


ARAMAIC & GREEK BIBLE COMPANION

THE GOSPEL OF JOHN

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PART ONE OF THE GOSPEL SEQUENCE 1.1-2.11

CHAPTER 1

This chapter opens the “eagle” view of God in Christ – our heavenly man – the “son who *eternally proceedeth*” (cf. *appearances to Adam, Abraham, Joshua, Manoah, Jacob*). John describes Jesus as the “light of men”. Once *Turner*, the famous painter, was asked “What is all this light?” His reply was – “The light of God!” Turner was very obviously inveighing that the world of light in which he lived and what he reflected owned a creator?” In like manner John as an observer of the person and work of Christ paints the canvas of the gospel with almost 200 illuminating strokes of inference from that luminous life. Each of these strokes is an allegation that God took flesh and tabernacled among us in glory and the build up of them all like the build up of oils is a masterpiece of NT apologetic for the deity of Christ. The result is the eagle gospel – the gospel of the Son of God. With each ovv you meet you observe with John “**He tabernacled...therefore** or “so” as God’s Son he did this (or) this followed.”

THE WORD BECAME FLESH (BETHLEHEM-NAZARETH)

An opening syllogism stands introductory to this gospel of almost 200 cumulative statements each and all tending to shift the mind and heart nearer and nearer to Christ in felicitous affection. “These signs are written that you might believe and that believing you might have life through His name” (*John20.31*). This is in effect saying that “many were the calls to the colours” signs as numerous as the **stars** (*σημεία*) in heaven attended the ministry of Jesus – and all gave place to Him as the *light of the world*. So in the gospel alongside eight miracles we have to recognise *a constellation of special events*. To these we have superb introduction by three historical statements – (a) The oracle was with God as the creating word and Son eternally proceeding (*vv1-2*) and (b) The oracle was in the world He made ‘unrecognised’ amid inanimate creation and Israel that he nurtured *vv10-11* and (c) the oracle became flesh (*v14*) and tabernacled among us and we watched *θεαομαι* His glory ‘in the theatre of His ministry’.

OPENING SYLLOGISM

In the opening syllogism of the gospel “In the beginning was the Word, the Word was with God and the Word was God.” We learn that: –

- (1) There was our Lord, in the most ancient circle
- (2) There was our Lord, abiding in God – in His bosom and counsels –
- (3) There was our Lord the divine oracle or mouthpiece was God. Thus the existence of Christ in the circle of deity, that intimacy with the heart and mind of God ipso facto demanded His sharing the true nature of God. This is put elsewhere in Luke 10.22 “No man knoweth who the Son is but the Father and who the Father is but the Son – excepting to whom the Son is willing to reveal Him from behind the veil” A second syllogism is spread through the verses:

- (1) The life was the light of all men – the candle of the *human spirit* is to be understood

(2) The light lights each particular man born into the world – the candle of *eternity* in the heart

(3) That light was in the world He made – unknown except to those who saw Him *tabernacle in flesh*. We see but a plain exterior as depicted by the sealskin outer dressing of the tabernacle – yet one uniquely holy, whilst glory dwells within. Jesus is “full of grace & truth”.

THE PROPHETIC CRY OF JOHN THE BAPTIST

This last of the prophets was a “burning and shining lamp” John 5.35. The effect is that He had only a short period to shine-while in zeal he burned out for God. His introduction to Jesus was superlative. John introduces his former teacher’s thought “This is He who was” Then he quotes John “He who **comes** (*ερχομενος*) by His own wish or thought after me has been before me “**knowing exactly**”(οτι) in the sense of Christ having such awareness as John well knew from the family connection or scripture revelation on Messiah or both. To this John the divine added “Of His fulness we have received once for all – grace to replace grace (*day upon day*). Moses gifted law – but Christ gifted the Spirit with “grace and truth” – and Christ was the exegete of the Fathers’s riches and the love of His heart.

