powerful. If we are to preach the gospel, we should manifest to the best of our ability, the character of our Lord and Master, Jesus Christ. He manifested his Father so we have no way of knowing what the basic character of Jesus was. We never catch a glimpse of the real Jesus because he emptied himself and replaced with God. This is taken from Phil. 2. 7. which says that Jesus "made himself of no reputation". The Greek is "alla (but) eanton (himself) ekenosen (emptied)". This is the translation given by the R.V. and R.S.V. Rotherham also translates correctly. If we correctly manifest Jesus, we shall manifest in a small way, the character of the Father who has called us to His Service.

Verse 19 "And for their sakes I sanctify myself..." - "sanctify" comes from Greek "agiaxo" meaning "to separate from things profane and dedicate to God". Jesus had sanctified himself in the TRUTH. That is to say, he had put himself in a state corresponding with the nature of God. His purpose was that

he might be a means of sanctification for his disciples. This extends to all those who follow Jesus in these days. Jesus had sanctified his disciples by the washing of their feet and in so doing, had cleansed them. In the days after Pentecost, all those who were baptised into his name were cleansed from all past sins. His sanctification had made this possible. This sanctification had been done in TRUTH because it was the Plan and Purpose of God that it would be so. Paul explained this in Ephes. 5. 25/26. when he said, "as Christ also loved the ecclesia, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word (rhema)"

Sanctification in this manner does not just wash away all previous sins by baptism into the name of Jesus of Nazareth. It calls the person baptised to separation from the world. Paul explained this to the Corinthians when he wrote, "...ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6. 11.) He also wrote, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7. 1.)

Verse 20 At this stage in his prayer, Jesus turns to those believers not yet aware of the gospel's message, and in many cases, those believers not yet born. He has prayed for his disciples whom he had chosen and now he is about to pray for those whom the Father would give him in the time to come.

"Neither pray I for these alone, but for them also which shall believe on me through their word;"

It is nearly 2,000 years since Jesus offered this prayer. During that time, many have been added to the true name of Jesus of Nazareth by their belief and baptism. God has indeed visited the Gentiles to take out of them a people for His Name. (Acts. 15. 14.) The calling of the Gentiles has been made possible through the pioneer work done by the men who had gathered reverently around Jesus while he prayed to the Father in heaven. In the first place they preached the Word of Truth throughout Judea and then abroad. They educated others in the Truth so that they too, could travel the civilised earth at that time, preaching the Gospel of the kingdom of God. The early evangelists were given the Holy Spirit to enable them to preach but when that was withdrawn, the world of people had to have something more lasting so that they could be guided into all Truth. Thus the New Testament came about. The apostles and others wrote their letters and their gospels, proclaiming the Word of God to those who could read, and, in many cases, to those who could not read but who were prepared to listen while the Scriptures were read and expounded to them. Paul explained in these words:-

- Ephes. 4. 11. "And he (Jesus) gave some apostles, and some, prophets; and some, evangelists; and some, pastors and teachers;  
 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:  
 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

It was necessary then, that the apostles' work should succeed. God blessed their efforts by adding to the ecclesias such as should be saved. This meant that the apostles' work did not stop when they died. Their written word has continued to this day and we are at this moment, studying the imperishable work of one of them, namely, John.

Verse 21 Jesus prayed for all those who would believe subsequent to his day and the purpose of his prayer for them is stated to be, "That they all may be one;..." Paul wrote about the UNITY of the Faith. See Ephes. 4. 11. quoted above. If the disciples were not involved in this statement, Christianity would surely quote this passage as a proof of the existence of a trinity of gods. The "unity" that Jesus mentions is a unity belonging to God. Jesus added, "as thou, Father, art in me, and I in thee..." God is perfect unity. There is no other God beside Him. He alone is God. Every Jew acknowledges this when he says, "Hear, O Israel: The LORD our God is one LORD". (Deut. 6. 4.) For the



Bible student, that statement is "Hear, O Israel, He-who-will-be-manifested-in-a-multitude-the strength of the Mighty Ones is He-who-will-be-manifested-in-a-multitude" or "Hear O Israel, Yahweh our Elohim is one Yahweh." This is the most emphatic statement it is possible to find that God is ONE and not three-in-one or one-in-three. But it is a name which embraces a multitude of saints. They are the immortalised ones of the future who will show forth the glory of God to the world in the age to come. In this Divine state, all immortalised believers will have perfect fellowship with God. That is to say, they will be one in spirit with God. With this Divine manifestation in view, a people are being prepared now for the glory of that blessed state. They are those who know and obey the Truth. They are a people who believe in ONE GOD and who worship him as such, using as their mediator, their high priest, the Lord Jesus Christ. In Psa. 110. 3. which Carter quotes, we read, "Know ye that the LORD, he is God; it is he that hath made us, and not we ourselves; we are his people, the sheep of his pasture."

The great apostle to the Gentile people, the apostle Paul, also believed in ONE GOD as we do. He wrote, "...to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him." (The word "by" here is "through" from the Greek "di". The R.V. and R.S.V. both translate "through him".)

God is the source of all being, of life, of promise and of all our hopes. The hope we have has been transmitted to us through His Son Jesus. The unity of God makes Him the God of the Gentiles as well as the God of the Jews, if He is worshipped in Truth. Christians reject God by their trinitarian doctrine so do not qualify for God's Mercy at all. However unpalatable it may be to a Jew, God is the God of all who believe in Him, and He has extended participation in His Promises to all men. This gives men a chance to come into the Covenants of Promise by belief and baptism. See Paul's words in Rom. 3.29/30. Once men come into the Covenants of Promise, they enter a fellowship with God and Jesus. They then have a unity with the Father and the Son. This is what Jesus says next in his prayer.

"as thou, Father, art in me and I in thee, that they may also be one in us:..." The Father is "in Christ" reconciling the world to himself. See 2 Cor. 5. 19. Jesus acknowledged the fact that the Father was working in him. (John 14. 10.)

"I in thee,..." - Jesus was "in God" in the sense that every thought was directed to His Father. All his life was lived to the glory of the Father. Carter quotes 1 Thess. 1. 1. where Paul salutes the ecclesia in Thessaly saying that it "is in God the Father, and in the Lord Jesus Christ."

The object of this unity is stated to be that "the world may believe that thou hast sent me." When the world does believe, it will be a belief in remorse for what they missed during their days before the establishment of the kingdom. The word then will have an attitude of mind which will be more than mere acceptance of the fact that God sent Jesus. They will believe to such an extent that they will change their ways of living. This is their belief in the ultimate state but there is a more immediate application. The unity desired by Jesus will come about that the Gentiles will come to a knowledge and understanding of the Gospel because of that unity of purpose and, largely, of character.

Verse 22 Jesus now speaks of the glory which he has given to his disciples.

This glorification was the result of a progressive growth in the sight of God. God called the disciples and they answered. God calls the faithful and they answer. They had implicit faith in Jesus and in the Promises of God. The disciples were justified when their feet were washed but the justification came after they had demonstrated their faith and their change of character to that conforming to the Divine example of Jesus. This was their glory. Furthermore, as Jesus had been ordained to preach when he was baptised, so the disciples were also ordained to preach at the washing of their feet. Thus, Jesus gave them glory as he now states. It was a glory as the Father had given him. See what Paul has to say about this in Rom. 8. 30. "Moreover whom he did predestinate, them he also called, them he also justified: and whom he justified, them he also glorified."

The object once again, was that the disciples would be one in unity of purpose even as Jesus and God had a unity of purpose. So Jesus asks, "that they



may be one, even as we are one". Again, if the disciples could have been eliminated from this passage, Christianity would have used it to support their doctrine of the trinity or triune god. To introduce a trinity in this chapter is to take the heart out of it and leave us with something which is absolutely meaningless.

Verse 23 When this perfect unity is achieved, the Kingdom of God will have been established on earth. Then the "body of Christ" will be revealed to the world in terms of the perfect man of Ephes. 4. 13. and of the glorification of 2 Thess. 1. 10/12.

At that time the world will know that the purpose of Jesus was the basis of the LOGOS. The body of Christ is to be made perfect in unity. The word translated as "perfect" comes from the Gk. "teleios" meaning "brought to its end, finished; wanting nothing necessary to completeness; perfect." This is to be the perfecting of the saints in Christ Jesus and when that happens, the world of people will know to their shame that this was the Plan and Purpose of God from the beginning, the Plan and Purpose which they rejected. In them is the love of the Father revealed. In the glorification of Jesus, the same love will be revealed. As Jesus said in his prayer, "that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Verse 24 This appeal by Jesus that the disciples will "be with me where I am; that they may behold my glory, which thou hast given me:..." requires some explanation. In the first place, let us make clear what Jesus said.

"I will..." - Jesus never willed anything. He always wanted his Father's Will to prevail. The original Greek says, "thelo" meaning "I wish". Therefore it was Jesus' wish that "where am I those also may be with me, that they may behold the glory (the) my..." This is a literal translation from the Greek. On a previous occasion, Jesus had said, "I will come again, and receive you unto myself; that where I am, there ye may be also." When we studied these words from John 14. 3. we found that it had reference to the coming kingdom of God on earth. All those who will be with Christ in that day will behold his glory. Therefore Jesus now prays in particular for those whom God has given him, that they will have a part in the coming Kingdom of God and this being so, they will see Christ's glory.

"which thou hast given me:..." The "glory" Jesus is speaking about is the glory of his exalted state in the kingdom of God when it is to be established on earth at his Second Coming. He now refers to this glory as that "which thou hast given me:..." It would appear that the tense is wrong because the Kingdom has not yet been established and the glory has not yet been given to Jesus. If it is a matter of tenses, then the verse has another difficulty in that the last few words state that God loved Jesus before the foundation of the world. Jesus was not in existence at that time and could not then have been the object of the Father's love. But if we regard this as part of the LOGOS which was in the beginning with God, then the matter becomes clear. It was the Divine Plan and Purpose that the Redeemer shall be glorified in the kingdom. In the Plan and Purpose, the Redeemer was given that status but he was not to RECEIVE it for very many centuries later. This was what Jesus earlier had referred to as "the glory which I had (note the tense) with thee before the world was". See notes to John 17. 5.

"for thou lovest me before the foundation of the world." The "world" in this verse is the same as that in verse 9. The Greek is "kosmos" and refers to the world of people. It often refers to that multitude of people which is in the world and is hostile to God. The word "lovest" comes from the Greek "agapeo" and means a sacrificial love. It was then in the Plan and Purpose of God long before the nations came into being, to make a sacrifice through love, of a Redeemer. It was also planned to give that Redeemer glory and this is what Jesus is praying for. He wishes his disciples to be spared to enter the Kingdom of God in an immortalised state so that they will see his glory, that glory which was in store for him long before the nations came into being.

It is evident that the apostle John remembered this prayer of Jesus. He referred to it indirectly in his epistle where he states that we shall be

like him - that is in an immortalised state - and it is only because we shall be in an immortalised state, that we shall see him as he is, and not as he will appear to the Kosmos. The kosmos will only see his glory as revealed to them. They will not see his real glory of an exalted Son of God. See 1 John 3. 2.

Verse 25 "O righteous Father,.. " - this spontaneous praise of his Father from Jesus was motivated by his understanding of what he has just said. The glory is to be shown to those in Christ and through him, in God. It is to be shown only to those of a God-like nature. The world (kosmos) of people will not participate in this wonderful joy. It is sad that this will be so but the people of the world have themselves to blame. Whatever happens, God will be justified and it is in that sense that Jesus uses the word "righteous" in reference to his Father. The Greek is "dikaios" meaning "upright, righteous, virtuous" in a positive sense and in the negative sense, "innocent of all evil, guiltless". Grimm-Thayer list another meaning - "passing just judgment on others". His judgments are drawn from the behaviour of people towards him and Jesus now explains that "the kosmos thee knew not" - This is the order of words in the Greek. The verb "knew" comes from the Greek "ginosko" See notes against John 17. 3. for a definition of this word. Compared with the world (kosmos) Jesus "knew" God and so did the disciples. Therefore their position was the more meritorious. The Divine origin is the point here. It is important to know that Jesus was sent in the fulfilment of the Divine Plan and Purpose. The world of Christianity largely believes that Jesus was not SENT but that he CAME as a pre-existent god who, by some mysterious process of re-incarnation, became a man who could not sin. Such people do not know that God sent him. They do not know the purpose of that sending and what Jesus came to achieve. To such no promise of salvation is given and in this, the Father is justified and righteous.

Verse 26 Still speaking of his disciples, Jesus says that he has declared unto them "they name". This was the Memorial name of Yahweh, the Plan and Purpose Name, the Covenant Name for a Covenant people.

"and will declare it:..." - "and will make it known:..." This is stated to be for a purpose which is "that the love wherewith thou hast loved me may be in them, and I in them." This refers to perfect fellowship with Jesus. This fellowship has its origin in "that love wherewith thou hast loved me" and that was the love of God to His Son Jesus Christ. This is part of the fellowship which Jesus prays may be given to them to whom he has declared the Plan and Purpose of the Father.

At this point, the record of the prayer ends. The prayer takes only a few minutes to read but could have been longer. That which John has given us is probably only a summary of what Jesus actually said. Nevertheless, it can be understood that the substance of the Prayer contains much of the LOGOS and as such, is a summary of the teaching of the Master as outlined in John's Gospel.

## JOHN'S GOSPEL

### Chapter 18

To understand the sequence of events which followed one upon another with great rapidity after the intimate meeting with the disciples, one should read Matt. 26. 36/46; Mark 14. 27/42; Luke 22. 39/46. These verses deal with the anxious scene in the Garden of Gethsemane. Thereafter, Matt. 26. 47/56; Mark 14. 43/52; Luke 22. 47/53. deal with his arrest. John 18. 3/11. deal with the arrest as well. All these serve as an introduction to the Trial of Jesus by the Sanhedrin presided over by the High Priest, Caiaphas.

The first portion dealing with the scene in the Garden also records the actual betrayal by Judas.

All Bible students are agreed that Judas was a betrayer but few can say what his act of betrayal was. The story of the betrayal states that the Roman soldiers came into the garden led by Judas who then went up to Jesus and kissed him, having previously agreed that "whomsoever I shall kiss, that same is he; take him, and lead him away safely." (Mark 14. 44.) But this was hardly a betrayal. Some students state that because the Roman soldiers who had the power of arrest, did not know Jesus by sight, they would want someone to identify him for them, hence Judas pointing out Jesus by kissing him. Furthermore, Judas would know where to find Jesus at a time when Jerusalem and its environs would be crowded with many visitors because of the Passover. Judas would know where to find him and came to the Garden of Gethsemane where Jesus was because he "knew the place; for Jesus oftentimes resorted thither with his disciples." (John 18. 2.) Surely, if the Sanhedrin wanted someone to point out Jesus to the soldiers, there were many hundreds of Jews who could have done this for them. As for finding Jesus, if they really put their minds to it, they could have traced him themselves without having to pay Judas.

Carter quotes Frank Morison in his "WHO MOVED THE STONE?" (Faber) "that Judas recognised that Jesus was thinking of death, and hurried off to the rulers, with whom he had had previous contact, to tell them that acting at once they would find no resistance from Jesus. Judas knew where Jesus was going, and guided the cohort of soldiers and the officer of the Temple to the place." See "THE GOSPEL OF JOHN" (John Carter) page 199. One hesitates to disagree with such an eminent authority as bro. John Carter, but I feel that the following circumstances have not received full consideration.

1. At the beginning of his ministry, Jesus was recognised by John the Baptist.
2. John the Baptist identified him with the words, "Behold the Lamb of God".
3. This piece of news interested the Sanhedrin because at that time, many of the knowledgeable ones knew that Daniel's time period for the appearance of the Messiah was soon to run out and the Messiah could be expected at any time.
4. The Sanhedrin were extremely anxious to expel the Roman rulers and take over the country for themselves.
5. To this end, Caiaphas the High Priest had questioned Jesus during the temptation in the wilderness. See discussion on this point in Notes to John 1. 29/36.
6. Caiaphas had offered Jesus very great power if he would help the Sanhedrin against Rome but at all times, permit the Sanhedrin to have the rulership of Israel.
7. The Jews were trying to control international currency by their dealings in foreign exchange in the temple when Jesus turned out the money-changers.
8. Jesus then incurred the wrath of the Sanhedrin because of his refusal to co-operate with them.
9. Jesus also incurred the wrath of the Sanhedrin because of the number of people who followed him. This had the danger that the Romans would think the large gatherings of people after Jesus were signs of an uprising against them.
10. The Sanhedrin were determined therefore to get rid of the irritation that was Jesus by killing him; but Roman Law forbade them from taking the life of a Jew except for any act of defilement of their Temple. This Jesus had not done so there was no legitimate reason for putting him to death.
11. If however, they could accuse him of BLASPHEMY, then they could put him to death because this would have been an act of sacrilege against the Jewish

religion. The death of a blasphemer was required by the Law of Moses.

12. There was still another problem. The Law required that in the mouth of TWO OR MORE WITNESSES "shall he that is worthy of death be put to death." (Deut. 17. 6.)
13. They could raise many false witnesses but where could they find a genuine one? Caiaphas had several who had heard John the Baptist say, "Behold the Lamb of God that taketh away the sin of the world!" but where could they find someone who could point to another such statement?
14. After Peter's famous declaration in Matt. 16. 16. Jesus confirmed that he was "the Christ, the Son of the living God". According to the Jews, this would have been a blasphemous statement if it were not true and they did not believe that it was true.
15. Jesus realised the danger he was in on this occasion so "he charged his disciples that they should tell no man that he was Jesus the Christ (Messiah)" (Matt. 16. 20.)
16. When Judas went to Caiaphas and told him what Jesus had said on that occasion Caiaphas knew that his battle was won. He could now get Jesus condemned to death by men who did not believe what Jesus claimed concerning himself.
17. Judas made up his mind to betray Jesus. Luke records, "And he (Judas) promised, and sought opportunity to betray him unto them in the absence of the multitude. (Luke 22. 6.) The word translated as "promised" here is the Greek word for "consented". The word translated as "betray" comes from a Greek word meaning "deliver up". Therefore Judas, in this act, broke the confidence of Matt. 16. 20.
18. When the trial came to a head, Judas could not be called because by this time he had hanged himself.
19. In desperation, Caiaphas used the Hebrew method of "adjure" which forced a reply from Jesus. He could not continue in silence after "adjuration". So Caiaphas asked, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matt. 26. 63.) If Judas had been there to betray his Master by breaking a confidence, Caiaphas would not have needed to ask that question.
20. The betrayal had to start with a kiss and that is why Jesus asked Judas, "betrayest thou the Son of man with a kiss?" (Luke 22. 48.)

In consideration of the fore-going, it is suggested that the betrayal took place finally, when Judas betrayed the confidence of Matt. 16. 20. by telling Caiaphas that Jesus had claimed to be "the Christ, the Son of the living God".

Verse 1 "When Jesus had spoken these words, he went forth with his disciples..

This action of deliberately going to Gethsemane, was a brave act.