JOHN TESTIFIES UNDER SUSTAINED QUESTIONING

[1]“I am not the Christ!” “Nor Elijah!” “Nor that prophet of the latter day!”(*John’s study of Malachi behind his reference to Malachi 4. 5-6 indicates that he knew he was not born “in a time of curse but one of blessing – not one of the refiner(as Judge) but one of the lamb”(as Saviour)The very first inference as to who the Christ is derives from John’s denial that he was Messiah and together with John’s teaching on “the days of blessing” pointed to Jesus who began his ministry pronouncing “blessing and happiness”. was a significant pointer. So John the divine moved from being a disciple of John to being the intimate of Jesus.*

The people ask *a second time* “Are you Elijah or that prophet?” He replied “No!”

[2]The Jews and Levites from Jerusalem asked *a third time* – being insistent upon an answer for the authorities. John responded “I am a voice crying in the wilderness; prepare **the way of the Lord** as the prophet Isaiah says”. John knew who he was and his niche in history. The designation he adopted appears in *Isaiah 40 3*. John has already referred to *Isaiah 60* which talks of the “Gentiles coming to the light of Christ’s glory” (*v14*) – and later still in *v.45* the two passages in *Isaiah 7.14 & 9.6* on the birth of Christ along with *Ezekiel 34.23* on the Davidic Shepherd messiah. The scroll(s) of *Isaiah* were currently widely used in Qumran – and messianic expectation was heightened. This outstanding *40th of Isaiah* begins “Speak comfortably to the heart of Jerusalem” – these are the words of the “friend of the bridegroom” or the best man. John shared with the Qumran group a distaste for the false religion of Jerusalem – his apposite words were “His fan is in his hand and he will thoroughly cleanse his floor. “I baptise with water. There stands among you one you do not know – He desires to come after me though He was before me – I am not worthy to untie His sandal straps”. This second illuminating “brushstroke” inference from John’s reply fairly sets before his readers the Christ whom he soon will manifest in even brighter colour.

THE RIDDLE OF THE AGES

The day the stupendous pronouncement was made dawned grey long ago as a youth climbed Moriah walking by his father’s side “My father, behold the fire and the

wood” he said **“but where is the lamb for a burnt offering?”** The nation of Israel was assembling for Passover – the Lamb was on everyone’s mind. As they flooded together – John drew huge crowds from the caravans of worshippers into the desert and one day he caught sight of a Face in the crowd and read that ancient riddle in the face of Jesus. John proclaimed “Behold the lamb!”

JOHN AS A DIARIST (the only other NT diary is “Holy Week”)

JOHN RECORDS THURSDAY TO TUESDAY

(1) **Thursday’s view** (v.19) Bethabara (*house of the ford*). John the Baptist designates himself “a voice”. His message is “Remove obstruction – clear confusion – prepare room” “Build a highway embankment”. This work will be **seen** “unitedly” by all flesh – an act of God in the gospel – a matter of **Prophetic Revelation**

Torrent valleys rise, every hill, city and mountain tract will be low Shephelah, difficult ascents will become straight and rough impassable places broad accessible valleys. **Thursday’s message is that revelation comes by prophecy.**

(2) **Friday’s view** (v.29) This sight above all sights is the (*Good Friday*) “Lamb of God” revealed by the Spirit. When John says “He was **before** me and I did not know him” he means “in his divine pre-existence”. But that he might be made manifest to Israel I came baptising. I saw the Spirit come as a dove in freefall from heaven and remain on Him-and I did not “know Him”. Here Jesus was **beside** Him and he did not “perceive or know with assurance that He was the Christ” because of family ties. But “He who sent me to baptise in water – that one said historically to me-on whom you see the Spirit descend & remain – this is He who baptises with the Holy Spirit; and I saw and have borne witness that this is the Son of God. **Friday’s message is that revelation is by the Spirit.**