Jesus knew then that his last words had been spoken to his disciples except for the few words of distress and sorrow he was to utter in the Garden.

John Carter draws attention to the fact that the act of Jesus going out of the city to his death was the anti-type of the burning of the sin-offering without the camp under the Law of Moses. Paul points out that this was a figure pointing forward in time to the death of Jesus as an offering for sin. He wrote,

Heb. 13. 11. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

By taking the first step towards the end that he might be an offering for sin, Jesus voluntarily submitted to His Father's Will and made himself a willing sacrifice for sin.

"over the brook Cedron,.. " - the O.T. spelling of the name of this brook is "Kidron". see 2 Sam. 15. 23. In an historical type, David had crossed this river during the rebellion of Absalom when David was betrayed by his friend Ahithophel. Later, when he saw that his counsel had not been taken, Ahithophel went and hanged himself. This fitted the pattern of the Lord's betrayal by Judas. A further detail is that just as David then crossed the brook Kidron in an historical parable of the last hours in the life of Jesus, so Jesus did the

same. After the death of Ahithophel, David returned to Jerusalem, thus giving the Lord Jesus encouragement. He must have known that the Type applied to him, because he knew the Psalm 41 which David wrote concerning this part of his life. Jesus quoted it in John 13. 18. (see notes to John 13. 18.) Therefore Jesus would know that the time would come when he would return to Jerusalem.

The name "Cedron" or the O.T. form of Kidron (Kedron) is a Hebrew name meaning "to be black, dark, mourning." From the same root, comes the word translated as "blackness" in Isa. 50. 3. The name is said to be derived from Kedar who was the son of Ishmael. See 1 Chron. 1. 29. This man gave his name to the place Kedar which appears in the prophecy of Isa. 60. 7. which foretells of the time at the return of Christ, when the Arab nations (descended from Ishmael) will acknowledge him. The Arabs live in spiritual darkness. There is a tremendous power in Scriptural words which we can never get to the end of. The depth of meaning here is that when Jesus crossed over the brook Cedron, he went into a world of darkness and unbelief which was prepared to kill him for the sake of their political ambitions. It would have been so much easier for John to have said, "he went forth with his disciples into Gethsemane" and we should all have known what was meant. But there is a spiritual meaning to words in Scripture, and if we read carefully, we shall see that "he (Jesus) and his disciples went over Cedron into a garden,..". Then John adds in a peculiar way, "into which he entered, and his disciples". Why did not John say "into which he and his (or they) entered". Why did John have to distinguish between the entry of Jesus and record it separately from the entry of the disciples?

The entry into the garden - or the crossing of Cedron - by Jesus had a different spiritual significance from the entry of the disciples. In Jesus' case, he knew what he was doing. His was an act of "light". The people who arrested him when he was there, did an act of darkness. When the disciples followed him into the garden and over Cedron, they did not know what was going to happen to him. Theirs was a crossing and entry into darkness too but in a different sense. They believed in Jesus but did not know the certainty of his arrest, trial and death which were to follow in quick succession.

The R.V. translates "Cedron" as "Kidron" and adds, as a footnote, "of the Cedars". Dr. Bullinger in his "Companion Bible" adds a note saying, "The name (Kidron) seems to have been given both to the valley and to the torrent which, in winter, sometimes ran through it." It is difficult to know how much John had in mind when he wrote this chapter but we must remember that he wrote by Divine inspiration so wrote God's words and not his own. Therefore we can look further for evidence and in doing so, we refer to the Messianic Psalm 18 where, at verse 4, we read, "The sorrows of death compassed me, and the floods of ungodly men made me afraid." There is a significance in that word "floods".

To connect up the various thoughts concerning winter flooding by the river Kidron, we remember that John was careful in John 10. 22. to note "that it was winter". Winter is a time of darkness when the winter nights are long. It was also a time of flooding by the river which, in the Psalmist's analogy just referred to, was a flood of angry men (seeking to kill Jesus). Carter draws attention to Psa. 124. which says, "If it had not been that the LORD was on our side, when men rose up against us...then the waters had overwhelmed us,..". (Psa. 124. 2 and 4.)

There is yet a further connection in the name Cedron. Once he was over Cedron, Jesus and his disciples entered Gethsemane. The name Gethsemane means "an oil-press" where olives were crushed for their oil. The olive tree gives two crops a year, once when the olives are green and the other when they are black. When green olives are available, the tree is shaken or beaten with sticks to release the fruit which then falls to the ground. This method is still current and is described in Deut. 24. 20. Later in the year, when the fruit ripens, it turns black and falls to the ground where it is gathered. When this happens, it is winter. The significance here is that when the fruit falls, it is dead and in this state is black. Gethsemane is associated with this death state of the olive which is a symbol of Israel as a people. Israel as a people were at that time, spiritually dead.

Yet a further significance lies in a comparison between the two gardens of the Bible. The first was the Garden of Eden where the first man Adam succumbed to temptation and sin. The second is Gethsemane where the second man Adam overcame his final temptations.

Verse 2 Judas as we have explained, knew the place well and knew that Jesus often resorted thither with his disciples. He knew that this was one place at the foot of the Mount of Olives, where he would be most likely to find Jesus.

Verse 3 "a band of men..." - The Romans were a cautious people. Whenever there was likely to be a large gathering of Jews, the Romans sent a small detachment of troops to keep order and stop any riots. Therefore there would be a "band of men" there at the time. In the Roman army, the regiment was called the "Legion" and it consisted of 6,000 men. In each Legion, there were ten "cohorts" consisting of 600 men in each. The officer in charge of a cohort was called a "tribune" in Latin and a "Chiliarch" in Greek. This has been translated as "chief captain" in Acts 23. 17 and 24. 7. Each cohort was divided into six divisions of 100 men in each, these divisions being known as "centuries". The man in charge of the "centuries" was called a "centurion".

The "band of men" referred to in this verse was a cohort of 600 men. In Acts, the word "cohort" is translated as "band". The Greek word is "speira". It seems extraordinary that a tribune, 600 men and Judas should come to arrest a man of peace such as Jesus was, but they knew of his popularity amongst some of the people and anticipated some opposition. In addition to these were "officers" who would be the temple guards.

It is appropriate at this stage to mention that when Peter had drawn his sword and cut off the ear of the servant of the High priest, Jesus told him that if he (Jesus) were to pray to his Father, he would give him more than TWELVE legions of angels. This means 72,000 angels. The actual number is of no significance whatsoever but it shows how God cares for those who love and serve Him. The fact that there were TWELVE legions and not any other number, shows that the character of Israel was attached to the Lord's remark for it would signify one legion for each tribe.

"lanterns and torches and weapons." - This is a lot different from the parable of the ten virgins that went to meet the bridegroom and took their lamps. (Matt. 25. 1.) These people came in darkness with man-made light. They also brought with them their weapons. The only weapons that Jesus had was those listed by Paul in Ephes. 6. 11/18.

Verse 4 John very correctly says, "Jesus, therefore, knowing all things that should come upon him," indicating perhaps, the courage of Jesus in staying where he was. It would have been very easy for him to escape in the darkness.

"went forth" - instead of running away, Jesus went to meet them. It should be noted at this stage, that John omits all reference to the agony in the garden.

It is very likely that in going forth to meet the advancing party, Jesus wished to save his disciples from harm.

"Whom seek ye?" - with these words he directed attention to himself.

Verse 5 When Jesus received the answer, "Jesus of Nazareth", he replied, "I am", the Greek construction supplying the word "he" to make it "I am he". In this passage we see a little of translators bias. In John 8. 58. the same construction appears and is translated as "I am" to give the slant that Jesus pre-existed. Here there is no need for such a slant so the translators render faithfully the full translation with "I am he".

"Jesus of Nazareth..." - Jesus gave his name in this form because he would be known by such. His real name was "Joshua" and not the Greek form thereof "Jesus," but there would be many Joshuas throughout Judea. Therefore he would be called by the city from which he came. See Mark 10. 47; Luke 18. 37; Luke 4. 34; 24. 19; Acts. 2. 22; Mark 16. 6; 14. 67; Matt. 26. 71.

John adds that Judas stood with them, the "them" being the soldiers or the representatives of the Sanhedrin. This shows that he sided with the enemies of Jesus. He was on the side of the forces of darkness.

When Judas kissed Jesus he did not more than was common in those days when it was usual for a student to kiss his tutor.

Verse 6 When Jesus said, "I am he", they went backward and fell down at his feet. This means that Judas fell too. It may have been that at this

moment, when he was suddenly overwhelmed by the personality and majesty of Jesus. he realised the enormity of his act of betrayal. The truth of Jesus suddenly impressed itself upon him. He had betrayed the MESSIAH, the Anointed of God.

Verse 7 With his tremendous poise at that moment, when his enemies were prostrate before him, Jesus calmly asked them again, "Whom seek ye?" They answered again, "Jesus of Nazareth".

Verse 8 Once again Jesus says, "I am he" and then makes a plea for his disciples with "if therefore ye seek me, let these go their way". See note to verse 4 where it is suggested that Jesus was concerned as to the safety of his disciples. The behaviour of the Lord at this time fills his description earlier in his ministry about the good shepherd being prepared to give his life for the sheep. See John 10. 13/15. and in particular verse 15.

Verse 9 John's commentary at this stage is to quote the saying of Jesus which he had stated in his prayer, namely, "none of them is lost". See John 17. 12.

The words of Jesus had a particular application for the present time because if the disciples at that time had had to undergo trial, they might have broken down under it. Jesus was anxious that they should escape this and John applies his saying to that moment. On the broader basis, the Lord's saying had reference to the test at the last day when all would have to stand before the judgment seat of Christ.

Verse 10 The impetuous Peter draws his sword and struck the servant of the High Priest. He was an important individual and would have been in the front of the arresting party. John mentions his name and is the only gospel writer to do so, the reason being that he probably knew the man personally. John was known to Caiaphas the High Priest (see verse 15) and used his influence to get Peter into the palace of the High Priest. (see verse 16) The other gospel writers were unknown to Caiaphas so would not know the name of his servant. This would not be a servant of the household but would be a secretary or right hand man.

Peter never forgot this incident and referred to it in his epistle.

- 1 Pet. 2. 20. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.
21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
22. Who did no sin, neither was guile found in his mouth:
23. Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously:"

The sword was one of the two which he had when he spoke to Jesus. See Luke 22. 38.

John does not record a very interesting statement of Jesus, particularly in view of the analogy of Cedron and darkness. Luke records Jesus as saying to those who came to arrest him.

Luke 22. 53. "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the POWER OF DARKNESS".

Here then, was the power of darkness opposed to the works of light. Jesus had figuratively crossed over the river of darkness.

Verse 11 Jesus instructions to Peter were to "put up thy sword into the sheath". This was not a time to fight for a kingdom. See verse 36. Jesus had to suffer and die. This was the LOGOS and he could not avoid it. Jesus acknowledged this when he added,



"the cup which my Father hath given me, shall I not drink it?" This was a metaphorical cup of which he had, at that time, to drink alone. In telling the sons of Zebedee of the requirements of sacrifice before exaltation, Jesus asked, "Are ye able to drink of the cup that I shall drink of..." This was in reference to his sufferings which were to come. Now Jesus uses the same metaphor again. (See Matt. 20. 22.)

In discussing this point, John Carter said, "To the extent to which men and women enter into the fellowship of his sufferings they drink of the cup which the Father gave him, and fill up that which is behind of the sufferings of the Anointed." (John's Gospel" page 200.)

Verse 12 The band (cohort), the captain (chiliarch) and the temple guards took Jesus.

"bound..." - from the Greek "deo" meaning "to bind with chains". It also carries a meaning of being bound so that one cannot get away.

Verse 13 The TRIAL NOW BEGINS. According to the Laws of the Romans, the Jews had no power to put anyone to death without the approval of the Roman authorities first. There was only one exception to this rule and that was if any unauthorised person went beyond the wall of partition in the temple. Only circumcised Jewish men could go past that dividing line, all others had to keep within what was known as the "Court of Women". Paul was accused of having brought Greeks into the inner part of the Temple and nearly lost his life as a result of this. See Acts 21. 27/30. In view of the Roman Law, the Sanhedrin had to accuse him of sedition towards Caesar and that he had claimed to be a king. The Jews had to accuse him of claiming to be the Son of God because, in their view, this was blasphemy and worthy of death. It was essential that Jesus should be condemned by BOTH JEW AND GENTILE powers otherwise in the centuries to follow, the Gentiles would accuse the Jews of this dastardly crime, and on the other hand, if the Gentiles had been solely responsible, the Jews would have accused them of his murder and would have professed their own innocence.

(It is interesting to note that the Roman Catholic pontiff recently FORGAVE the Jews for the murder of Jesus, thus claiming absolute innocence for the Gentiles. How ignorant can a prominent church leader be?)

The convictions came about as under:-

From Gentiles: Pilate asked Jesus - "Art thou the King of the Jews?" Matt. 27.11.

From the Jews: "Tell us whether thou be the Christ, the Son of God." Matt. 26. 63.

Gentiles: The title "Messiah" was a claim to future kingship. They denied this.  
The Jews: The title "Son of God" was considered to be blasphemy.

Both claims were true. Jesus was indeed the future King and still is. He is also the future Messiah of the promise to Abraham.

Jesus is indeed the Son of God, the future king promised unto David.

These two Promises form the basis of the True Christian Faith but they are rejected by Christianity to-day as they were rejected in regard to Jesus by both Gentiles and Jews.

John wrote at the end of his penultimate chapter, "These (things) are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." This is the testimony of Scripture yet Christianity denies it as it denied it before Pilate and Caiaphas.

Christianity agrees that Jesus is called "Christ" and they know it means "the Anointed One" or "Messiah", but they do not connect it with the Promise made unto Abraham which is the gospel. (Gal. 3. 8/9.) In fact they do not know that the Gospel is based upon the Promises.

Christianity agrees that Jesus is the Son of God. They accept the title but regard Jesus as being co-equal with God. They do not regard the title as the Promise made unto David.

Both Jews and Gentiles stand convicted of murder by the testimony of Scripture.



That the Jewish portion of the trial should have been held at night is significant of a people willfully ignorant of the Word of God at a time of darkness.

"led him away to Annas first;.." - History records that Annas was High Priest from A.D. 6 to 15, when he was deposed by Valerius Gratus. Luke records that "Annas and Caiaphas being the high priests,..". (Luke 3. 2.) Luke again records the two men thus, "Annas the high priest and Caiaphas,..". See Acts 4. 6. It would appear that the Bible regards Annas as being High Priest long after he had been deposed. The reason is that the Romans reserved the right to themselves to elect or depose the High Priest at Jerusalem and this office was sold to the highest bidder. From the Jews' point of view, their High Priest was appointed for life in accordance with the Law of Moses, therefore they were not inclined to accept Roman appointments, or retirements.

In Luke's records quoted above, the title High Priest was given to the members of a family from which the priesthood was drawn, as well as to those men who were exercising the high priest's office.

Annas was an extremely astute man and had built up a powerful family dynasty in regard to the priesthood. The office remained in his family through 4 sons and Caiaphas his son-in-law.

From the fore-going, we can see that whereas Caiaphas was the High Priest according to his Roman appointment, Annas was High Priest in the minds of the Jews and remained such until he died. Both men would exercise the office jointly, one for the Romans and the other for the Jews. This would facilitate the liaison between Jew and Roman and help towards making both equally guilty of the murder of Jesus.

A further link between the priesthood and Scripture is that whereas Annas had obtained his high position through bribery, he had to hold it by making substantial contributions each year. This he was able to do by extortion from the people, by "devouring widow's houses" as Jesus accused them of. (See Matt. 23. 14; Mark 12. 40; Luke 20. 47;) and turning the temple into a "den of thieves" by running a Foreign Exchange business there. The office and all its ramifications was used as a stepping stone to greater power with the ultimate object of wresting control of Judea from the Romans. This eventually led to their undoing and final destruction in A.D. 70 of Jerusalem and the Jewish people.

Caiaphas had Jesus led away first to his Father-in-law for initial questioning. They had to bring him to a proper trial and to do so, had to have evidence against him, such evidence coming from witnesses as was required by the Law. That the trial was held at night and at a time forbidden by the Law, did not worry Caiaphas. He had no time to spare. The Passover Feast was upon them and it was less than 24 hours to a time where they dare not defile themselves with a dead body. The trial, conviction, sentence and crucifixion had to be done within a few hours.

"Caiaphas...was high priest that same year". - having received a political appointment from the Roman authority.

Verse 14 John explains what Caiaphas had done. This had earlier been referred to in John 11. 49/52. The question is, why did John mention this again? It may have been John's intention to show that the murder of Jesus had been pre-meditated regardless of any trial. To bring about such a result they broke every rule and disregarded the Law which had legislated against the very measures they had taken. It required two or three witnesses. They had none. It required a trial by day, they tried Jesus by night. It was one of the Sanhedrin, namely, Nicodemus who had to point out the Law to them in regard to a fair trial. (John 7. 50/51.) This had been done on a former occasion.

Verse 15 AN INTERPOLATION BY JOHN. John now adds a sudden interpolation to lead up to Peter's denial of his Lord. The other disciple who followed Jesus was John himself.

"that disciples was known to the high priest,..". - James and John were the sons of Zebedee and were in partnership with their father in a fishing business before Jesus had called them to be his disciples. Their business was prosperous enough to justify the employment of servants (Mark 1. 20.) Simon Peter was also a partner in the business (Luke 5. 10.) and they had two ships between them. (Luke 5. 7.) Zebedee and his sons, therefore, were well off and

because of this, could have been known to Caiaphas.

Peter goes into the palace of the high priest with John, but although John entered, Peter stood outside.

Verse 16. John goes out again and speaks to a girl who kept the door and arranged for Peter to come in. These are essential preliminaries to bring about a situation where Peter would deny Jesus. John did not have this at the back of his mind. He probably saw to it that Peter could enter the palace because it was cold outside and he felt sorry for his close friend. Therefore using his influence with Caiaphas, he arranged for Peter to pass the girl at the door.

Verse 17 John has shown how the "damsel" came to be at the door. Normally it would not have been necessary to have mentioned her but in the context of the story, it is to lead up to the first denial.

"Art not thou also (one) of this man's disciples?" Here is the first question leading up to the denial.

"He saith, I am not." - This is the first denial. The Greek is "ouk (not) eimi (I am)" - a comparison between this expression and the "I am" ("eimi") of John 8. 58. If the latter is an assertion of pre-existence as is claimed for the statement of John 8. 58, then this expression of John 16. 17. must be a denial of pre-existence by Peter. Such thoughts are absurd and there is no reason for asserting that Jesus claimed pre-existence in John 8. 58.

Verse 18 John records that "the servants and officers stood there,..". They had made a fire of coals because it was cold and Peter warmed himself. He was standing with the servants and officers. The reason why John mentions this seemingly unimportant detail is to build up the situation leading to the second denial. John leaves this apparently minor situation for a while until he returns to it in verse 25 which we shall have to bear in mind until we come to it. If we read it carefully, we shall see how John is building up the correct atmosphere for a denial. Peter was standing with the "servants" and the "officers". We read in John 16. 3. that the "officers" had been at Jesus' arrest. In verse 10. we are told that Peter cut off the ear of the "servant" of the High Priest. Now we find Peter in the presence of the "officers" and the "servants" and in their own territory, the palace of the High Priest. Peter was in an extremely dangerous position.

Verse 19 Having introduced the situation which led up to the denials, John leaves them for a moment and returns to the trial of Jesus. Caiaphas attacks Jesus by asking him of his disciples and his doctrine.

Verse 20 Jesus does not involve his disciples at all. He does not mention a word about them.

Jesus points out that in the synagogue he had spoken openly. See John 7. 26; John 2. 19; 6. 59; 7. 14; 8. 20; 10. 23; and in the temple. Nothing had been done in secret.

Verse 21 Here Jesus sends them back to the Law of which they were supposed to be the upholders. His answer of "Why asketh thou me?" was not given in insolence or disrespect. He was merely bringing them back to basic Jewish legal principles. It was not for them to ask him what wrong he had done. This was not the way of a trial. They should ask those who had heard what he had said. They then would bear witness against him according to Law if he had said anything wrong.

Verse 22 "one of the officers which stood by struck Jesus with the palm of his hand..." - this was an act of a guilty conscience. A successor of Caiaphas named Ananias was to command Paul to be struck on the mouth when he was under trial by the Sanhedrin. (Acts 23. 2.) (The high priest then was Ananias Son of Nedebaeus, who held this office during the years A.D. 47 to 59.)

The striking of a person on the mouth was a quick punishment for blasphemy. It was also used as a way of stopping a person from speaking. This is evidence of the unfairness of the trial because it implies that they asked the questions and gave the answers themselves, without giving Jesus a chance to reply.

The prophecy of Isa. 53. 7. did not apply at this stage. Its fulfilment was to follow later. The manner of the questioning of Jesus was contrary to the Law because the presiding judge was in effect, a counsel for the defence. How then could Caiaphas fire a succession of leading questions at Jesus when he knew from custom and the Law that he had to show sympathy to the accused and he had to ensure that the witnesses spoke the truth. That Caiaphas should act in such a way when he was presiding as a judge over the proceedings, had the effect of turning the trial into a mockery. Jesus no doubt, applied the teaching of Matt. 5. 39.

Verse 23 Jesus now applies the Law of trial. They had to bring the witnesses, how could they know he was guilty until the witnesses had been brought and steps had been taken to ensure that they spoke the truth. Until then, why did they smite Jesus? To ensure truth, it was customary to adjure them by the living God. This would force the truth out of them. If any prisoner determined to remain silent, such an adjuration would force him to speak and to speak the truth.

Verse 24 Annas had sent Jesus bound to his son-in-law, Caiaphas. This man now applied the adjuration rule which John does not record but Matthew does. He asked Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." The reply that Jesus gave was:-

Matt. 26. 64. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

For the full record see Matt. 26. 63/64. The reaction of the high priest to this statement was to accuse Jesus of blasphemy because he made a claim to be the Son of God. That he claimed to be the Christ, would be to claim that he was the singular seed promised unto Abraham who was called Messiah. This would be regarded as seditious talk to a Roman. The final outcome was to turn the Sadducees against him because his reference to coming in the clouds of heaven pre-supposed a resurrection and they were opposed to the doctrine of resurrection. (Acts 23. 8.)

It is possible that this reply also upset Nicodemus who had defended Jesus as recorded in John 7. 50/51. How Nicodemus was finally convinced will be discussed when we come to it.

This confession by Jesus would be sufficient reason for bringing him before the Sanhedrin in the early hours of the morning.

Verse 25 "Simon Peter stood and warmed himself..." - In John's narrative, he records Jesus being sent to the high priest who would then send him to trial before the Sanhedrin as Mark records from Mark 14. 63, onwards. Then John picks up again the story of Peter and reminds us of where he left him in verse 18 when he stood in the presence of his enemies and warmed himself.

"Art not thou also (one) of his disciples?" - Peter had already denied him once and could not go back on his word without causing a great deal of questioning. Having told one lie he had to tell another to carry his position.

"I am not". - thus denial number 2.

Verse 26 Now the situation became really dangerous for Peter. John records that "One of the servants of the high priest, being his kinsman whose ear Peter cut off now asked him, "Did not I see thee in the garden with him?"

From Peter's point of view, the situation was desperate. No doubt he wished above all things that he had endured the cold outside and had not accepted John's invitation to come in and stand before the fire. Here was a relative of the man whose ear he had cut off. What would he have said or done to Peter if Peter had said "Yes. I was with him as one of his disciples."

Verse 27 "Peter then denied again: and immediately the cock crew." Thus John brings this sad episode to an end. We all sympathise with Peter and are thankful that we had not been there to go through that bad test.

John does not record the fact that Peter went out and wept bitterly

but the other gospel writers do. See Matt. 26. 75; Mark 14. 72; Luke 22. 62. After each of these statements, it is recorded that Jesus was taken into the Council (the Sanhedrin) and subjected to a very severe and unfair trial. Matthew, Mark and John state that the meeting with the Sanhedrin was early the next morning, so Jesus had no rest at all through the night. This was the THIRD form of trial by the Jews that Jesus was to undergo. The trials were before Annas, then Caiaphas and after him, the Sanhedrin.

#### THE TRIAL BEFORE THE ROMANS:

Verse 28 John gives a brief statement that Jesus was taken before the Council (the Sanhedrin) and then taken to the judgment hall. The time was before dawn so special arrangements must have been made between Caiaphas and the Sanhedrin and Pilate to conduct a Roman trial at that hour. There is a possibility that the trial had been "rigged" and that the judgment which Pilate was to give had been pre-determined.

A problem arose for the Jews concerning defilement. The rule was to eat the Passover meal the night before and keep oneself ceremonially pure until the next evening when the Passover feast would be eaten. To be in the same hall with a sinner as Jesus was alleged to be, would defile them ceremonially. John notes this fact to prepare us for what follows in the next verse.

Verse 29 If they would be ceremonially defiled if they entered the judgment hall where Jesus was and where uncircumcised Gentiles were, what were they to do? John gives the answer with the first words of this verse, namely, "Pilate then went out unto them..." The Jews were very concerned with avoiding any ceremonial defilement, yet they gave no thought to their sins of hatred, envy, ambition and self-righteousness which caused them to put an innocent and sinless man to death.

There must have been a pre-arrangement with Pilate otherwise he would not have sat in judgment at such an early hour. If they thought it was going to be a walk over, they must have been worried when Pilate asked them, "What accusation bring ye against this man?" He was now the practised lawyer who automatically set in order a proper trial.

Verse 30 The answer that the Jews gave as John records it here was astonishing, coming as it did from the best educated Jews in Jerusalem. "If he were not a malefactor, we would not have delivered him up to thee." The statement is very significant because they acknowledge in those words that they have delivered him up to them. In other words, they, the leaders of a proud Jewish nation had delivered one of their own people - Jesus - to a Gentile "dog" as they called him, for such a one to decide what shall be done with him. After the day of Pentecost Peter was to slate the Jews for having done this very thing when he said,

Acts 3. 13. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his servant (Son in A.V.) Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go."

Peter pointed out that the Rulers had delivered Jesus to a Gentile. The Gentile in their eyes was a "dog". Yet the Gentile had wanted to let him go. But they forced a Gentile to condemn one of their own people. To a proud Jew, this was a disgraceful thing to do.

By "delivering him up" to the Gentiles, they ensured that Jesus would be crucified. Crucifixion was not a Jewish method of putting a man to death. The Jewish way would have been to stone him to death for blasphemy. But the Scriptures had to be fulfilled as we shall see in a moment.

Verse 31 Pilate's attitude here seemed to be the correct one. If the Jews had pre-determined his guilt, and had regarded him as a malefactor without proving their point, then they had better take him and judge him according to their law.

This humiliated the Jews still further for they had to confess that, "It is not lawful for us to put any man to death." This now put Jesus in Roman hands and ensured that his death, if it came at all, would be by

crucifixion.

Verse 32 John adds his comment to show that the Scriptures had to be fulfilled. He refers to the Scriptures which Jesus quoted, "signifying by what death he should die."

These scriptures were those mentioned by him in John 3. 14; ("As Moses lifted up the serpent in the wilderness...") and 12. 32; ("...if I be lifted up from the earth...") The other gospel writers record that Jesus told the disciples plainly that he must be crucified. The point that John makes is that if Jesus had not been brought before Pilate, he would not have been sentenced to death by crucifixion and the prophecies concerning his manner of death would have failed.

Verse 33 In Luke 23. 2. Luke records the accusations levelled at Jesus in the presence of Pilate. They accused him of "perverting the nation, and forbidding to give tribute to Caesar saying that he himself is Christ a king." This was different from the accusations levelled against him when he was tried before the Jews. See Matt. 26. 65/66. where he is accused of blasphemy and is worthy in their estimation, of death. They then determined to put him to death before they took him to Pilate. (Matt. 27. 1.) The council however, could not formulate a charge against Jesus based upon Jewish Law, and put it before Pilate because he would not judge Jesus in terms of Jewish Law. They were forced, therefore, to accuse him in terms of Roman Law. But in doing so, they had to frame their charge in such a way that the penalty would be death. Taking a line from Luke 23. 2. we realise why it was that Pilate now asked him "Art thou the king of the Jews?" For Jesus to have claimed that he was "king of the Roman empire" at that time would have been ridiculous so Pilate asked whether he was "king of the Jews".

To the Council, this question by Pilate would have been calamitous. Under Roman Law it was not a crime to claim to be king of the Jews. The Roman Empire was an Empire and could have kings within a realm provided they were vassal kings to Rome. The Roman Empire was a Commonwealth of Nations with Rome at the head.

Verse 34 Why should Pilate ask that question? If it were no crime to be king of the Jews, then why question him on this? Jesus summed up the situation in a moment when he asked,

"Sayest thou this thing of thyself, or did others tell it thee of me?"

Obviously he must have been put up to it by the Sanhedrin representatives because he would not have known this by himself.

Verse 35 Pilate denied any special knowledge of Jesus other than that he must have heard because of the fame of Jesus. Therefore he dismissed the thrust with, "Am I a Jew?" - as if to ask, "How am I to know the ins and outs of what goes on in Jewry?"

Pilate returns to being a lawyer and judge according to the sound principles of Roman Law. He tries to find a legitimate charge and says, "Thine own nation and the chief priests have delivered thee unto me: WHAT HAST THOU DONE?" Here again is evidence that the trial must have been rigged between the Jews and Pilate but Pilate is still the Roman Lawyer and wants to find out the nature of the charge. When was it that a judge had to ask the man in the dock what the charge was that had been brought against him? Pilate should have discharged Jesus immediately.

Verse 36 Jesus was now called upon to reply and in reply, to state what charge had been brought against him. No doubt in this precis, John did not record all that Jesus said, From his reply here, it is likely that he told Pilate that far from being a usurper of kingly power, he had no interest in assuming control over this world at that time. "My kingdom is not of this "kosmos" (world order.) If it was my servants would fight that I should not be delivered to the Jews. But now my kingdom is not to come from this world order because it is from above. It is not to be taken by my hands but will be given to me by God." Those words are, in effect, what Jesus said. Therefore Caesar had nothing to worry about.

Verse 37 Pilate's rejoinder showed that he regarded Jesus as a fanatic. How could this man become king of a "Kosmos" that had not yet come into existence? He mocked as he asked, "Art thou a king them?" As far as Pilate could understand the situation, Jesus was a prisoner whom the Jews wished to kill. How then could he claim kingship on earth at some time in the future?

The reply that Jesus gave was certain to bring death to himself. He said, "Thou sayest that a king I am" translated as "Thou sayest that I am a king" Then Jesus added, "To this end (for this purpose) was I born,..". The "end" which Jesus spoke about was the Plan and Purpose of Almighty God. See Luke 1. 31/33. for the Plan and Purpose of Jesus coming into the world as the angel Gabriel explained it to Mary. - "...the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end".

How would Pilate, a Roman Governor, receive such a declaration from Jesus? Could he believe that the approaching death of Jesus would not put an end to the Divine Plan and Purpose?

Jesus then told him that he, Jesus, should bear witness unto the truth. This "truth" is "aletheia" - see Notes to John 14. 6. Jesus bore this witness in the manner he explained in John 5. 31/47. He had five witnesses to himself, namely, John the Baptist; his miracles; the manifestation of the Father; the Scriptures and, finally, the Law of Moses which pointed to him by analogy. Jesus was the focal point of all these witnesses and as such was the TRUTH in himself. Pilate could never have understood what this sort of "Truth" was. It was the Plan and Purpose of God and his death which was about to take place, was another witness to the TRUTH.

Verse 38 Pilate asked, "What is truth" but did not wait for an answer from Jesus. It has been suggested by some commentators that Pilate did not wait for an answer because he did not think it was possible for a humble Galilean to answer such a question. This is not quite the case. It was not that Pilate knew how deep the question of TRUTH was but that he did not understand even remotely, the things concerning the Kingdom of God and Jesus of Nazareth. To be shown this, he would have to be shown the Scriptures as Jesus showed the men on the road to Emmaus. (Luke 24. 27.) The verse says, "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself". Therefore Pilate, in his ignorance, brushed the statement of Jesus aside as being of no importance whatsoever. He did not want an answer. Not being able to fault Jesus, he becomes impatient and wishes to get rid of the matter as soon as he can.

The Lord's remark, "Every one that is of the TRUTH heareth my voice" seemed to put an obligation upon Pilate to listen and hear his voice. Pilate was in too much of a hurry to get away from the trial and to escape his responsibilities which had suddenly been thrust upon him.

Therefore Pilate had to go outside again because the Jews were still anxious not to become ceremonially defiled, and he declared, "I find in him no fault at all." The Greek word for "fault" is "aition" which means "a legal ground for accusation". This is an important meaning. It was not that Pilate found him INNOCENT but that he found there were no grounds whatsoever for bringing the charge against him. Jesus, therefore, was not "not guilty" but was falsely accused of any misdemeanor. This decision exposed the wickedness of the Jews more than anything else.

Verse 39 It was the custom to grant an amnesty to some criminal at the time of the Passover. Pilate thought that here was a good opportunity to let Jesus go free from his false charges. But Pilate did not make it any easier for Jesus when he asked if he should release unto them "the King of the Jews". This was surely said in utter contempt.

Verse 40 The Jews preferred the release of a robber named Barabbas. The name is derived from Bar meaning "son" and "Abbas meaning "a father". The indication here is that the Jews preferred a "son of a father" to the "Son of the heavenly Father". They preferred one who is described here as a robber and elsewhere as a murderer. (Acts. 3. 14.) They preferred one who took life to one who was prepared to give his own life that others may live. He was a man of violence and guilty of the crime that Jesus was accused of when they said he would destroy the temple and rebuild it in three days.

Pilate had a good reason to prefer to release Jesus rather than Barabbas because the latter was a zealot. This meant he was one of the cloak and dagger type who would surround a prominent Roman official in a bunch and one of them would stab the official with a dagger. Then the whole bunch of zealots would scatter and who was to know who was guilty of the crime? Thus such men were men of violence and they were insurrectionists. They hated the Romans and tried to kill as many of them as they could. As a contrast to Barabbas, Pilate had the choice of the inoffensive Jesus. How much better and safer it would be for Roman officials such as Pilate, to keep men like Barabbas behind bars and let Jesus go free.

But the people were politically minded and looked upon Barabbas as a national hero if he would kill the hated Romans. The people preferred to preserve the Jewish state rather than work for the coming of the Kingdom of God.

The people did not see the historical analogy for which they in their choice of Barabbas were responsible. Jesus was to die and a sinner was to go free. Herein was a symbol of the work of redemption where the sinless Jesus had to die to make it possible for sinners to go free from sin.

This leads us to a short consideration of the deeper significance of this choice. The Jewish nation were described by Jesus as the "sons of Cain" who was a murderer from the beginning. (John 8. 44.) They preferred Jewry to Jesus. In other words, they preferred a murderer to a redeemer. This was shown too when they made their choice of Barabbas. John did not forget this lesson from Jesus and wrote:-

- 1 John 3. 11. "For this is the message that ye heard from the beginning, that we should love one another.
12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Israel is a type of Cain and just as Cain was banished, so Israel too have been banished throughout the length and breadth of the earth where they are disliked by all men. Yet just as God put His mark upon Cain to preserve him, so God has preserved the Jewish people and saved them from extermination.

A further consideration comes from the Chaldean meaning of the root from which "Barabbas" as a name is derived. It means "Majesty"; "Pomp" and "Pride". In a Scriptural sense, Chaldean refers to Babylonian and anything to do with Babylon, refers in type to the Roman Catholic Church. (Rev. 17. 1/18.) Here is an organisation which is full of "majesty, pomp and pride". They have murdered more Believers in Jesus than any other pagan people in history. They call themselves "Christians" yet their tenets of faith have very little in them that is really Christian. Their religion is a Christianised form of a Babylonian system of belief and worship. Pilate prostrated himself before some of the gods that they worship in these days but under different names. They have given their tenets of faith to the dissenting churches and the non-conformists who all broke away because of management and the excesses of the priests and Rome, but who took many of the tenets of faith with them. Thus they still worship under a false religion. The world of Christianity prefers this modern Barabbas to the simplicity that is in Christ Jesus.





## JOHN'S GOSPEL

### Chapter 19

Just as the Lord's trial before the Jews had had three separate hearings, so the trial before the Gentiles was to take a similar form. The first hearing had now come to an end, and the second was about to begin. John does not record the second hearing but Luke does. He explained that when Pilate was determined to let Jesus go, the Jews tried further accusations to force a verdict of "guilty". This time they said that "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." (Luke 23. 5.) When Pilate heard these words and understood that Jesus came from Galilee, he thought he had found an opportunity of getting rid of the responsibility of the trial. If Jesus were from Galilee, he would have to go to Herod whose area that was. Although Herod was very pleased to see Jesus, as Luke indicates, (Luke 23. 8.) he finally mocked him and arrayed him in gorgeous clothes and then sent him back to Pilate. Herod was in Jerusalem at that time so it was not a matter of having to send Jesus north to Galilee. (Luke 23. 7.) This brought to a close the second hearing by the Gentiles.

John now records the Third hearing in the presence of the reluctant Pilate. It is a sad commentary on the weakness of this man that having started well by asking for a clear indication of the charge laid against Jesus, he lost more than one opportunity of letting Jesus go as justice demanded he should have.

In the notes of the first hearing given in chapter 18, we dealt with the liberation of Barabbas so as not to interrupt the continuity of thought in John's gospel. Luke however, wrote an account which he claims was "in order" (Luke 1. 3.) which is to say it was in sequential order. Luke's record therefore has to be studied to get the sequence of events in their correct order. If we refer to Luke 23. 15/18. we shall see that the release of Barabbas happened after the return from Pilate. The visit to Herod therefore, took place between verses 38 and 39 of John's 18th chapter.