(3) **Saturday’s view** (v.35) John **saw Jesus “walking”** – the peripatetic style was special to the Lord. He was ever teaching in the synagogue. He ever taught as He walked and better than any man He talked the talk and walked the walk. John was speaking to his intimate disciples (*including John the divine*) – there was a joyous almost musical animated tone in his speech (*λεγει*). He rejoiced to see this day. The two who were close to the prophet John were Andrew and John the gospel writer. At the prophet’s bidding they followed Jesus. Jesus turned and asked their purpose. They address Him as “teacher” (“*Rabbi*” in Hebrew) they ask of his whereabouts. He took them to where He stayed. It was the 10th hour or 4pm. They stayed there 2 hours until day ended. **It would appear to be Passover time** and the scene is set in Judea when numerous families attended the feast. Peter, the big fisherman had also travelled south for the event. Andrew finds Peter and said “We have found Messiah (*the “Christ” in Greek*). He **led** him to Jesus – a term that speaks of **union and marriage**. This was the start of a long sometimes stormy but nevertheless glorious relationship. Jesus said “You are Simon of Jonas,” the dove”; you will be called Cephass (*Greek ‘Peter’*). The Aramaisms tell us that Jesus was speaking in that language. John shows he is translating the teachings in the gospel. **The message of Saturday is that revelation comes by teaching & walk.**

(4) **Sunday’s view** (v.43) On Sunday Jesus was **willing** (*εθελω* “will” & “purpose”) to go into Galilee (80 miles) and he found Philip. Philip was a horseman. He called him to **follow**(*ακολουθεω* means “serve or go with”) We do not know if Philip had a chariot – we do know that he was en route to Galilee – probably with Jesus. It maybe

fairly assumed all the events now recorded occurred on Monday or Tuesday.

Sunday's message is that revelation comes by fellowship.

(5) Monday & Tuesday's view Philip of Bethsaida (*city of Peter & Andrew*) travelled to find his friend Nathaniel. This may be *en route* or immediately after returning home. He said "We have found Him of whom Moses & the prophets wrote Jesus son of Joseph from Nazareth" The now familiar words "**Come and see**" are given to Nathaniel as a challenge and are built, interestingly, upon the previous knowledge Jesus had of that man as he read under his fig tree. In salvation the Lord has a glorious elective purpose. Jesus spoke first "Behold an Israelite in whom is no guile" and then he added "Before Philip called you while you were under the fig tree **I saw you**" "From this **surprise moment**" *αφτι* Jesus continued "You will (*like Jacob or Israel of old*) "see heaven open and the angels of God ascending and descending **being supported by** the Son of man" (*επι having the force of the way in which angels find their rest or support in Christ*). *In his ancient dream Jacob had watched them communicate with the throne along the staircase set up to heaven.*

The significance of Jesus statement to Nathaniel was that He had watched him reading and He who knows the heart could quote the passage Nathaniel had been reading – which was Psalm 2. I make that deduction from Nathaniel's reply "**You are the Son of God the King of Israel**" (a direct response from memory and application to the Christ who could understand his thinking and answer his heart need). In other words Nathaniel is saying "You are the one I was reading about"
Tuesday's lesson is that revelation comes by Scripture.

CHAPTER 2

This chapter introduces Christ as the bridegroom at the outset of his ministry. Our Lord is the "heavenly bridegroom". The miracle of the wine belongs with the cleansing of the temple – the joyful marriage of the third day with the temple to be raised the third day. This gospel opens with an unmistakable resurrection message. In commentary the aim is to restore the "internal logic of assurance" and bring back the teaching technique of John – so craved by his students in the church in Ephesus The Church or "bride of Christ" may be understood to be foreshadowed by these early intimations from the Wine and the Wedding at Cana and taken together with the cleansing of the temple it is coupled with the failure of Judaistic self-righteousness.

THE FIRST PART OF THE GOSPEL SEQUENCE HERALDS RENEWAL

Kefr Kenna or Khirbet Kana is a "place of reeds" and plentiful water – as Gesenius observes and is understood to be located in Asher (happiness) north of the present Cana which is the larger tourist centre. The wine "came late or failed". Mary, who appears to be in charge of hosting, said "They have no wine". The statement probably does not mean "short supply" but absolute "lack of supply". The English word "hysteria" comes from the Greek word here. The servants were "in a right state" as we might say – almost hysterical. In this very town Nathaniel was living– and on this very occasion he saw the "greater things" of which Jesus spoke emerging – and the disciples believed in Christ as Messiah – or Israel's bridegroom. Judaism had lost its cheer that derives in the first instance from assured forgiveness based on "repentance and cleansing" and hope of "resurrection and the life to come."