When the third hearing came about, Pilate shows a rapid decline in character. At first he had the haughtiness of a Roman Judge and he was rather upset at being called out so early. He wanted to finish the trial as quickly as possible. His impatience turned to contempt and his contempt turned to brutality.

Verse 1 "Then Pilate therefore took Jesus and scourged him." All justice and decency disappeared in that act. Pilate had just protested again that he could not find any legitimate charge which could be levelled at Jesus, but in the presence of a howling and gesticulating mob, weakened and compromised with the Jews by scourging him. A "scourge" was a whip having a short handle and attached to this, were three or more lashes. At the end of each of these were pieces of lead or bone. If applied by a powerful man and by one who was used to using it, it could be a very dangerous weapon. It inflicted such pain that it could easily kill. Under the Mosaic Law, stripes with a whip were limited to 40. (Deut. 25. 3.) A scourge was much more severe so 40 stripes would not be given. The punishment was applied by Gentiles until the victim had fainted from the pain. See Luke 23. 15/16.

Verse 2 The soldiers who platted a crown of thorns were probably the soldiers who brought Jesus back from Herod to Pilate. (Luke 23. 11.) This was a "crown" put on him in mockery. The soldiers would not see any significance in what they did. In Biblical usage, "thorns" refer to "unbelievers". See the parable of "The Sower" (Matt. 13. 7.) Their unrehearsed act signified that at that time, the world was ruled in unbelief. In terms of a prophecy from Isaiah 33. 12. such unbelievers will be destroyed. By their unbelief, the world of people still symbolically put a "crown of thorns" on the uncrowned head of Jesus.

"a purple robe..." - Purple was the colour of royalty. In Rev. 18. 16. we find a reference to Rome having at one time been clothed in purple. This is a prophecy of the future which looks back in time to a period when Rome ruled the world. The future king of all the earth will be clothed in a garment "white as snow" - the symbol of purity. It is Babylon of the latter days that is dressed in purple. The robe which was put on Jesus symbolised the fact that the Roman apostacy would usurp his throne by ruling the world in darkness.

Verse 3 The soldiers knew nothing of Jesus' teaching so must have copied the Jews. This was very irregular in view of the fact that Jesus had not yet been condemned. Pilate did nothing to stop his Roman soldiers from behaving in this manner. This shows that he was becoming weaker as time went on.

Verse 4 Pilate then goes out again to the Jews who would not come in for fear of defilement. He said,  
 "Behold..." - this word is used in Scripture by those whose words are recorded to show something of a surprise in that which follows. Pilate's words were true to this usage for he said, "Behold, I bring him forth (outside) to you, that ye may know that I find no fault in him". Again the translation seems to give the impression that Jesus was found "Not Guilty". This is not what Pilate said. His words were, "I do not find anything about him to justify a charge against him." In other words, there is no valid reason for putting the man on trial.

Verse 5 Then Jesus came out of the hall in view of all the Jews, dressed as they had dressed him. All Jews should have been enraged that a Gentile should have treated a fellow Jew in such a manner, but they clamoured for his death. At this moment, Pilate uttered those well known words, "Behold the man" The moment was one of great tragedy. The virile young man of early morning was now reduced to a body of torn and dreadfully bruised flesh from the scourging, and the clothes of Gentile "dogs" had been put on Jesus a Jew. It is possible that Pilate brought Jesus out to show him to the Jews, hoping that they would think he had now had enough. But such cruelties did not interfere with mob law. The Jews wanted his death.

Verse 6 John records that when the chief priests and officers (temple guards) saw Jesus, they cried out for his crucifixion, thus showing where the intention to kill lay. The Jews now prostrated themselves completely to a Roman ruler by calling for a Roman method of death for a fellow Jew. They could not have descended to a lower state than this.

Pilate tells them to take Jesus and crucify him. Here he capitulated in a manner which was disgraceful to the proud Romans. Pilate tells them to do something which they knew was beyond their power to do by mob violence. He was confused and had obviously lost control of the situation. It was not for a Roman judge to tell a subject nation what to do. Power lay with the Romans and he should have instructed his soldiers regarding crucifixion. For the third time he said, "I find no fault in him." The other two occasions were John 18. 38; 19. 4.

Verse 7 When Pilate told them to take Jesus and crucify him, he told them to do something which they had no power to do but he did not sentence Jesus to death in this manner. It was merely an instruction to the Jews without a formal sentence of death. Therefore the Jews appealed to him on a point of their Law. It was the custom of the Romans to recognise a law of a subject nation. They now relied upon this.

Their accusation against him, that he made himself the Son of God, was true yet Jesus' claim that he was the Son of God was also true. The Jews disputed the claim by Jesus in this connection, but they did not attempt to prove he was wrong. The reason why the Jews mentioned this to Pilate was that one of the titles of the Roman Emperor was "son of God".. By this falsity, the Jews hoped to get a conviction against Jesus on the grounds of sedition. Jesus, they said in effect, had claimed equality with Caesar. This was another example of the Jews meeting the Gentiles half way. To descend to this level of debate was despicable.

Verse 8 Pilate had every reason to be afraid. His wife had had a bad dream about Jesus the night before and a Roman in those days was influenced by dreams. (Matt. 27. 19.) Perhaps after all, he was the son of God? What then? Pilate should have dismissed Jesus when he first realised there was no valid charge against him. Now, as the trial progressed, he was more and more becoming involved to his own discomfort.

Verse 9 Pilate returned to the praetorium (judgement hall). He asked Jesus,

"Whence art thou?" meaning "Where have you come from? Who is your Father?" This is similar to the question asked of Jesus by the Pharisees in John 8. 25. Pilate had begun to wonder whether Jesus was an ordinary human being or a god. To the superstitious Roman mind, his was a natural panic. Jesus was calm and unfuffled. It was not his work to preach to Gentiles and, in any case, his preaching work had been done. He remained silent.

Verse 10 Pilate's pride and Roman arrogance got the better of him. He asked, "Do you observe silence to M E?" He tells Jesus of his power and that he had power to crucify Jesus or to let him go. He works on a person's natural desire to live and warns Jesus that his life is in Pilate's hands, therefore he had better speak up. In his desire to do his Father's Will, a desire to live at this time was of no importance to Jesus. He knew he had to die.

Verse 11 Jesus teaches Pilate a lesson which few people even in these days can understand. Pilate could have no power except God had given it to him. This is consistent with the teaching of God through His prophet Daniel. "...the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will,..." (Dan. 4. 17.) see also Rom. 13. 1. Although God elects rulers to high office, He permits them to act as they will, knowing from the beginning, the way they will act. Pilate therefore, had been put in office because of the man he was, God knowing from the beginning that he would act in such a manner as to fulfil the Divine Plan.

This Divine rule also applied to Caiaphas. Pilate of course, being a heathen, did not know the Divine Plan and Purpose nor could he be expected to know it. On this account he was less guilty of his crime than were the High Priest and those who sided with him. Jesus understood this so added. "He that delivered me unto thee hath the greater sin."

Verse 12 Pilate was duly impressed and sought to release Jesus. Here he was miserably weak. A strong judge would have dismissed Jesus and let the crowd demonstrate. If they became dangerous, he had troops near by to help him to restore order.

"If thou let this man go thou art not Caesar's friend..." - the Jews now found a powerful weapon. They found that Pilate was interested in his own position. He had had trouble in Judea in the past and if any reports got to Caesar that he was not Caesar's friend, he would lose his position. Three interests were involved, the Jews' interests, Pilate's interests and Jesus' interests. If Pilate had been an honest judge, the three interests should not have any influence on his decision. He should have been guided solely by the interest of justice. Here was where he failed. The Jews added...

"whosoever maketh himself a king speaketh against Caesar". This brought to a head their statement of verse 7 where they accused Jesus of usurping the title of Caesar who was called "the son of God". Pilate wondered what would happen to him if he protected one who was guilty of treason. His resistance now broke down because his own personal interests were threatened. That another should die because of this and that a great injustice was involved, did not worry Pilate.

Verse 13 "When Pilate heard that saying..." - "that saying" means in Greek, "these words."

"he brought Jesus forth..." - he brought Jesus outside.

"and sat down in the judgment seat..." - sat in a tribunal

"called the Pavement..." - a stone court of mosaic pattern.

"in the Hebrew, Gabbatha". The word in Hebrew means a "rounded height". Thus it was a place on which a mosaic pattern of stones was set and it stood above the surrounding ground.

Pilate shows nervousness at this stage. That Jesus claimed to be the "Son of God", this was a title given to Caesar; When Jesus said his kingdom was not of this world, he confirmed his statement that Pilate had no power unless God had given it to him. Therefore, Jesus had no power in this kosmos and Pilate had. This was enough to make Pilate consider his own position above that of Jesus.

Verse 14 "...it was the preparation of the passover..." - The day before the passover was eaten.

"about the sixth hour..." - 6 o'clock in the morning (Jewish Wednesday).

"Behold your king." - Jesus had been set on a tribunal as a mocking gesture towards him.

Verse 15 The Jews greeted this with a cry for his crucifixion. It was at this time that Jewry reached its lowest level in combining with Gentiles to slay one of their number.

Jesus had done nothing against Caesar. In fact, Barabbas had defied Caesar's laws by his insurrection yet he was released.

"We have no king but Caesar." - In these words, the Jews professed loyalty to a Gentile king. The Sanhedrin had been plotting to take power unto themselves and take it away from the Romans. Yet in their hatred for Jesus, they went back on all this and suddenly professed a loyalty which, formerly, they would not have acknowledged. Israel had always acknowledged GOD as their king. Now they reject God and turn to Caesar.

Verse 16 John records that Pilate delivered Jesus to the Jews to be crucified.

There is a difficulty here because the Jews had no power to crucify. The answer is that Pilate delivered Jesus to the Jews who, in their turn, delivered him to the Roman soldiers. This must have happened because it was the Roman soldiers who finally did the crucifying.

"they took Jesus..." - The Greek "Paralambano" means "to take to one'sself" as Jesus took Peter, James and John up into a high mountain for the Transfiguration. Matt. 17. 1. Also when the Roman soldiers took Jesus for scourging. (Matt. 27. 27.) An interesting usage is that of John 1. 11. which says of Jesus, that "He came unto his own, and his own received (took) him not." Comparing this with the verse before us, we find,

The Jews did not receive Jesus as the Messiah. (John 1. 11.)  
The Jews received Jesus for crucifixion. (John 19. 16.)

"and led him away." - Not in the original Greek. The R.V. and R.S.V. both omit these words.

Verse 17 "he bearing his cross..." - John is the only gospel writer to record that Jesus carried his cross. Matt. 27. 32; Mark 15. 21; Luke 23. 26. record that Simon a Cyrenean was compelled to carry his cross. Both records must be correct so it is safe to assume that Jesus started off carrying his cross but in his weakened state, found it too much for him so Simon was compelled to carry it for him.

There may be a Type and Anti-type in this lesson. Jesus carried his own cross as he had told others that they must do. Matt. 10. 38; 16. 24; Mark 8. 34; 10. 21; Luke 9. 23; 14. 27. Later his cross was carried by Simon whose name means "Hearing". Therefore, those in the centuries that followed, heard the teaching of Jesus would symbolically carry their own cross in self-denial of earthly pleasures. Mark states that Simon was the father of Alexander and Rufus. (Mark 15. 21.) If this Simon was a Gentile (his sons have Gentile names) then we have the significance that in time to come, the Gentiles would symbolically carry their cross.

"went forth..." - "went out..." - In Heb. 13. 12. Paul said that "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." They went outside the city. This is consistent with the anti-typical "Red Heifer" - without spot or blemish, was taken WITHOUT THE CAMP and slain. (Num. 19. 2/3.) Thus the tie-up between the Law of Moses and Jesus, the Law having been a symbol pointing forward in time to him.

"into a place called the place of a skull..." - such a place would be out of bounds to all Jews because of its association with a skull. Therefore they subjected Jesus to a further indignity in the sight of all Israel. The place is difficult to identify but is thought to have reference to the days of Goliath. It is recorded that when David had cut off the head of Goliath, he took the head to Jerusalem. It is not stated what he did with it when he brought it there but it could well have been buried there in "the place of the skull". (1 Sam. 17. 54.)

"called in the Hebrew tongue 'Golgotha'". Some commentators consider that the name was given to the place because it resembled a skull. Others think that there were skulls lying about the place. This could not be as the Jews were very particular to bury all traces of a body - particularly their own Jews.

There is a close similarity between the Hebrew word for a skull "gulgoleth" and the name "goliath" which is "Golyath". The similarity is more pronounced if one examines the Hebrew letters of which both are composed. Both are made up from gimel, lamedh and tau. It is very possible that the name "Golgotha" is a corruption of the Hebrew/Chaldean word "Goliath" and it got its name because Goliath's skull was put there. Goliath is a symbol of sin, and David, as a type of Christ, overcame Goliath as a pattern of Jesus overcoming sin in the flesh. It is appropriate then, that the latter-day "David" meaning "Beloved of God", should overcome sin in the flesh at the place where the head of the sin symbol was buried. This ties up with the Divine pronouncement upon the serpent where the "seed of the woman" was to bruise the "head of the serpent." (Gen. 3. 15.)

Verse 18 "Where they crucified him..." - John does not say who "they" were but it is known from other records that it was the Roman soldiers. Crucifixion was not a Jewish method of putting people to death. They adopted the method of stoning and strangling. Crucifixion was a Roman method of killing criminals.

The word "crucify" - the verb is derived from a noun in Greek, "Stauros" meaning a stake set upright in the ground. It does NOT mean Cross. This is in accordance with the serpent on a POLE. It was not a serpent on a cross. See Num. 21. 8/9. The verb "crucify" (Gk. "stauroo") means to set up on a stake or pole which has been set upright in the ground. The Roman method of crucifixion was to tie the hands by the wrists but in the case of Jesus, his hands and feet were nailed to the "cross". This was most unusual but it fulfilled the prophecy of Psa. 22. 16. which prophesied, "they pierced my hands and my feet". In Luke 23. 39. we read of one of the thieves which was crucified with Jesus. Luke records that he was "hanged" with him. That means he was not nailed as Jesus was. This fact would be an outstanding "sign" to any student of scripture who was there and could see for himself. He would know of the prophecy from Psa. 22. 16. and would see its fulfilment. (An example of crucifixion is to be found in the basement of the Louvre in Paris where a statue of a crucified man can be seen. He has ropes tied to his wrists and no nails in either his hands or feet.)

"two other with him,..." - this refers to two other MEN. Luke says "there were also two other, malefactors, led with him to be put to death". (Luke 23. 32.) The importance of the comma between "other" and "malefactors" can be appreciated. This was in fulfilment of the prophecy, "he made his grave with the wicked,..." (Isa. 53. 9.) and "he was numbered with the transgressors" (Isa. 53. 12.)

The scene must have had a tremendous impact upon Nicodemus. We hear of a defence of Jesus by Nicodemus in John 7. 50/51. but no word of defence from him at the trial of Jesus. Surely this was the time and the place to rise to the defence of the Master. But not a word from Nicodemus. When the crucifixion took place, however, Nicodemus would see the fulfilment of the Lord's words to him three years previously, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3. 14.) The Lord's reason was "That whosoever believeth in him should not perish, but have eternal life". See verse 15. When Nicodemus saw the fulfilment of this prophecy he must have been convinced that Jesus was indeed the Son of God and the Messiah. That is why he was then prepared to defile himself in the eyes of the Law by taking the dead body of Jesus and preparing it for burial.

Verse 19 The inscriptions on the Cross differ one from the other and have given rise to confusion. They were:-

Matthew:	THIS IS JESUS THE KING OF THE JEWS.	Matt. 27. 37.
Mark:	THE KING OF THE JEWS.	Mark. 15. 26.
Luke:	THIS IS THE KING OF THE JEWS.	Luke. 23. 38.
John:	JESUS OF NAZARETH THE KING OF THE JEWS.	John. 19. 19.

Mark's record is to be regarded as a statement concerning the accusation made against Jesus, as to what he claimed he was. Mark does not state that this was an inscription.

Luke states in Luke 23. 38. that a superscription was written in three languages namely, Greek and Latin and Hebrew. In consideration of this we find:-

Matthew was a civil servant working for the Romans. He would choose the LATIN superscription which is translated into English in his gospel.

Luke was a Gentile speaking Greek. He would choose the Greek superscription.

John was a Jew and would choose the Hebrew version of what Pilate wrote.

This now clears away the difficulties and proves that Scripture is correct and accurate.

Verse 20 The titles were put up to insult the Jews. John adds that many Jews read it and that the place was nigh to the city. Thus John feels a little of the indignation he must have felt at the time.

He records that the titles were written in Hebrew, Greek and Latin, putting Hebrew first. Luke said the languages were "Greek and Latin and Hebrew" thus showing his preference as a Gentile, for his own language Greek. Because Matthew was an unpopular "publican" (civil servant) he does not mention the translations.

Verse 21 The Jews did not like the inscriptions so asked Pilate to change them to make them a declaration of what Jesus claimed to be rather than what the titles said he was. The suggestion is that the Jews knew that they were guilty. The Law which they professed to follow, required that if anyone was found dead outside a city, the people in the nearest city had to make a sacrifice, and the elders had to say, "Our hands have not shed this blood..." (Deut. 21. 1/7.) Their guilt had been confirmed when they declared, "His blood be upon us and on our children." (Matt. 27. 25.) Having now realised a little, to what extent they were guilty, they wanted the inscriptions changed so that they would not be reminded of unpleasant things.

Verse 22 It appears that Pilate had recovered from his fears and treated the Jews with disdain.

Verse 23 The verse indicates that there were four soldiers at the foot of the cross. This was known as a "quarternion" (Acts 12. 4.) As with Peter later on, so with Jesus. Four soldiers were left to guard. They divided his garments among them. This was in fulfilment of the prophecy of Psa. 22. 18. which foretold that "They part my garments among them, and cast lots upon my vesture."

"the coat was without seam..." - this was in accordance with the provisions of Exod. 28. 32. which forbade the rending of the clothes of a priest. In view of this, when Caiaphas "rent his garment" when Jesus claimed to be the Son of God, (Matt. 26. 63/65.) he automatically disqualified himself from being a high priest because he had broken the Law in this connection. Although Jesus was not of a priestly lineage, he was the future High Priest of the Age to Come, so it is appropriate that his garment was not rent. Therefore John adds, that his coat was without seam.

Verse 24 The soldiers said, "Let us not rend it,..." thus unwittingly preserving this sign of the future priesthood of Jesus.

John adds "that the scripture might be fulfilled which saith..." and then he quotes Psa. 22. 18. (see notes herewith to verse 23.) This also included "for my vesture they did cast lots."

Verse 25 Just as there were FOUR MEN at the cross, so there were FOUR WOMEN.  
Mary the mother of Jesus.  
Mary the wife of Cleopas.  
Salome.  
Mary Magdalene.

Verse 26 In his extremity of pain and suffering, Jesus still had a thought for his mother. He asked John to take her to his own (home).

"Woman,..." - not a term of disrespect. See John 2. 4.

Verse 27 The appeal to his mother and his appeal to John, constitute the FIFTH

Speech from the cross. The suffering that Mary was now going through had been predicted for her by Simon as recorded in Luke 2. 35. where he said, "Yea, a sword shall pierce through thy own soul also..." Now the sword of tragedy was indeed passing through her own "soul".

Verse 28 Jesus was always conscious of the Word of God and, on this occasion, when he was at the point of death, he knew that there were still other prophecies concerning him to be fulfilled. Knowing the provision of Psa. 69. 21. Jesus cried out "I thirst". The soldiers, hearing the cry yet not knowing the provisions of the Psalm, did as the prophecies said they would do and gave him vinegar to drink.

John commences this verse with the words, "Jesus knowing that all things..." How did John know what Jesus was thinking? The answer is that he wrote under Divine Inspiration and would write what God wanted him to write.

Verse 29 The soldiers now do what prophecy requires them to do. The call of Jesus when he said, "I thirst" was the SIXTH Speech from the cross. See notes on "Wine" in John 19. 39. "Hyssop" means "Spike".

Verse 30 The Lord cries "IT IS FINISHED" and dies. This was his SEVENTH Speech from the Cross. Jesus made no reference to his having drunk what they gave him. The word in Greek is "tetelestai" meaning "it has been finished".

The drink which had been given to him contained vinegar and HYSOP. The latter was used in the purification of LEPROSY under the Leprosy Laws. This disease which is a wasting disease leading to death, is symbolic of sin which leads inevitably to death. Under the Law of Moses, hyssop was used in the ritual of purification. (Lev. 14. 6.) Under this particular Law, two birds had to be used, one being alive and the other dead. At the start both were alive to symbolise the recovery from Leprosy. One bird symbolised man in his sins and the other symbolised the recovery.

One bird had to be killed over running water, the running water representing living water. This was a symbol of life and cleansing.

The living bird had to be dipped with the cedar (symbol of durability) scarlet (sins forgiven) and hyssop (purification.) All had to be dipped in the blood which is the atoning power. The leper had to be sprinkled seven times and pronounced clean and the living bird had to be liberated symbolising sins forgiven.

Applying the principle to Jesus, he was a man of sinful flesh and had to be cleansed as a living bird, giving its life for the cleansing of others. Thus Jesus was making a sacrifice for sins and when that had been done, he announced that "It is finished". That is to say, his atoning work had been finished. All that was left now was God's part and that was to raise him from the dead.

"gave up the ghost". This is translators' bias to support the idea that a soul having an appearance of a "ghost", left the body. The Greek word from which the translation of "ghost" is manufactured, is "pneuma" from which our word "pneumatic" is derived. It means "breath" in most usages and in its form as a verb is "ekpneo" meaning to "expire" which is either to "breath out" or "to die". In the usage in the original Greek script it is not used anywhere to indicate the action of a ghost or soul leaving the body. The phrase "give up the ghost" is an English idiom peculiar to the beginning of the 17th century. Before Adam was made "living" God breathed into his nostrils the breath of life and Adam became alive. Later the situation was reversed. Adam breathed out the breath and he died. The "spirit" mentioned in Eccles. 12. 7. which is said to return to God who gave it is simply that life sustaining agency which God gives us. When God withdraws that agency, we die. Genesis says that God breathed into Adam's nostrils. Job 27. 3. and Job 33. 4. say that this "breath" is in the nostrils. That is to say, it is a phenomenon of life that creatures breathe. When the breath stops, man dies. This is what happened to Jesus. He died. Before he died he cried, "Father, into thy hands I commend my spirit". See Luke 23. 46. He did not ask God to look after his "soul". If he had a soul, the soul could have asked God about that when he got to heaven. The point is that Jesus knew he was about to DIE so was prepared to commit to God's charge the decision to give him life by raising him from the dead. The verb is in the Middle voice which means that the committing was done for Jesus' benefit. The Greek word for "commit" is "paratithemai".



Verse 31 "the preparation..." - See note to John 19. 14.  
 "an high day"... - This was the first day of the Feast (the 15th Nisan. See Lev. 23. 6/7.) This makes that day from Sunset Wednesday to sunset Thursday. The days and events connected with them were:-

- Nisan 15. 1st Day of the Feast. (High Day) Jesus dies. Wednesday sunset to Thursday sunset. Jesus was crucified on Wednesday and remained in the tomb that night.
- 16. 2nd day of the Feast. Thursday sunset to Friday sunset. Jesus lies in the tomb.
- 17. 3rd. day of the Feast. Friday sunset to Saturday sunset. This was the normal sabbath. Jesus lies in the tomb.  
 Jesus has now lain in the tomb for "three days and three nights".
- 18. 4th. day of the Feast. Matt. 16. 21. says "the third day". This was the third day of death and not the third day of the Feast. Jesus rose from the dead on the EIGHTH DAY or the FIRST DAY OF A NEW WEEK.

It was Roman custom to leave the bodies on the cross until they began to putrefy. Sometimes a crucified person survived two days of crucifixion. Under Jewish Law however, it was not possible for a crucified person to hang upon a cross after sundown. See Deut. 21. 23; Josh. 8. 29; 10. 27; The Law cursed anyone who hanged upon a tree but having now cursed an innocent and sinless man, the Law condemned itself and fell away at the moment of Jesus' death. Paul explains this in Gal. 3. 13.

To hasten the cutting down of the body and burying it, the Jews asked that the Romans should break the legs of the crucified man. The effect of this request was to put prophecy under a severe test because

- (1) the passover lamb was a symbol pointing towards Jesus. The Law was strict concerning the passover lamb and said, "neither shall ye break a bone thereof." (Exod. 12. 46.)  
 If they broke the legs of Jesus, then the anti-type would have been spoilt, and the pre-figure destroyed.
- (2) The prophetic Psalm 34. at verse 20, predicting the death of the Lord said, "He keepeth all his bones: not one of them is broken."  
 If Jesus' legs had been broken, this prophecy would have failed.

Verse 32 The soldiers came and broke the legs of both the malefactors who were crucified with him. Now came the critical test. Would they break Jesus' legs?

Verse 33 The Roman soldiers had no compassion and the Jews were not disposed to alleviating any suffering on the part of Jesus. Having broken the legs of the malefactors, there was no reason why they should apply any test to Jesus as to whether or not he was still alive. Yet, that is what they did. John ends the verse with, "they brake not his legs." Thus the Word of God prevailed.

Verse 34 One of the soldiers, with all the brutality of a Roman, seeing that Jesus was dead, thrust a spear into Jesus side. What satisfaction he could have got out of that act is hard to imagine, yet that is what he did. In doing so, the following prophecies came to fulfilment:-

- (1) The Last Words that David wrote are quoted in 2 Sam. 23. Writing as the mouth-piece of God, he said, "The Spirit of the LORD spake by me, and his word was in my tongue. The God of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." This was a prophecy of the rulership of Jesus which is yet to come. In the meantime, David adds a note about those men of evil which "must be fenced with iron and the staff of a spear." (vs 7.) At the appropriate time, the men of iron (Romans) used "the staff of a spear".
- (2) Writing of the glories age to come when Israel will acknowledge what their fathers did to Jesus, the prophet Zechariah said, "they shall look upon me whom they have pierced,..". (Zech. 12. 10.) The prophet describes the attitude of the Jews to their returned Messiah as one of great sorrow and mourning as they deplore the deeds of their fore-fathers in crucifying Jesus. This adds a dramatic confirmation to the prophets words.



The prophet adds a further note in Chapter 13 where he states that the Jews will ask the returned Christ, "What are these wounds in thine hands?" Then he shall answer, "Those with which I was wounded in the house of my friends."

Modern medical science states that if Jesus' body gave forth blood and water, the spear must have entered his heart. In a state of great emotional strain such as that of great sadness, water (serum) will collect in the region of the heart. In such a case, it is stated that a person suffering in this way, "died of a broken heart". But there is a spiritual significance too. There must be a meaning attached to this incident of the spear apart from a fulfilment of prophecy. It is suggested that:-

- (1) Out of the "body of Christ" comes the cleansing blood. See Rev. 1. 5. which reads, "Unto him that loved us, and washed us from our sins in his own blood." Also Rev. 7. 14. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb."
- (2) John 4. 14. "...the water that I shall give him shall be in him a well of water springing up into everlasting life."

It may have been included to show that Jesus was a MAN and not a God. He was a human being and not an angel. He was a mortal man the same as all of us.

Verse 35 John adds his confirmation to the events he records. These things are true, he says in effect. John adds at the end of the verse, "that ye might believe". The question now arises, "Believe what?" The answer is given in the words John used. He said, "his record is true: and he knoweth that he saith true, that ye might believe". The object that we might believe is related to something described as being "true". This then is the TRUTH which Jesus claimed to be. He had the witness of Scripture by the many prophecies that were fulfilled up to his death. This was the Plan and Purpose of God. This was the TRUTH. This was the LOGOS. Therefore, John says that we might believe that Jesus was the whole heart of the Divine Plan and Purpose.

Verse 36 John adds another witness from the prophets of Israel and quotes Num. 9. 12; Exod. 12. 46; Psa. 34. 20.

Verse 37 John adds a further witness from the prophets of Israel by quoting Zech. 12. 10. These prophecies have been noted in this discussion. See notes above.

Verse 38 The disciples by this time had fled. Joseph of Arimathea was a member of the Sanhedrin and he was a Pharisee. Some Pharisees were very devout men and Joseph was one of them. We are to meet another such Pharisee in the next verse. He had been a secret disciple of Jesus but not openly because he was afraid of the other members of the Sanhedrin. He probably sided with Nicodemus in the argument of John 7. 50/51. Joseph was a rich man and had his own private burial vault, newly prepared, in which no dead body had ever lain. He asked Pilate for permission to take away the body of Jesus.

(Joseph came from Arimathea which is almost certain to be Ramathaim-Zophim of 1 Sam. 1. 1. or Ramah of verse 19 of that chapter. This was the place where Samuel was born. It is about 60 miles from Jerusalem and was a "city of the Jews".)

Mark records that Pilate checked first with the centurion as to how long Jesus had been dead. When he had received confirmation that Jesus was dead, he gave permission to Joseph to take down the body. (Mark 15. 43/45.) All this was done secretly for fear of the Jews. When grave danger threatens, those who are loyal often risk their lives. The act of the two Pharisees is given in contrast with the act of the disciples who deserted their Lord and fled. In deserting Jesus, the disciples fulfilled a prophecy from Zech. 13. 7. In taking the body of Jesus for burial in a rich man's grave, Nicodemus and Joseph fulfilled the prophecy of Isa. 53. 9.

Verse 39 Nicodemus is described here by John as "which at the first came to Jesus by night". John 7. 50. has a similar description. The "coming by night" is described in John 3. 2.

"a mixture of myrrh and aloes" - Myrrh was brought to the infant Jesus by the magi. (Matt. 2. 11.) Now it is brought to him in his death. It was one of the "principal spices" and was used for the making of an holy ointment under the Law. This ointment was then used as an "holy anointing". (Exod. 33. 23/33.) It was prized as a perfume fit for a king. (Psa. 45. 8; Prov. 7. 17; Song 3. 6; 4. 14; 5. 13.) From Esther 2. 12. we learn that it was used in the purification rites of women.

Aloes also appear in Psa. 45. 8; Prov. 7. 17; Song 4. 14. It was a spice used for its fragrance.

Matt. 27. 34. and Mrk 15. 23. mention "vinegar mixed with gall" and "wine mingled with myrrh" respectively. We must be careful in reading these b because there were five occasions on which Jesus was offered something. These were:-

1. On the way to Golgotha. (Mark 15. 23.) "wine mingled with myrrh".
2. On arrival at Golgotha. (Matt. 27. 34.) "vinegar...mingled with gall".
3. On the cross, by soldiers. (Luke 23. 36.) "vinegar"
4. Later on the cross. (Matt. 27. 48.) "vinegar"
5. Just before he died. (John 19. 29.) "vinegar"

The various drinks offered to him were:-

1. wine mingled with myrrh. This would be a drugged wine to make him unconscious. Gk. "oinon" the general name for wine.
2. vinegar (Gk. "oxos" a cheap sour wine mingled with gall - not the secretion from the liver but a poisonous root. (Deut. 29. 18. see Margin). This would also make him unconscious.
3. vinegar - as above, a cheap sour wine. Gk. "oxos"
4. vinegar - as above, a cheap sour wine. Gk. "oxos"
5. vinegar - as above, a cheap sour wine. Gk. "oxos"

When Jesus tasted the drugged mixture, he refused it as he was not prepared to allow any man to help him with his sufferings.

"a hundred pounds" - Gk. "litra" is about 12 ounces. The Latin word is similar, being "libra" (a pound) from which we get our abbreviation "lb". The total weight of the ointment would be about 75 of our pounds.

Verse 40 Joseph and Nicodemus would follow the Jewish ritual of preparing a body for burial. The spices were used simultaneously with the linen when it was wrapped about the body. John explains "as the manner of the Jews is to bury."

It is now the stage at which to discuss what happened to the clothes of Jesus when he was crucified. Verse 33 tells us that the soldiers "took his garments, and made four parts, to every soldier a part; and also his coat." That is to say, Jesus wore five garments, four of which were equally divided amongst the soldiers and the fifth, his coat, was not torn but lots were cast for it. Matthew says "they parted (divided or shared) his garments" (Matt. 27. 35.) Mark says the same. (Mark 15. 24.) Luke says, "They parted his rai ent and cast lots". (Luke 23. 34.) In no place in Scripture does it say that they left Jesus with a loin cloth. All crucifixes show a loin cloth and it is common decency that they should. We should all hope that Jesus was not entirely stripped and left naked on the cross. Yet we must not be guided by what we want but rather by what Scripture says. If the soldiers parted his garments and nothing is said about a loin cloth, then we must accept the unfortunate evidence that Jesus was naked when he hung upon the cross.

In consideration of this matter, we turn to Gen. 2. 25. where, in describing Adam and Eve BEFORE THEY SINNED, we read,

Gen. 2. 25. "And they were both naked, the man and his wife, and were not ashamed".

Nakedness at that time in human history, was not something to make man ashamed because he had not sinned. Only when man was conscious of sin, did he cover up his nakedness. But Jesus had never sinned, therefore it is almost positive that he hung upon that cross naked and WAS NOT ASHAMED. He thus reverted in type to the first man Adam in his sinless state.

This point is mentioned because all commentators who discuss the point, state that Jesus wore a loin cloth but they have no evidence nor proof that he did. Our desire that Jesus did wear a loin cloth is evidence of our own sinful nature.

Verse 41 "there was a garden..." - this belonged to Joseph of Arimathea. The sepulchre was new. Matt. 27. 60. reads, "(Joseph) laid it in his own new tomb, which he had hewn out in the rock:.."

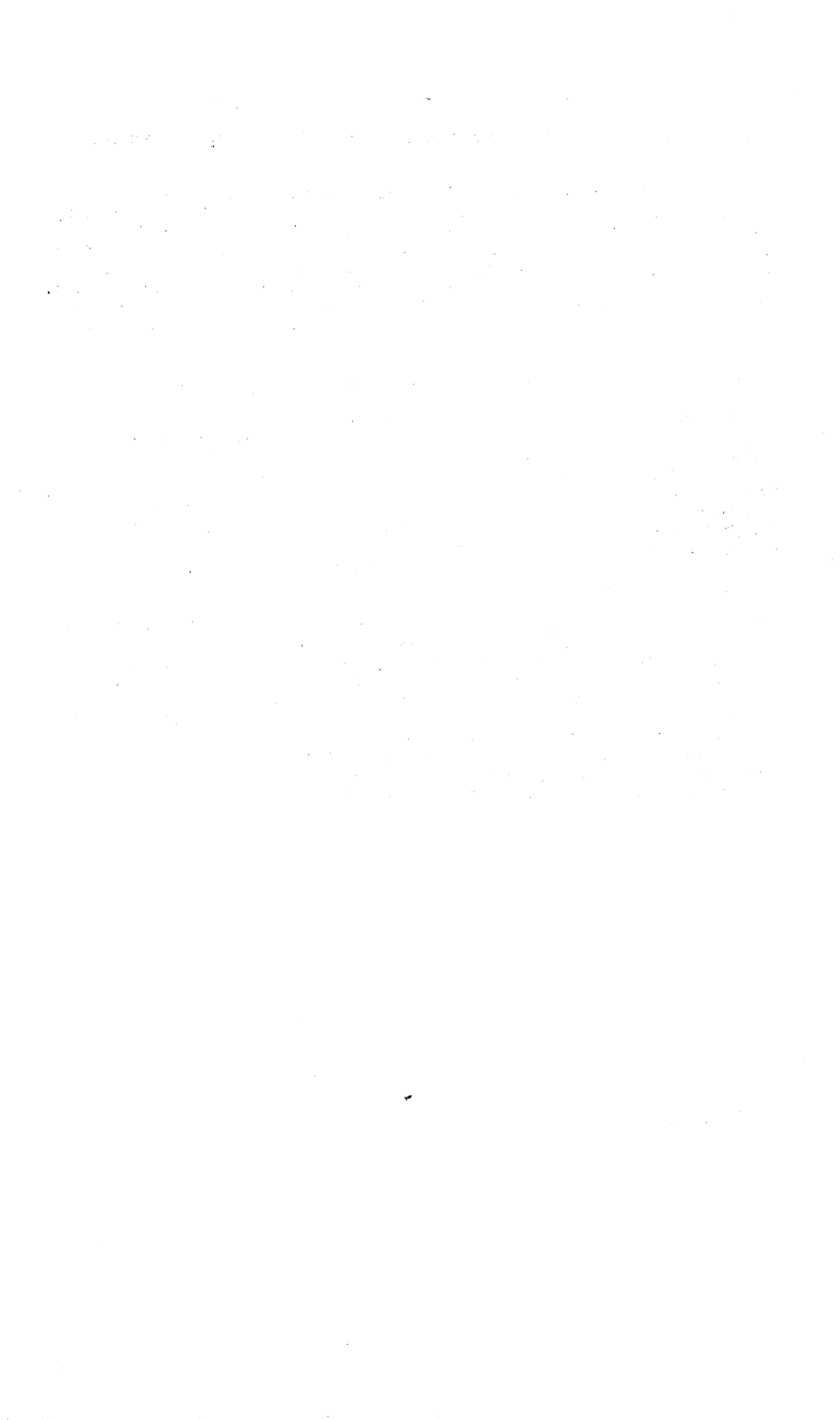
In wrapping the body of Jesus in linen and spices, they gave him the burial of a rich man, to bring to pass the prophecy of Isa. 53. 9.

"garden" - Gk. "kepos" meaning a "garden" but not a flower garden. It appears in Luke 13. 19; where it appears as a place where seeds can be thrown. In John 18. 1. and 26. it refers to the Garden of Gethsemane which was not a flower garden. It can also mean a plantation or an orchard. In any of these senses, it marks Joseph as being a wealthy man.