THE LORD'S MOTHER

Mary was aware that Jesus would help. That she was involved in arrangements appears clear. *Lightfoot* supposes this to be the house of Mary Klope (*Jn 19.25*) *Trench* says "She did expect something" from Jesus and goes on to observe that her words evidence the same faith in Jesus that Pharaoh had in Joseph – "whatever he says to you do it". The "deacons" – who describe a biblical ministry in the church besides – obey to fill the stone water pots – 6 X 2 or 3 firkins (8.5 gallons) 102-150 gallons or 1200 bottles, a year's vintage – not grown pressed or fermented, "the best". Jesus called **Mary** "woman" or "wife". That was not rude – He used the same term with love and consideration when speaking from the cross and as a matter of fact it was used by Augustus of Cleopatra. "What have we in common?" can mean "faith" or "relation to the Father" or a marriage without wine (*a private but telling reference to the parallel occasion Mary would remember at Jesus' conception when Joseph took Mary to Him quietly*). This is probably the source of the reference.

STATEMENT OF THE MASTER OF CEREMONIES αρτιτριχλινος

- (a) He didn't know where the wine came from – clearly it was in a class of its own
- (b) You kept the best wine till **this moment αρτι** is from **αρω** "to join" – so the moment of union when celebration begins by feasting. He then referred to the normal practice of setting wine on the tables – not observed here. The means of union was the cross – "the hour" often referred to – that of His death, cf. *Jn. 19.34*.

HIS EPIPHANY

For orthodoxy the season is related to the greatest miracle – the "voice from heaven". For the western church it is related to the Incarnation. For Jesus it is related to the "resurrection" focused in this joyful wedding occasion. No water in the stone pots; no wine on the tables, the old dispensation was weak.

Now in union with Christ disciples learn of a stupendous provision for all the days of celebration. *So well does the blood of the cross answer to the need of saint and sinner.*

PART TWO OF THE GOSPEL SEQUENCE 2.12-3.21

THE FIRST CLEANSING OF THE TEMPLE

After this Jesus and his mother and his brethren and his disciples went down to Capernaum ("village of Nahum"). The prophet Nahum ministered when in 612BC the Assyrian hosts fell upon Israel. Nahum exalts Him who "has His way in the storm and rebukes the sea" – He proclaimed Jehovah as God patient, powerful, sovereign, irresistible, jealous-judge and the good One. The first of Nahum's four visions is of the **"beautiful feet" of the "victorious good news messenger" on the mountains** (1.15). Jesus' brothers with no palate for the ministry of Christ returned to Nazareth – cf. John's euphemism – "they stayed not many days". *Brother Andrew* has an epigram – "It is easier to cool down fanatic than warm up a corpse"

THE PASSOVER

John's statement of 1.37 was a fitting prelude to this first Passover during Jesus ministry – and those events may have been under a month distant. The "Lord's Passover" *hahyl* aspect of Passover related to Jesus – the animal types to the Jewish Passover (cf. *Ex. 12.11, 12.27, Lev. 23.5 and Numb. 28.16*). **Christ** as Paul says is our Passover.

THE CLEANSING OF THE TEMPLE

The temple as a place of worship is turned into a place of trade. Our Lord and mediator finds two sets of substitute middle-men ensconced there; the animal and bird salesmen and the *bureau de change* moneymen. He made a *flagellum* or Roman whip of rush ropes driving man and beast out. He upset the banking tables and forbade the dove-sellers to make the house an emporium or wholesale market. The tense of the verb “take” is aorist, meaning take them away for “for good and all”.

Gordon Selfridge was holidaying in Scourie, Sutherland and commended a village storekeeper in those parts for the variety of his stock – then asked “Have you a post-office?” “I have not!” was the reply. Selfridge fell silent at the gruff reply, being well aware that where money was readily available merchandising prospered.