"man" - Gk. "oudeis" meaning "absolutely no one" (not male nor female).

Verse 42 "There laid they Jesus..." - surprising that they laid "Jesus" there and not just "They laid the body of Jesus..." See verse 38. There was no suggestion that a "soul" left the body while the body was buried. It is clear that they laid Jesus there. It was Jesus who was buried and not only his body. There is no distinction between a body and a non-existent soul.

"Jews' preparation day..." - see verse 31. The point John makes is that because it was the preparation day and the sun was about set, and the Jews would raise a strong objection to the defilement to come by the removal of a dead body on this day, they buried Jesus in the tomb because it was near by and they did not have far to go. There was little chance of the Jews seeing them.



## JOHN'S GOSPEL

### Chapter 20

In Leviticus chapter 23 we find an interesting series of laws concerning certain offerings. Verse 5 tells about the PASSOVER which was to be held on the 14th day of the first month. On the 15th. day a FEAST OF UNLEAVENED BREAD had to be held and on the 8th. day afterwards, the people had to offer a SHEAF OF THE FIRST FRUITS. This could be done in several ways but the principle behind each method was the same. Paul explained that one may plant a seed, another may water it, but it is God who causes it to grow and bear other seed. 1 Cor. 3. 6/7. Mark records a parable which is exclusive to Mark's Gospel story, in which Jesus spoke about a farmer who plants a seed and that is all he can do. God causes the seed to develop, - "he (the farmer) knoweth not how" - therefore man should thank God for the increase which he gives. This is the underlying motive behind the THANKSGIVING OFFERINGS mentioned above. The variations are:-

**WAVE OFFERING:** The offeror would take a sheaf of a prescribed size and, raising it up before the altar, would wave it from side to side and thank God for the increase.

**HEAVE OFFERING:** The offeror would, by this time, have threshed his wheat or some other grain, so would bring a prescribed quantity of it to the altar and, taking handfuls of it, would throw it up before the altar and thank God for the increase.

**MEAL OFFERING:** This is translated in the A.V. as "meat offering" but obviously, from the instructions which are given as to quantity, "two tenth deals of fine flour", there is no meat used on the offering. The meal or flour had to be baked into cakes and offered upon the altar by fire.

All these offerings had their significance from a point of view of typology but we are concerned in our present study with the offering of the FIRST FRUITS because this pointed in type towards the resurrection of Jesus. Just as the plant's seed had been put in the ground, so Jesus had been put in his grave. Then after a while, God caused the plant to come forth from the ground alive, so God caused Jesus to come out alive from his grave. Just as the firstfruits were the very first to appear from the ground during the season, so Jesus was the first to be raised to immortality. This is another way of saying that of the "crop" of mankind who will get immortality, Jesus is the FIRST FRUITS. A further point for consideration is that inasmuch as the sheaf of wheat or some other grain was of vegetable matter and therefore, bloodless, it did not have a complete sacrificial element about it. Therefore, alongside such an offering, the offeror had to sacrifice a lamb without blemish of the first year (the first fruits of the flock). (Lev. 23. 10/12.)

**THE FIFTIETH DAY:** After the offering of the First Fruits, they had to count the day after seven sabbaths ( $7 \times 7 + 1 = 50$ .) This brought them to the FIFTIETH DAY or PENTECOST. On this day they had to offer a new meal offering together with animal sacrifices, but the cakes had to be baked with leaven, this indicating the First Fruits among the symbolical "seeds" which Jesus had planted by his words. They would be the first fruits among men. Because men who were to become the first fruits on the day of Pentecost, were sinful, the cakes had to be baked with a sign of sinfulness which was leaven.

(Fellow students should note that the fore-going is a very sketchy summary of certain offerings. They have been given to show the underlying motive behind them to introduce John's 20th. chapter. There is much more to these offerings than has been given here.)

Verse 1 "The first day of the week..." - Gk. "On the first day of the sabbaths". Note the plural "sabbaths". This referred to the first day of reckoning of the sabbaths counting fifty days to Pentecost. Being the FIRST day of reckoning, this was the day when Jesus became the FIRST FRUITS of God's resurrection harvest. See 1 Cor. 15. 20 and 23.

"cometh Mary Magdalene..." - John mentions her only but in her short speech of verse 2 she said "WE know not where they have laid him." In

these words she indicated by her use of "we" that there was at least one other besides herself. In this connection, Matthew said, "came Mary Magdalene and the other Mary to see the sepulchre." Mark said, "Mary Magdalene, and Mary the (mother) of James, and Salome....came unto the sepulchre." See Matt. 28. 1. and Mark 16. 1/2. All three statements must be correct so it is our problem to unravel the story.

## BEFORE THE RESURRECTION:

Matt. 27. 61. Mary Magdalene and the other Mary  
 Mark 15. 47. Mary Magdalene and Mary the mother of Jesus  
 Luke 23. 55. The Women (unnamed)

They (1) saw the body lying in the sepulchre  
 (11) returned to prepare spices  
 (111) rested the sabbath day (Luke 23. 56.)

WHEN IT WAS YET DARK: John 20. 1.

John 20. 1. When it was yet dark - before dawn Mary Magdalene came to the sepulchre.  
 She saw that the stone had been rolled away.

IT BEGAN TO DAWN: Matt. 28. 1. Mary had joined Mary Magdalene.

Matt. 28. 2. An angel was sitting on the stone at the entrance to the sepulchre, but there is no record that the women saw him. By the time they got there, the angel had entered the tomb.

THE SUN BEGAN TO RISE: Mark 16. 2. Salome now joined the other two.

Luke 24. 3. They entered the tomb and were so intent upon the ledge where they had previously seen Jesus lie, they did not notice the angels.  
 4. "It came to pass..." - indicating a short time interval, they saw TWO ANGELS. (Mark said there was ONE angel but he was the spokesman.)  
 Mark 16. 5. The one angel who was sitting on the right side, became the spokesman for the two.

Matt. 24. 5/7)  
 Mark. 16. 6/7)  
 Luke 24. 5/7) The angel told them that Jesus had risen and after a short explanation of events, which explanation can be gathered from joining all records together, he told them to tell the disciples and to tell Peter. Peter may have been mentioned separately because he may have separated himself from the others through shame over his denial of his Lord. Peter and John were found together. (John 20.2.)

## LATER:

Mark 16. 8. The women came out and fled from the sepulchre.  
 Matt. 28.8. They ran with joy to tell the disciples.  
 Luke. 24. 9. They told the disciples.  
 John 20. 3. Mary Magdalene ran to Peter and John and told them.

## PETER AND JOHN:

John 20. 3/10. Peter and John came to the sepulchre together but John, running ahead, got there first. They went in and saw no man. They went home.

## MARY MAGDALENE AND JESUS:

John 20. 11. Mary Magdalene remained behind weeping and Jesus appeared to her.  
 Mark 16. 9. She thus became the first living person to see the risen Lord. Peter, John and the women by this time, had gone their several ways.

"seeth the stone taken away..." - the method of sealing the burial vault was to have the outside face smooth and square. A stone shaped like a wheel would move in a groove before the vault entrance and would be fixed so that it would be touching the face of the rock. The stone would be moved into place by pushing it along the groove. The groove would slope to one side so as to make the stone difficult to move uphill. This would give it a firm seal. This point is mentioned to discount any idea that Jesus was not dead when put in the tomb but managed to open the vault from the inside. So it is argued that he got away to start a rumour that he had risen from the dead. There was absolutely no possibility whatsoever of such a thing being remotely possible. The difficulty of moving the stone was well known and that is why the women were anxious as to who would roll away the stone for them. It would have been difficult enough for one man to move it but it would have been impossible for two women to have made any impression upon it, especially since two of the women were mothers of grown men at that time. (Mark 16. 3.)

Verse 2 As suggested above, Peter was alone, or with John, breaking his heart because of the death of Jesus and because he had denied his Master whom he loved. His shame would keep him away from the other disciples.

"the other disciple whom Jesus loved..." - This was John, the writer of this Gospel story. John 13. 23;

"we know not..." - this now refers to all the women who were at the sepulchre. Some went to anoint the body as was the custom of Jewish women in those days. Mary Magdalene just went there to be at the grave.

Verse 3 Peter and John waste no time in getting to the sepulchre.

Verse 4 This verse is an enlargement of verse 3. Verse 3 says that they came to the sepulchre and this verse tells how they got there. Characteristically, Peter "went forth" - that is to say, he started first as one would expect an impetuous man to do. But John being the faster runner, got there first.

Verse 5 "stooping down" - the entrance was low set so that one had to stoop to see into the sepulchre.

"saw the linen clothes lying:..." - this was important evidence of a resurrection as we shall see. (see note to verse 7)

"yet went not in." This refers to John.

Verse 6 Simon Peter acted first. He went in. There must be a reason why Peter is named as "Peter" in verse 3 and "Simon Peter" in verses 2 and 6.

It is suggested by these notes that "Simon" is really "Simeon" which, in Hebrew means "hearing". Therefore in verse 2 Mary Magdalene was told to go to a Peter who would "hear" but the Peter of verses 3 and 4 was a man who was not satisfied with hearing. He wanted to see for himself. John, on the other hand, took one look inside the tomb and believed what Mary Magdalene had said.

Verse 7 "the napkin that was about his head..." - Gk. "soudarion" meaning a sweat rag which labourers wore to wipe their brows when they perspired through hard work. That this was now neatly folded and set apart on one side by itself, shows that, in symbol, the work of Jesus the Saviour, had now been set aside. He was to be exalted as a Mediator between God and man.

"the linen clothes..." - these were set aside by themselves. There have been many attempts to disprove the resurrection of Jesus. The most popular plot was that which maintained that the disciples had stolen the body. (Matt. 28. 11/15.) Later the "swoon theory" was offered to a sceptical world to support the theory that one has an immortal soul which leaves the body at death. This being the case, the same thing must have happened to Jesus. In the swoon theory, it is maintained that Jesus did not die on the cross but was laid in a tomb and regained consciousness. Having come to his senses, he opened the tomb from the inside (which we have shown to be impossible) and then went his way. In recent years, Dr. Lake suggested that the women went to the wrong grave but this is most unlikely. The list of events on page 2 hereof shows that they knew which grave it was in which he was put. Also Peter and John made no mistake when they ran to the tomb. Furthermore, it is impossible that the angels would have made this mistake.

The presence of the linen clothes and the napkin was evidence enough that all these theories were wrong. If the disciples had stolen the body, they would not have left evidence of their theft by leaving the clothes behind. If Jesus had swooned, what would have been his object in taking off his clothes before opening the grave from the inside? If the women had gone to the wrong grave, then we are confronted with the astonishing story that Jesus was buried in one grave and his clothes in another. If Jesus was raised from the dead, he would be "clothed with immortality". He whom God raises from the dead does not need man-made clothes. God is capable of clothing his own people.

Verse 8 John now entered the tomb and saw the evidence for himself. He believed that Jesus had been raised from the dead but he did not know at that stage that this was in accordance with the scriptures. John makes this clear in his next verse.

Verse 9 Although John believed in the resurrection, he did not UNDERSTAND why. This lack of understanding make the impact of the scriptures more powerful when he did eventually understand. It was one thing to believe that Jesus had been raised from the dead but it was much more impressive if it was understood that the scriptures had foretold it.

Verse 10 "the disciples went away again..." - the disciples in this instance were Peter and John.

"went away again..." - the word "again" suggests that Peter had John "went away the second time". Dagster's Treasury of Scripture Knowledge suggests that Peter and John made two visits. The Greek word is "palin" which carries the sense of "back", See Gal. 4. 9. Bullinger escapes the difficulty by defining it as "again, back, in time or place" which covers either possibility that Pete and John went back to their home and that they went back a second time. Vine is not so positive although he does recognise both meanings. All lexicons give the variations of meaning (again in place; again in time; moreover; further; on the other hand;) to accentuate the lack of precision in the English language. In John 1. 35. the usage is again in time. This appears in John 4. 13; But in John 6. 15; 11. 7; the word is used to indicate going back to a place. Both Grimm-Thayer and Moulton and Milligan state that the original meaning was to return to a place. When "again" in time is meant, the Bible often uses "deuterous" as in John 9. 24. We suggest that the meaning of this passage is "the disciples went back to the place from whence they came."

Verse 11 "But Mary stood without at the sepulchre weeping:.." - The "Mary" here is Mary Magdalene because Jesus was to appear to her in a few moments and we have it on the authority of Mark 16. 9. that Jesus appeared first to Mary Magdalene.

"she stooped down..." - she also had to stoop because the entrance was low down. The Greek is "she stooped in-to the tomb". The A.V. says she looked into the sepulchre, putting the word "looked" in italics to indicate that the word was not in the original Greek. Rotherham translates "she stooped aside into the tomb". The R.S.V. says, "she stooped to look into the tomb" which is probably correct as it is very unlikely that a woman who is alone would have entered a tomb.

Verse 12 Mary saw two angels sitting, one at the head and the other at the feet of the place where the body of Jesus had lain. This takes us back to the Law of Moses where, in the construction of the ark of God, two cherubim had to be made, one to be placed at one end of the Ark and the other at the other end of the Ark. The slab where Jesus had lain took the part of the Mercy Seat, and the angels took the part of the cherubim. It is fitting that the angels should be in attendance at his resurrection. Very likely one of them was Gabriel who, when he announced the birth of John the Baptist, said, "I am Gabriel, that stand in the presence of God". (Luke 1. 19.) Now he was sitting in the presence of the risen Lord.



It is to be noted that one angel sat at the head and the other at the feet where the body of Jesus had lain. This completes the pattern of the Mercy Seat under the Law.

It was proper that the angels were there at the resurrection of Jesus. The angel Gabriel had announced his forthcoming birth, now it is possible that it was the same angel Gabriel who spoke. He was the one sitting at the right side. (Mark 16. 5.)

Verse 13 The angels spoke to her from the tomb. She was not in the sepulchre but was stooping down and looking into it. It is remarkable that Mary was not affected by the presence of the angels as were the other women who were terrified. It is possible that the intensity of her grief caused her to be unaware of their identity or nature.

She explains the cause of her tears.

Verse 14 "she turned herself back,.. " - she had been leaning forward looking into the tomb. Now she straightened up and in doing so, had to move a little backwards. Then she turned to look the other way.

"saw Jesus standing..." - once again she is not suddenly taken aback at seeing a man where, a few moments ago, there was no man. If she were taken aback, John does not record it.

Verse 15 The short exchange of words is much the same as in verse 13 with the added information that Mary thought Jesus was the gardener. She might well have thought this. It was early in the morning and about the time a gardener may be expected to start work. In verse 13 she stated that she did not know where "they" had laid him. Now she considers the gardener may have had something to do with the removal of the body.

Verse 16 John strikes a beautiful and dramatic note when he records, "Jesus saith unto her, "MARY!" One can conjure up all sorts of ideas regarding the tone of voice in which Jesus said that word, "MARY!"

"She turned herself..." - Mary had been looking away. It was proper behaviour by a lady in those days, not to look a man in the face, out of respect for the stronger sex. Therefore when Mary heard his voice calling her name, she turned to look at him.

"Rabboni!" - Hebrew word for "Teacher". A.V. says "Master" as does the R.V. but adds a marginal note "teacher". R.S.V. says "Teacher".

Verse 17 "Touch me not;.." - these words from Jesus have caused difficulty throughout the years since they were written. The Greek is difficult and has been rendered:-

A.V. "Touch me not;.." R.V. "Touch me not:.." with a marginal reference to "Take not hold on me..."

Roth. "Be not detaining me.." with a marginal reference to "Be not clinging to me"

Weymouth: "Do not cling to me..." Daiglott: "Touch me not..."

Schonfield: "Do not detain me..." Moffat: "Cease clinging to me"

Amplified N.T. "Do not cling to me" Numeric Eng. N.T. "Touch me not..."

Interlinear Gk/Eng. N.T. "Touch me not.." Afrikaans "Raak my nie aan"

Zulu Bible "Ungangithinti..." (Both Afrikaans and Zulu mean "Touch me not".)

Knox: "Do not cling to me thus..." Moulton: "Touch me not..."

N.E.B. "Do not cling to me..." Twentieth Cent N.T. "Do not hold me..."

Goodspeed Translation: "You must not cling to me..."

The Greek is "hapto" or "haptomai" which Moulton and Milligan define as "lay hold of with a sense of eagerness". This is understandable when we consider Mary's grief at the death of her Lord, her greater grief when she finds that his body has been "moved" as she thought, and now, in a moment, she realises that he is alive and standing in front of her. She embraced him with great eagerness.

The reason Jesus gave for Mary not clinging to him in this manner was said to be "for I am not yet ascended to my Father." This has brought forth all sorts of wild explanations which are based upon supposition but not on the Word of God.

It is not important to know the exact meaning of what Jesus said in this matter. The point is that he did not want Mary to continue to hold him in an eager embrace because of a reason which he gave. The reason seems to be extraordinary when we consider that he was very obviously on earth and Mary was clinging to him. He said...

"...I am not yet ascended to my Father:..." - Why should Jesus say this to a woman who would know well enough that he had not yet ascended to his Father because she was at that moment clinging to him? If Jesus was referring to a physical ascent to his Father, surely he would have said "I have not yet ascended..." Why "I AM not yet ascended...?" This latter question is answered by the text which, in Greek, is more correct with "I have not yet ascended to my Father". There remains two problems to be solved and they are, why "not yet"? When was the time to ascend to his Father? He could not be referring to his physical ascent about 40 days later. The other problem is what is meant by "ascend"?

Biblical problems are best solved by the Bible itself. We must have regard to the facts we have been given by John.

1. It was the first of the sabbaths. This meant it was the day for the Sheaf offering of the first fruits.
2. Two angels were sitting in the tomb in the manner of the cherubim on the Mercy Seat.
3. Jesus had been raised from the dead.

Returning to Leviticus chapter 23, we find that when the sheaf offering was made for the first fruits, a lamb had to be sacrificed. Then a meal offering had to be offered on the altar by fire so that the smoke ascended to heaven as a sweet smelling sacrifice unto the LORD. By his death, Jesus had already become the sacrifice of the Lamb without blemish. By his resurrection, he had become the first fruits. He was now the anti-typical sheaf. There remained one other symbol to be accomplished and that was the offering of the meal offering, the smoke of which would ascend unto the Father. This apparently had NOT YET been done. Jesus as the anti-typical meal offering had NOT YET ASCENDED TO HIS FATHER. When this was accomplished, the offering would have pleased Yahweh, and He would have given His Son, Jesus, immortality. This anti-typical "ascension" was to take place at any time, therefore Jesus did not want to be detained but wanted to be alone. Probably the anti-typical meal offering would have been made by Jesus in prayer to His Father. See Notes to verse 1.

When all this had been accomplished, the Divine Presence would have been in Jesus by the immortality which he would be given. At the moment, in the absence of his immortality at that stage, the Divine Presence was in the two angels who were in the tomb. Once Jesus was immortalised, the angels would leave the tomb because the Divine Presence would then be in Jesus. Under the provisions of the Law, the Divine Presence (the Glory) was between the cherubim on the Mercy Seat, hence the presence of angels in the tomb. Once the Son was immortalised, the Glory of the Father would be manifested in him, therefore the angels would have to return to heaven.