CUMULATIVE EVIDENCE οὐν INTIMATIONS OF RESURRECION

In the context of the zealous act of Jesus the Jews asked for an authentic sign of his right to act with such authority. He replied “Loose this temple and I will raise it again within three days”.

[3] The Jews therefore said “This temple was forty-six years under construction and will you raise it again inside three days?” but **that man** *εκεινος* spoke of the temple of His body. The “**that man**” terminology connects this gospel with First John (2.6, 3.3, 3.5, 3.7, and 3.16 where Christ is equally set apart much like Luther’s “proper man”). John gives us this third luminous inference from Jesus’ words on “the temple” as he begins to build his narrative of the deity of Christ. The man who “began to be about thirty years of age” was the true temple, the God of eternal years tabernacling among men – the One despised from the first in face of the imposing Herodian edifice.

[4] For **when He had been raised from the dead** His disciples remembered that He said this to them and they (then) believed the scriptures and the word Jesus spoke to them. The disciples remembered *Psalm 69.9* and the *Jtyb tanq* or “jealousy of God” for the unrivalled love of His people – cf. *Canticles 8 1-2* “I would kiss thee, bring thee to my mothers house, His left hand is under my head, set me as a seal on thine heart, love is strong as death, jealousy is as final as life itself, the coals of fire are vehement, many waters cannot quench love, a man will give all He has for love.” This scripture shows the Beloved Son is willing for the fire of love to consume Him in sacrifice. While he expels the false He is asked for reason and gives this unique prophecy of the “resurrection of his body or temple”. The Jews **looked back** 46 years to Herod’s programme. John takes us **three years ahead** in Jesus’ kingdom programme to **resurrection & church**.

CHAPTER 3

This chapter, set in Jerusalem leads from the second to the third sections of the gospel. The conversation with Nicodemus introduces the clearest teaching on the power and effect of the New Testament: teaching on the work of the Spirit in new birth and the new means of cleansing in Christ and the joy of experiencing the work of God in three dimensions of the divine Love.

MAN

The clearing of the temple as the Lord’s ministry opens gives way to the mighty prophecy of the resurrection under the disguised expression “destroy this temple and I will raise it again in three days”. Many “believed into His name” through miracles –

but He did not believe He was for them for he knew what was in man. Here we are given to understand that repentance of sin and the humbling of spirit that goes therewith must accompany salvation.

This chapter brings us face to face with three men; Nicodemus, John and an anonymous Jew who sparked a debate about cleansing.

NICODEMUS – ISREAL’S LEADING SCHOLAR – CAME BY NIGHT

He was the very **first ranking** *αρχων* teacher of Israel. Known historically as *Nakdimon ben Gurion* ‘innocent blood son of a stranger’, his popular name at the time was *Bunai* ‘the prudent one’ we do know that he was a “literalist” Pharisee and believed in the resurrection in principle.

John calls him ‘**this man**’ *ουτος* – which was applied to a ‘plaintiff in law’. We can take it he knew something of Jesus; he was intrigued and no doubt wanted to be in a better position to field questions about Jesus – hence his voluntary visit. The word “**come**” *ηλθε* carries not only the voluntary meaning but in its *aorist tense* it indicates his “**movement towards**” Christ continued – it was once for all and sustained. (*Other examples Matthew 25.36 “I was in prison & you kept coming to me” Lk15.20 The prodigal son “came” home to abide. Mt.11.28 “Jesus’ invitation” keep coming unto me*). All alike have the connotation “to abide”).

I came to Jesus as I was, weary and worn and sad,
I found in Him a resting place, and He has made me glad.

It was a night meeting. Was it on the slopes of Olivet or in the house of John Mark? We do not know. Its famous dialogue is familiar to every gospel preacher.

1. NICODEMUS UNDERSTOOD THE LOVE BEHIND THE MISSION OF JESUS

He said “**something worth listening to or classic**” *ειπεν* ‘we know you are a teacher who came voluntarily from God’. He added “No man can do **the signs** you do unless God is with him”. One of these was undoubtedly the cleansing of the temple. Nicodemus had been deeply impressed. Maybe he had heard about the “voice from heaven” at the baptism of Jesus!

(1) Jesus said, “*Truly truly unless a man is born from above he cannot see the kingdom of God*”.

NB There are 25 “verily’s” in John; 30 in Matthew; 14 in Mark and 7 in Luke. This is another classic statement.

(2) Nicodemus then spoke with precision ‘*How is a man who looks up able to be born being old? He is not able to enter his mother’s womb again*’.

(3) Jesus replied to the contested point ‘*unless a man is born of water and the Spirit he is not able to enter the kingdom of God*’ i.e. to remain as a naturalised citizen with rights. This *παλιγγεννησις/ανωθεν γενεσις* requires the word and the spirit. ‘*that born of flesh is flesh – that of the Spirit is Spirit*’ A **tremendous look of wonder and amazement** was upon Nicodemus face. Jesus continued “Do not wonder at the precision of this saying ‘*you all (the leaders) must be born from above*’ *The Spirit breathes or lives where He will, His voice is heard – you don’t know where he wishes to go and where he will stay* *υπαγω*. ‘*So it is with everyone born of the Spirit – they do not know (οιδα – without a mediator) where He goes –his mysterious ongoing work in uniting us to Christ*”.

(4) Nicodemus replied to the point heroically ‘*How are these things possible?*’

(5) Jesus replied to this point heroically ‘*You are **the** teacher of Israel and you do not know (γινώσκω as truth from falsehood) these things*’. Christ as the other teacher of Israel, who taught the patriarch Jacob in *Genesis 32.25* for just like Nicodemus Jacob did not know the truth till he met the “**man** who wrestled” with him at Peniel – and Israel as a whole **did not digest this truth**[*cf. Genesis 32.32*] neither did Nicodemus now understand it.

2. NICODEMUS IS TAUGHT THE INTIMACY OF JESUS WITH GOD

(6) Jesus as Israel’s teacher says precisely ‘*We know what we are prophesying and we have witness to having seen this and you do not receive our witness*’ *If I speak dramatically of earthly things and you collectively do not believe how will you believe if I speak dramatically of heavenly things?*

(7) Now Jesus says something even more worth listening to. ‘**No-one has gone up to heaven save the Son of Man (who appeared to Daniel) who constantly comes down καταβας to carry the spiritual battle among men** Nicodemus was out of his depth – this is really radical theology – and then Jesus added” *even the Son who is in heaven*’. *John does not include this statement or anything of this debate in his aggregate of cumulative evidences. They are mighty evidences but the dialogue was of a private nature.*

3. NICODEMUS IS TAUGHT THE CENTRALITY OF JESUS TO SPIRITUAL LIFE AND FORGIVENESS

(8) Now the Lord tells of his coming death “*as Moses lifted up the serpent in the desert so must the Son of Man be lifted up*”. To study *Numbers 21.9* is to find the tabernacle taken down ready for moving from Kadesh to Oboth – and in its place on the high ground the **serpent on a pole** – in place of the glory of God and the tabernacle of offerings the serpent sign and type of the cross. After looking by faith to this unusual type of the sin-offering those who were healed set forward.

(9) The Lord spelled out GOD’S WIDER LOVE ‘*God so loves or entertains in His affections the whole world that everyone who continues to believe into Him should have everlasting life*’ Instead of Crisis God planned salvation ...but “*He that believeth not is in crisis already because he has not believed in the only begotten Son and this is the crisis that the light or glory is come into the world and men loved darkness because their acts are evil – for everyone who does not achieve-but does shabby trifling things hates the light and they do not come to the light-he who works creatively and sacrificially and is active for truth(αληθεια) comes to the light that it may become clear his work is wrought in God.*

PART THREE

OF THE GOSPEL SEQUENCE 3.22-4.54

[5] THE PROVISION OF DEEPER CLEANSING 25

Jesus baptises in Judea. A lone Jew named as “a certain Jew” (NIV) v.25 joins in debate over the true nature of cleansing with John’s disciples.