"but go to my brethren, and say unto them..." - The prophecy of Psa 22. foretells of the suffering of Jesus, but adds a prophecy of the time to follow those sufferings. In verse 22, the Psalmist wrote, "I will declare thy name unto my brethren:.." His sanctification had not yet come about but he was at that time, "not ashamed to call them brethren" as Paul said in Heb. 2. 11.

"I ascend unto my Father, and your Father;.." - The Greek is "I ascend to THE Father of me and Father of you and my God and your God." To draw the distinction, the words are set out below:-

"I ascend to THE Father of me	and to my God
and to Father of you.	and to your God.

The difference will be noticed that in the case of the Father, where Jesus is concerned, he says "THE Father" but where the disciples are concerned, it was simply "Father" without the article. This draws out the distinct relationship between Jesus and the Father and the disciples and the Father. In other words,

The Father was Father to Jesus but Father to the disciples only through Jesus. Without him they had no Heavenly Father.

No distinction is drawn between the God of Jesus and the God of the disciples for the obvious reason that He is the God of both.

It is unfortunate that this distinction does not come out in the translations but appears only in the Greek original. This shows the necessity for careful Bible reading.

Verse 18 John records that Mary Magdalene told the disciples that she had seen Jesus and that he had spoken these things to her. Previously she had told only Peter and John that the Lord had been moved. Mark 16. 11; and Luke 24. 11. state that the disciples did not believe her. On this occasion she states that he has been raised. Peter and John believed her when she said that the body had been moved, but the disciples would not believe her when she said that Jesus had been raised.

Verse 19 the MANIFESTATION TO HIS DISCIPLES.

It was late evening on the same day of these stirring events. The disciples feared that the Rulers would turn their hatred of Jesus upon them so they had the doors shut in the home where they were. It must have been quite late because Jesus had already manifested himself to the disciples who went to Emaus. (Luke 24. 35. These men had met Jesus but as soon as they knew who he was he vanished from their sight. They then went immediately back to Jerusalem (60 furlongs away - Luke 24. 13.) and joined the disciples to whom Jesus now appeared.

Jesus suddenly appeared in the midst of them. John has built up the evidence well by showing that access to the room was barred and gave the reason why. Now he says that Jesus appeared in the midst of them - not at the door, but in the midst. He gave them the well-known Jewish greeting - "SHALOM" - "Peace be unto you." See John 16. 33. "in me ye might have peace".

Jesus by this time, had "ascended to his Father" in the sense that he had been immortalised. Having spirit nature, he was no longer subject to the physical laws of a world from which he had now been separated. He could pass through walls, doors or any other obstruction.

Verse 20 That Jesus showed the disciples his hands and his side (into which the spear was thrust) is a proper sequence of the unbelief which has been recorded by Mark and Luke. (See note to verse 18) This is prophetic of the evidence which he will show to Israel at his Second Coming. See Zech. 13. 6. John is the only gospel writer to mention the spear thrust into Jesus' side. The other writers mention the nails in the hands and feet. The reason for this difference is that the other writers showed what happened according to the prophecies, but John adds a sign of the Plan and Purpose of God which was shown in the shedding of water and blood from that wound. See note to John 19. 34.

It was necessary in the pattern of things that Jesus should show that he had a body and flesh, even if it was immortal flesh. The Promises of God had said that he would be the "seed of Abraham" and the "son of David". Therefore it would be quite impossible for both Abraham and David to have been the ancestors of a being that was an airy spirit in the popular sense of a ghost. If Jesus had had such a nature, then the Promises would have failed. This fact is important to understand because the Jehovah's Witnesses maintain that Jesus now has two bodies, one of a spirit nature and the other is a body of flesh but is kept in a kind of cold storage somewhere unnamed, so that his body would, in terms of scripture, never see corruption. Such a theory is destroyed by these words from John's gospel and must be discarded for the distortion it is. The future king of all the earth will be a person of flesh although immortal flesh. An angel is immortal, spirit nature yet Jacob managed to wrestle with one. Gen. 32. 24/32. A man cannot wrestle with a ghost. There would be nothing to get a grip on.

"Then were the disciples glad..." - Refer to John 16. 21. where Jesus had told them that "as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." The earth had now given birth to the man-child of God, the first fruits from the dead.

Verse 21 Jesus said again "Peace be unto you." In John 14. 27. it is recorded that Jesus said, "Peace I leave with you, my peace I give unto you." It was in that chapter that Jesus had promised them the gift of the Holy Spirit. Within a few moments Jesus was to give them the power of the Holy Spirit in a very small way and this was to be a much fuller gift on the day of Pentecost.

That Jesus said again, "Peace be unto you" has its significance. When he said it the first time (vs 19) they had not believed the testimony of Mary Magdalene. The disciples had to be shown his wounds and only then did they believe. Therefore the second "Peace" which he left with them was a fuller peace because it had a back-ground for them of understanding concerning him.

"as my Father hath sent me,..." - the Greek word for "sent" is "apostello" meaning "to send on a mission which has the authority of the one who sends".

"even so I send you." - The Greek for "send" in this clause is "pempo" meaning "to send to do something" without the idea of "mission". This means that the sending by God of His Son was not as full a mission as the sending of the disciples on this occasion was by Jesus. Their fuller mission was to come later on the day of Pentecost.

Verse 22 "he breathed on them..." - the first time in Scripture that we meet with this phrase is when God breathed into the nostrils of man the breath of life and man became a living creature. God had formed man from the dust of the ground and now He gave him life. In like manner, the body of believers whom God had created through His Son Jesus, was now given life. John Carter points out that the Greek word used for "breathed" in this passage is the same as that used in the LXX for the word "breathed" in Gen. 2. 7. In both instances the body was formed by God.

Verse 23 The work given them was a limited one - to remit or retain sins. This continued until the day of Pentecost, when the nine spirit gifts were given to them. The forgiving of sins is a power which belongs alone to God. He forgives those who believe in Jesus and this power being given to the disciples at that time, was significant of this. They had just expressed belief in him, so the power was then given. This bears no relation to the absurd claim that certain priests have the power to forgive sins. They do not believe in the TRUE Jesus nor do they understand the Divine Plan and Purpose concerning him. The people whose sins they claim to forgive are in the same state of spiritual darkness as are the priests.

Verse 24 John now gives another lesson in belief. Thomas, called DIDYMUS was not with them when Jesus came. His nick-name DIDYMUS means "TWIN". John is careful to introduce the test for Truth which is about to be applied. He was always very careful to ensure that the TRUTH was acknowledged. See John 21. 24. where he claims to have witnessed these things for himself and he knows that they are true.

Verse 25 "Except I shall see in his hands the print of the nails..." - The declaration by Thomas is negative in character. He emphatically will NOT believe. Carter points out that Peter was just as emphatic when he declared that he would not deny his Lord. As it turned out, both Peter and Thomas were wrong because they did eventually do the very things they said they would not do.

The situation is well known as a Bible story and Thomas gave his name to the English language in the phrase "doubting Thomas". What was John's object in including this in his record? We suggest that John was pointing to a very human failing in which people will not believe unless they see for themselves. Some make up their minds before they know all the facts and this is very true of an approach to religion. When people are told that the dead will be raised, their attitude is much the same as "except I see people coming out of their graves, I will not believe." When people are told that Christ will come again, the reaction to this is very like, "Except I actually see him come and know for sure that it is he, I will not believe." In the final outcome, such people will believe without applying any tests, just as Thomas did.

The critical approach to this incident is "If the disciples fled and deserted Jesus, how did Thomas know that nails had been driven into his hands and feet?" This is the character of the doubting Thomases. The Bible should not be called upon to prove that Thomas knew about the nails. The record

shows that Thomas did know otherwise he would not have referred to the "nails".

Verse 26 John states the time lag - "after 8 days". Carter states that this is an inclusive reckoning of the first and last days, so it was the following Monday.

Thomas was with the disciples on this occasion.

John states that the doors were shut to accentuate the miraculous appearance of the Lord Jesus.

"Peace be unto you." - Again Jesus salutes the disciples with this greeting. "Shalom".

Verse 27 Jesus invites Thomas to do the very things he said he wanted to do first before believing. "Reach hither thy finger..."

There is no record that Thomas did these things. He saw the Lord and believed. Jesus had appealed to him, "be not faithless but believing".

This appeal is directed to all those who scoff at religion as shown in these notes. The appeal still goes out to them, "be not faithless but believing"

Jesus not only made his miraculous appearing but also invited Thomas to do those things which he wanted to do before he believed. Jesus was not present when Thomas had made his former emphatic declaration yet Jesus knew what he had said.

This takes us back to John 1. 48 where Jesus knew Nathanael and John 2. 25. which stated that Jesus "knew what was in man". Thomas did not need any further evidence. The power which belong to Jesus was evidence enough for him.

Verse 28 Thomas answered and said unto him, "My Lord and my God." Trinitarians pounce upon these words from Thomas to "prove" the trinitarian doctrine. How they get three gods out of that statement only they can say but it is assumed that if Jesus is God, then a mythical god named "Holy Spirit" or "Holy Ghost" is also Jesus and God. The absurdity of the doctrine appals us but this does not make Thomas' statement any clearer. The Greek is "o Kurios mou kai o Theos mou" meaning "The Lord of me and the God of me". Thomas therefore, used Kurios and Theos for Lord and God.

"Kurios" (Lord) is a title used in Scripture for both Jesus and God without making any reference to the supposed Godhead. Grimm-Thayer define the meaning as "a title of honour, expressive of respect and reverence, with which servants salute their master. In Matt. 21. 29. we find it used by a son addressing his father. In Matt. 27. 63. it is translated as "Sir" and it is used by citizens addressing a magistrate. In Matt. 1. 22. it is translated "Lord" and clearly refers to God. In consideration of these wide usages, one cannot insist that God of Matt. 1. 22; "Sir" of Matt. 27. 63; and the father of Matt. 21. 29. are all one and the same "God". Therefore we must accept that the application of "Lord" to Jesus does not prove anything about Jesus' identity other than that Jesus was their Lord and Master.

In regard to the use of "God" or "Theos", it is very doubtful whether Thomas spoke Greek on that occasion. He most likely spoke Aramaic but John does not record what name of God he used. It could very well have been "elohim" but we cannot prove any point by supposition.

Psalms 45 is the Psalm which is connected with the Song of Solomon and prophesies the Lord Jesus. In verse 6 it says, "Thy throne O God, is for ever and ever:..." In translating the Hebrew original into Greek, the Septuagint (LXX) uses "Kurios" but the passage refers to Jesus and not to God. Verse 7 continues with "therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The original Hebrew is "elohim" but the LXX uses "kurios" for both - "Kurios, thy Kurios..." To the Bible student, the distinction is obvious. "Yahweh, the God to whom Jesus prayed, has anointed him.."

The verse indicates that God anointed the God above his fellows. If this co-equal God had fellows, who were they? Does it mean that God anointed the second co-equal God with oil above the third God? If so, then the co-equality of the three triune gods is destroyed.

Paul quoted these verses from Psa. 45. 6/7. in Heb. 1. 8/9. but Paul used it to show that God had anointed Jesus above his fellows of the house of Israel.

Psalms 82. 6. uses "elohim" as well but the LXX obliges with "Theos". In verse 1 which reads, "God standeth in the congregation of the mighty; he judgeth among the gods." The LXX translates as "God (Theos) stands in the

assembly of gods (theos), and in the midst (of them) will judge gods (Theos)" So we have the astonishing statement that God will judge an assembly of gods and will judge gods. All these words translated as "god" come from "theos". The Psalm is a Messianic Psalm and is prophetic of Jesus, (Theos - not the Creator) who will judge an assembly of gods (rulers of Israel) and will judge these gods (theos).

There is no difficulty to a Greek to use "God" when applying his remarks to Jesus. He would never, in using that term, ever think of Jesus as God. It is just that the doctrine of the trinity has upset men's understanding and made it impossible for them to find out the truth of these passages.

Having regard to John 1. 18. which says that no man hath seen God at any time, we can now return to the verse before us. We find that Thomas saw Jesus in his miraculous appearance and heard him invite Thomas to do those things which he had said, but which had never been said in the presence of Jesus. Therefore he recognised his Lord (Kurios) and venerated Jesus as a person worthy to be venerated (a Theos).

The word "elohim" means "mighty ones who are empowered or made mighty by the power of El working within them". They are the representatives of the Creator whom no man hath seen. The word is used to signify "angels" and correctly so because the angels are representative of God the Creator. The rulers of Israel were also "elohim" in the sense that they had been elevated to their exalted position by the Creator. (Dan. 4. 17.) (Rom. 13. 1.) When Thomas referred to Jesus as "Theos" (or whatever word he used in Aramaic which was translated "Theos") he ascribed to Jesus divine authority and majesty because only a person with Divine authority and majesty could have suddenly appeared when the door was closed and could have known what Thomas had said one week previously.

Verse 29 "because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." These words by Jesus to Thomas are full of significance. They suggest that a class of person would arise who would not believe in Jesus. It suggests rather pathetically that the time would come that so few would believe that such as believed would be blessed.

John's gospel was written many years after this event which he so faithfully records, and all those present at that time, were dead when the story was being written. John who outlived all disciples may well have regarded the world of people around him with sorrow that so few really believed.

Verse 30 John has now closed his gospel story and proceeds to come to his epilogue. "many other signs (miracles) did Jesus in the presence of his disciples. Thus John deals with the many miracles that he did not record. His record gives only eight. Seven have already been dealt with and the eighth is to follow in chapter 21.

"which are not written in this book." John referred to these many miracles in John 2. 23; 4. 45; and 12. 37. q.v.

Verse 31 John explains why he wrote his gospel story. "that ye might believe that Jesus is the Christ (Messiah - promised unto Abraham) and the Son of God (promised unto David) and that believing, ye might have life (everlasting life) through his name (this encompasses the obedience of baptism into that name). This declaration is identical to that of Peter (Matt. 16. 16. and John 6. 69.) and of Martha (John 11. 27.) and proves completely the TRUTH of the Word of God and shows that it is based upon the LOGOS, the Divine Plan and Purpose revealed by the PROMISES to Abraham and David. This is all so true and correct that it is a calamity that Christianity cannot see the TRUTH as John has explained it in his gospel story.

## JOHN'S GOSPEL

### Chapter 21

#### EPILOGUE

Just as John's first chapter took on the character of a prologue, so his last chapter supplies the epilogue. This beautifully balanced narrative ends on the manifestation of Jesus to his disciples at Galilee, at the same place where he had chosen them. He had previously instructed them after his death to go to Galilee where he would meet them. Matt. 28. 10. and Mark 16. 7.

Verse 1 John says that "after these things" Jesus showed himself again to his disciples and the occasion was "at the sea of Tiberias". The "these things" referred to the other two manifestations which John described in 20. 19/23 and 20. 26/29. John regarded these as the first and second manifestations and the one he is about to describe as the "third". (John 21. 14.) The "sea of Tiberias" was also known as "Lake Galilee" or "the sea of Galilee". It is mentioned elsewhere in the Bible as "the sea of Chinnereth" (Num. 34. 11.) (Josh. 12. 3.) The city of Tiberias (which still exists) was built by Herod Antipas in A.D. 20. and named in honour of the Emperor Tiberias. It afterwards became Herod's capital and that was why, when Pilate heard that Jesus had come from Galilee, he sent him to Herod because he would come under Herod's jurisdiction. (Luke 23. 6/7.) Herod happened to be in Jerusalem at that time. The only time the city is mentioned is in John 6. 23. The city gave its name to the lake.

This verse was penned by John to introduce the "third" manifestation of the risen Lord.

Verse 2 Seven people are described but only 5 are named. These are:-

Simon Peter, Thomas (the doubter), Nathanael of Cana, James and John, (the sons of Zebedee.) and two other disciples not named. Mark 1. 16/19. describe Peter, James and John fishing. They were partners in the same fishing business. (Luke 5. 7.)

Verse 3 Simon Peter and the others obviously were not fishing. Peter as one can imagine, took the initiative with his "I go a fishing". They all agreed to go with him.

They all went aboard the same ship and toiled all night but caught nothing. Thus they set up the same state of affairs as when Jesus first chose his disciples. See Matt. 4. 18/22; Mark 1. 16/20; Luke 5. 1/11; Note verse 5 of Luke's record for it records Peter saying to Jesus, "Master, we have toiled all the night, and have taken nothing." Now John records that "that night they caught nothing."

Verse 4

#### THE EIGHTH SIGN

"When the morning was come, Jesus stood on the shore: but the disciples knew not that it was Jesus". Whether or not it was too dark for them to recognise Jesus is of no importance. The fact is that they did not know who he was. The men on the road to Emmaus also did not recognise him. (Luke 24. 16.) Mary Magdalene also had not recognised him at first. (John 20. 14.) It appears from these details, that Jesus would reveal himself only to those to whom he desired to reveal himself.

Verse 5 Jesus asked them if they had any meat. The A.V. says "meat" and the R.V. translates "have ye aught to eat?" Both are wrong. The R.S.V. is correct with "Have ye any fish". The Greek is "prospagion" meaning "fish". (See verse 9). Their answer that they had nothing was consistent with the statement of verse 3 which says "they caught nothing".

Verse 6 The Lord's instructions to "Cast the net on the right side of the ship" was different from that of Luke 4 where the Lord had said, "Launch out into the deep, and let down your nets for a draught". (Luke 5. 4.) We shall see the significance of this when we work out the type and anti-type of the sign.



They were instructed to cast the net on the RIGHT side. This also has its significance in the Type and Anti-type but we shall look at that when we gather all the facts.

"now they were not able to draw it for the multitude of fishes." This is similar to the previous incident  $3\frac{1}{2}$  years before when they caught so many fish that their net broke. There is no record on this occasion that the net broke so we must assume that all the fishes that were caught were brought ashore.

Verse 7 "It is the Lord". - This exclamation came from John. He was the first to recognise who Jesus was. But Peter was the first to act. He jumped into the sea to go to meet Jesus. He was naked so clothed himself with his fisher's coat. The word "naked" is from the Greek "gumnos" which Grimm-Thayer define as "clad in the undergarment only". The garb at that time was trousers and a coat. The coat had been taken off and set aside during fishing operations. Now he put it on to meet Jesus. See 1 Sam. 19. 24;

Verse 8 The other disciples came in a little boat. This little boat is that used with the main craft to take the net out so as to surround a shoal of fish. They had two ships when Jesus came to them the first time  $3\frac{1}{2}$  years ago. See Luke 5. 7.

"dragging the net with fishes" - both ships would do the dragging. Thus all got ashore.

"two hundred cubits ..." - "cubit" is not a N.T. term although it does appear here and in Rev. 21. 17. The Greek is "pechus" meaning "the fore-arm" which makes it of a length of approximately 100 yards.

Verse 9 "As soon as they were come to land..." - the Greek is "When therefore they disembarked on the land..."

"fire of coals..." - Gk. "anthrakia" - "a heap of burning coals".

"and fish laid thereon,..." - "fish" comes from Gk. "opsarion" and means a little fish which is eaten with bread. The usage here refers to ONE fish.

"and bread". This is the same word as that used when the Lord said, "I am the bread of life". (John 6. 35.) Gk. "artos".

For the seven men and himself, the Lord provides a little fish and one piece of bread. This was one small loaf.

Verse 10 "Bring of the fish which ye have now caught". The Lord asked for the FISHES (plural) using "opsarion". This word means "little fish" unless otherwise described. See next verse.

Verse 11 Simon Peter dragged the net to land. The net of fish was still afloat otherwise he could not have dragged the fish ashore by himself.

153 great fish. This point will be discussed when we come to study the Type and Anti-type. They would count the fish before sharing them.

"yet was not the net broken. Cf. Luke 5. 6. where,  $3\frac{1}{2}$  years ago, their net broke.

Verse 12 Jesus said to them, "Come and dine". The Greek is "aristesate" meaning "have breakfast" which would be more accurate in view of the time of the day.

None of the disciples dared to ask him who he was. They knew it was the Lord. Before his death and resurrection, they were never slow to ask him questions. Now they were very subdued.

Verse 13 The way Jesus joined in the meal was to take bread and give to them. Also he gave fish to them. Thus he was the host, they were the guests.

Verse 14 John concludes the story of the SIGN with the words, "This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

The lesson from this Sign is as follows:-

1. In the previous incident of a similar nature, taken from Matt. 4. 18/22;



Mark 1. 16/20; and Luke 5. 1/11. Only Luke gives the full details of the net breaking.

The sea with its depth of darkness is symbolical of the world in which we live. Men are like fishes and "devour" one another, having little regard for life. Luke's story in symbol, describes the work of the follower of Jesus. Some like Peter were "fishers" who catch one fish at a time. These are the "anglers" who use the "angle" to catch their fish. This was an Old English word meaning a hook. It is used in Hab. 1. 15. Other servants of the Lord are men like Paul who, being a tent-maker, symbolically went from place to place establishing the religious "tents" or "tabernacles", or ecclesias. Others again, act one with the other in bringing fish to land by using a net. Such men are the great evangelists.

When fish are caught, they are taken into a medium in which they cannot breathe, so they die. Similarly, those who are caught in the religious net of the True Faith, must symbolically die in a medium in which they cannot breathe, namely, the water of baptism.

Jesus told them to "launch out into the deep,..," thus symbolically telling his servants to "launch out into the world to preach". The servants had "toiled all night" as all the servants of the Lord will toil through a night of spiritual darkness, trying to show the light of the Gospel message to an unbelieving world. They have taken nothing. The significance of this is that it is only God who gives the increase. The teachers, lecturers and those who speak to their Friends about the Faith, do not get success by themselves. It is God who brings a person to the Faith. God chooses His own.

"they inclosed a great multitude of fishes..." - during the Gentiles age in which the Gospel is preached, a great multitude will be brought to the Faith. Although it will be a few over every generation, in the aggregate they will be a great multitude. But not all that come into the Faith remain in it. They grow tired of religion, or the world's call is too strong to be resisted. This is fore-shadowed in the statement that "their net brake". Many get away and go back into the sea (the world).

The fishers were partners (Luke 5. 10.) and in like manner, all those of the True Household of Faith are partners one with the other in preaching the Word of God.

That this analogy is correct is shown by Jesus words to them recorded in Luke 5. 10. "from henceforth thou shalt catch men." There were two ships, one from the Mosaic era, and the other from the Christian era.

2. With the fore-going in our minds as a basis upon which to build the Divine pattern of preaching throughout the ages, we can now study the chapter before us again. "I go a fishing" says Peter. His real name was Simon or Simeon which means, in Hebrew, "hearing". Having heard the Word of God, he made his own voluntary statement. He was going fishing. The following of the True Religion is always a voluntary act. One does not enter the Household of Faith by being forced to do so. God plants a desire in a person's heart to give attention to these things, and He leads them to the Truth. Having done so, God now leaves it to the individual to make the next and important move. When the person is convinced of the TRUTH and a desire has been built up in his/her heart to be associated with such things, they make a voluntary offering of themselves. This was symbolised in Peter saying, "I go a fishing".
3. The others go with Peter. Peter led the way and others followed. This is the pattern of religion. One person finds TRUTH and tells others. Then the others find it and they all join together in Service to God.
4. They entered into a ship. They all enter an ecclesia to associate with others of the same Faith. Verse 3 says they entered the ship immediately but this word is not in the original so should be eliminated. An ecclesia is never formed in this manner where a number of members join immediately. It takes a long time for an ecclesia to be formed.
5. That night they caught nothing. During the night of darkness of the ignorance of the Word of God, they toiled in an unbelieving world that is more inclined to scoff at such things. It is the character of preaching True Religion that very small success attends a great effort.

6. Cast the net on the right side. The disciples act on the instructions of Jesus. We must obey his words. Those who are gathered on the RIGHT SIDE of the ship are those who will be counted amongst the sheep. See Matt. 25. 33. where it is said that when the Lord Jesus comes, he will separate his sheep from the goats. The sheep will be on the RIGHT SIDE and the Goats on the left.
7. The multitude of fishes. This represents the multitude that no man can number. See Rev. 7. 9. These are the redeemed of all ages.
8. Simon Peter who was naked, now clothed himself. Peter had removed his coat for the work of catching fish. Now Peter realised that with the coming of the Lord Jesus, his work had come to an end. When Jesus returns to the earth to set up his Judgment Seat and set up the Kingdom of God, there will be other work for the servants of God to do. They will then gird themselves as Peter girded himself. The Greek for gird means "wrap one's clothes around the body".
9. The other disciples came in the other ship. There will always be two sides to salvation. Those from the Christian era and those from the pre-Christian era. They brought their share of the net full of fishes.
10. The net did not brake. In the former story from Luke, the net broke showing that many will return to the world. When the redeemed are gathered in to that wonderful meal with the Lord, there will be none who will be lost. Jesus indicated this in John 6. 12. when he instructed his disciples to gather in the fragments "that nothing be lost". This was when he had fed the 5,000 on 5 loaves and 2 fishes.
11. The Lord's meal which he had prepared for his servants was ready. A little fish and one loaf. Bread and fish were the food of the poor people and not for the wealthy. Those who are to partake of those things of the Lord are those who were poor in the things of the world but rich in knowledge of the Word of God.
12. "Come and dine..." - "Come and have breakfast" said Jesus. It was early in the morning. This was the dawn of a new day. Symbolically this was the dawn of the Millennial period of 1000 years during which the Kingdom of God will be established on earth.
13. The meal will not be partaken of by the redeemed without the Lord Jesus Christ as the head and the host. (Rev. 3. 20.)
14. None will ask the returned Christ "Who art thou, Lord" for all will know him. But he will reveal himself only to his household of faith and not to the world.
15. That this SIGN was given after Jesus had risen from the dead is significant because in substance it represents the course of events when Christ comes. This will affect the Household of Faith after the Resurrection of the dead in Christ.
16. The final meal is referred to elsewhere as the Marriage Supper of Matt. 25. 1/13; (The parable of the five wise and five foolish virgins.) and Luke 14. 15/24. (the parable of the supper.) Also Rev. 19. 7 and 9.
17. In John 20. 17. Jesus said to Mary, "go to my brethren..." Now he refers to the disciples as "children". This shows that Jesus is indeed to become the Age-lasting Father of all those who get salvation. See Isa. 9. 6.
18. Regarding the number of fish stated to be 153, bro. Arthur Hall in a brilliant work entitled "THE SIGNIFICANCE OF BLUE IN SCRIPTURE" deals with this question. Paul's words "By grace are ye saved through faith"

(Ephes 2. 8.) set the pattern. The solution to the problem hinges on GRACE. Discussing the Numerology of Scripture, bro. Hall points out that "grace" as a word appears 153 times in the N.T. These can be counted in Young's Concordance. In Heb. 2. 9. Paul wrote that Jesus should suffer "that he by the GRACE of God should taste of death for every man". Salvation then, is the gift of God but He gives it through Jesus to His own by His Grace.

In John's first epistle we read, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:..." (1 John 3.1.) The phrase "sons of God" in Hebrew is "Bani Elohim", the numerology of which is 153. When the tabernacle and all that appertained thereto was to be built, God raised up a man called "Bezaleel" (Exod. 31. 2.) and the numerology of his name is also 153. Therefore we find that in Old Testament days, the Plan and Purpose of God as shown by the handiwork of Bezaleel, the grace of God is shown in the number of his name. In New Testament days, the grace of God also applies in the exalted position of the Sons of God whose number is also 153. Then Grace is mentioned 153 times in the N.T.

Applying these facts to the number of fish which were caught in the apostolic net, we understand that by the grace of God they will be saved. It does not show the number who will be saved but shows that salvation will be by the Grace of God.

19. While we are studying the numerology of the passage, it is interesting to note that John says that this sign was the THIRD. The number THREE is the number of Divine COMPLETENESS, thus suggesting that in the work of Jesus, as signified by the eight signs, there is a Divine Completeness.

20. The order of the manifestations of Jesus as recorded by John is also significant. The first was the appearance of Jesus to his disciples when he gave them a little of the power of the Holy Spirit. This symbolises the sending forth of his servants to preach his word. The second was when he appeared to the disciples when Thomas was convinced without applying the test he so desired to do. This signified that when he comes again the Second Time, all will be convinced and will not need to apply any test to convince ourselves that the Lord is here. The third was when he appeared on the shore at the ingathering of the fish. This signifies the establishment of his kingdom on earth when he invites his servants to the Marriage Feast. The redeemed will be brought into his Kingdom.

Verse 15

#### The THREE-FOLD TEST.

John now changes his theme. He has given the three manifestations of Jesus to his disciples and now turns to a three-fold test of Peter. It will be remembered that Peter had denied his Lord on three occasions. Now he is put under test on another three occasions.

Jesus addresses Peter in this way, "Simon son of Jonah,..." In Matt, 16.17. Jesus also addressed Peter in the same way, "Simon, bar-Jonas,..." which means "Simon, Son of Jonah,..." On the occasion recorded by Matthew, Peter had just made his famous declaration of belief in Jesus when he declared, "Thou art the Christ, (the Messiah promised unto Abraham) the Son of the living God" (the Son of God promised unto David)", thus connecting Jesus with the two major Divine Promises of Scripture. The reason why Jesus addressed Peter in this manner is to show him that just as Jonah had gone to preach to the Gentiles, so Peter would have to do the same and that this gospel which Peter had declared, would also be preached to the Gentiles. And just as the people of Nineveh had listened to Jonah, so the Gentile nations would listen to the Gospel message. Then Jesus added that flesh and blood had not revealed this truth to Peter because it had come from God. In some codices it is given "Simon, son of John..."

Now the Lord could have addressed Peter in this way because God had once again revealed it unto Peter that he, Jesus, was the Christ by his resurrection.

The question he asked Peter was "lovest thou more than these?" The "these" referred to the disciples, and had a veiled reference to Peter's former denial. The word in Greek used for "lovest" is "Agapas" from "agape" meaning a "sacrificial love". In other words, "Peter! Are you prepared to sacrifice yourself for me?" Peter was not unmoved by the question. He was not going to make any more definite assertions. He had been severely humbled by his experience. He replied, "Yes, Lord; thou knowest that I love thee." But Peter

did not use the word "agape". He used "phileo" which means "to love as a friend". Jesus then said, "Feed my lambs." The Greek word for Feed is "bosko" meaning "to supply nourishment".

Verse 16 Jesus asks again, "Simon son of Jonas, (John) lovest (agape) thou me?"

The question differs from the first in that Jesus no longer wants to know whether Peter loves him "more than these (disciples)" but just asks whether Peter loves him with a sacrificial love. Once again Peter takes a humble attitude and replies meekly, "Yea, Lord, thou knowest that I love (phileo) thee". In other words, this is very like "thou knowest that I am your friend." The Lord then replied "Feed my sheep." The Greek word for "feed" is different from that of the preceding verse. It is "poimaino" meaning "shepherd" or "tend the flock".

Verse 17 The third time Jesus asked Peter, "Simon, son of Jonas (John) lovest (phileo) thou me?" John then goes on to record that Peter was upset that Jesus had asked him the third time "Lovest thou me". That is how it appears in the translation but in the original Greek it is this. Peter was upset that on the third time when Jesus asked him a question, he no longer used "agape" but used Peter's word "phileo". This brought Peter right down to earth. In other words, "Peter, you have been replying all the time that you love me as a friend. Do you really love me as a friend?"

Peter replied, "Lord, thou knowest all things; thou knowest that I love (phileo) thee." Once again Peter was too humble to declare his sacrificial love for the Lord.

Jesus replied, "Feed (bosko) my sheep."

The denial by Peter had made complete association with his fellow disciples a bit strained. It needed a statement by Jesus to put matters right in so far as Peter was concerned. So the Lord gave him the threefold instruction, "Feed my lambs; tend (shepherd) my little sheep; and feed my little sheep". What Peter had to do was to give the young a knowledge of the Gospel as taught by Jesus. Then having done so, he had to care for them and tend them so that they did not stray. Then, finally, he had to feed them again.

Many years later, Peter remembered these instructions from Jesus but he did so with the same degree of humility that he had shown when Jesus asked the questions. See 1 Peter 5. 1. where Peter refers to himself as "who also am an elder,..". At this time there were many elders who were not apostles, yet Peter did not claim any higher rank for himself but humbled himself with "who also am an elder". This is as good as saying that he was no better than any other elder.

The Pope of the Roman Catholic church claims to hold a higher position than all others because he is Peter's successor. Peter shows clearly that such a man is no successor of Peter. The very pomp, ceremony and dignity of the Pope makes him a sinner, apart from any weakness of character he may have.

In verse 2 of that chapter from his epistle, Peter says, "Feed the flock of God..." The word he uses for "feed" is "poimaino" meaning "shepherd". The Pope would do well to read and study the rest of Peter's words, "which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over (God's) heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Verse 18 "VERILY! VERILY!" - The TWENTY-FIFTH occurrence of this phrase.

The Lord said to Peter, "When thou wast young, thou girdest thyself,..". The word "girdest" here comes from the Greek, "Zonnumi". This is the same word as used in John 21. 7.

"but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." John supplies the ultimate meaning of this in his next verse. It referred to the death that Peter would die. He would be crucified. Peter was to learn towards the end of his life complete humility and that he would have to render service to others. In 1 Peter 5. 5. he wrote, "be clothed with humility" and the word for "clothed" is "egkomboonai" meaning "to bind a thing on one's self and wear it constantly". He added "humble yourselves therefore under the mighty hand of God..."

The teaching of "Verily! Verily!" however, goes much deeper than the surface appearance. The meaning of "Verily" (TRUTH) shows us that there must be a revelation of the Plan and Purpose of God in this statement. Therefore we suggest that in Peter's life to come - his life as a preacher of the LOGOS, he would not be able to go where he pleased. He would go where he was sent and would have to do what God wanted him to do. He will walk as a blind man who needs guidance and this guidance he would get from God. He had received no doubt, some buffeting for his faults. Years later he was to write:-

1 Pet. 2. 20. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

The words of Peter in 1 Pet. 4. 12/14. are very powerful. It was in this way that the old Peter, impetuous, energetic, weak in many ways yet strong in others, sure of himself and full of confidence, was to be brought down to a level which made him acceptable, not in his own eyes but in the eyes of God. All those who preach the Word of God should take their lesson from Peter's subsequent humiliation.

Verse 19 John explains what Jesus meant and then records that Jesus asked Peter to come away from the rest of the disciples. He said, simply, "Follow me."

Verse 20 As they were going away to a private place, Peter saw John following and asked Jesus what sort of death he would die. John does not name himself but made reference to certain incidents during a meal when he was asked about the betrayer. This put beyond all doubt that it was John who was meant.

Verse 21 Peter now asks the vital question. What will happen to John? The A.V. has "What shall this man do?" The R.V. is the same but the R.S.V. is a little more accurate with "what about this man?" The Greek is "and this one, what?"

Verse 22 Jesus said, "If I will that he tarry till I come, what is that to thee?" Peter apparently was an older man than John. (John 20. 4.) Therefore it is apparent that John outlived him by many years. John was the last of all the apostles to die and he died after he had written the Book of Revelation in about A.D. 96. Peter died probably 25 years before that date. What then did Jesus mean when he said "till I come..." He would not say it without having a meaning to put to it. We submit that Jesus was referring to the fact that at the end of John's life, he would be given by Jesus the Book of Revelation. For this, John would have to live another 63 years and would continue living long after Peter had been dead. John had an important work to do for the Lord by writing the Book of Revelation, but it would be many years before the work would be done. (The Book of Revelation was given to John by Jesus through the mediation of an angel. See Rev. 1. 1.)

Verse 23 John explains that because of the Lord's words which they did not understand, many thought that John would continue living until Jesus returned to the earth at his Second Coming. But John points out that this was not so. He then repeats the Lord's words. The lesson for us is simply this. We should not make hasty judgments on the Word of God. Everything has to be studied carefully and passages here and there must be regarded in the whole context of the Bible and not be taken out of their context to mean something it was never intended they should mean.

Verse 24 John claims authorship of his work. He KNOWS that the testimony which he has given is TRUE (aletheia).

Verse 25 John concludes with a typical hyperbole indicating the tremendous scope and impact of the work and words of Jesus. There were five witnesses in chapter 5. Now John claims to be another witness, having had first-hand knowledge of Jesus and his words and work. He is the SIXTH witness and 6 in numerology is the number of MAN.

John said that "we" know that his testimony is true. Who we the "we"? Surely John and the body of BELIEVERS in the SON OF GOD.

John's work is philosophical in character. The prologue to the work raises it to the highest theme possible - "in the beginning was the Word (LOGOS)." Thus he introduces the great PLAN AND PURPOSE of Almighty God who manifested it through five witnesses and finally, through his servant John. The great works that Jesus did, his words, his parables, his prayers, all had their teaching value and had to be studied with infinite care and patience. The works and words of Jesus have to be studied in the context of all Scripture because everything was made on his account. (Col. 1. 16.) John leads us through the lofty theme of God manifestation and shows how we have fellowship with the Son and through him, the Father. Finally he shows how all these things were made possible, and that was through the willing sacrifice of the Lord Jesus. The resurrection of Jesus is God's assurance unto all men that He, God, has appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. (Acts 17. 31.)

John learnt his lessons too. His epistles show the depth of his understanding of the LOGOS and the glories of fellowship with the Father and the Son. All these are connected with TRUTH and this is based upon the Love of God.

Just as Jesus greeted the apostles three times with the words "Peace be unto you", so John ends his epistles in the same way. In fact his last words could very well fore-shadow the words of the Lord Jesus Christ when welcoming the redeemed into his kingdom when he comes -

"Peace be to thee. Friends salute thee. Greet the friends by name."

Amen.

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