This word “**cleans**” *καθαρισμος (ριζω)* as opposed to its earlier equivalent *καθαιρεω* means to “root out” which is more thorough than to “take out”. The debate was joined at two levels – from the wilderness John showed that cleansing was “extra-mural” to the temple – a matter of the soul and its humble penitence and search for a new heart. Now before the eyes of the high and mighty Jesus had entered the holy precincts and swept away the outdated bygones of sheep and oxen and doves and the ludicrous allied trading. We do not know if this debate ranged over hand washing and

sacrifices and baptism under John as opposed to cleansing associated with temple offerings and washen priests. What we do know is that Jesus taught that the root of sin would be dealt with by faith and the masses had recourse to him and were being lost to both the temple ritualists and wilderness prophet. Here on earth the Son of Man maintained He had power to forgive sin – this was **the only cleansing** that really mattered – it dealt with the root of sin. Jesus in Judea was teaching the basis of atonement was in Him. This is the fifth evidence John evinces of the Christ.

[6] THE JOY OF JOHN – THE FRIEND OF THE BRIDEGROOM 29

John said Jesus must increase – he must diminish. John told the Jew in question “he enjoyed hearing of the acclaim of the Lord. He further acknowledged “He (Jesus) is **from above** *επανω* and “over all” from heaven whence He freely came. John lamented that his own testimony to Christ went largely unheard. Now John sets out the most significant truth – He who (*like himself, John*) receives Him has set his seal precisely to this “that God is unhidden” – “for the **One God sent on a mission as His personal ambassador** (*cf. parable of the vineyard*) speaks the words of God prophetically and naturally – and He is not a minor prophet sometimes right or wrong sometimes inspired sometimes not – the Holy Spirit rests with delight upon Him (*as John saw*) and the Father who loves Him gave all into His hands – so the Spirit coming to Him indicates that from Him that Spirit awaits direction. Eternal life & wrath flow from belief & unbelief in the Son.

John had confessed that he is guided **by Revelation** (v.27). He also attests that He (*John*) is the last prophet “sent before” the Christ. The crisp significance of Matthew 11.12-13 is that the law and prophets operated “till John” and “forceful men” or “men who argued and persisted” “seizing their opportunity” in the Kingdom of Christ “took their post”. John saw another phenomenon “the young veiled wife (*the bride*) – the secret beautiful body of believers was growing and preparing to leave the old Jewish religious family. Here as in marriage itself there is no secret as to the identity of the groom or the bride or even the best man! John has developed a very strong sixth blend of colour in his portrait of the Son of God on the canvas of the fourth gospel.

CHAPTER 4

This chapter has no fewer than 15 notices of the “divine logic” in Christ’s ministry. Why did He move from Judea? Why did He go to Sychar? Why did he go to Galilee? The simplest answer was that a term of ministry south clinched the debate on “purifying”, and the move north further worked out that widening circle of love which Jesus shared with Nicodemus as God’s aim. We read of the impact on two vital households – that at Sychar and that of the Capernaum dignitary.

[7] So the Lord “perceived” – the expression shows **the Lord’s foreknowledge** of the sinner’s need. He knew precisely that the Pharisees had heard that He made and baptised more disciples than John. Numbers matter and the “white harvest of souls” was everywhere breathing after Christ. Christ neither prescribed nor instituted Christian baptism until the giving of the Holy Ghost! The “hear-say” of the Pharisees was that Jesus Himself Baptised. John the writer, who on the one hand maintains the validity of the apostles’ baptism teaches everywhere that Jesus gives life and the Holy Spirit. The Lord now retires to Galilee by way of Samaria. In this seventh stroke John introduces the “foreknowledge” of Christ as a highly indicative proof of who He was.

[8] But it was essential or God's will that He pass through Samaria en route to Cana. *So* He came very willingly in to a city of Samaria called Sychar (*modern Askar or "shoulder of Ebal"*). Samaria proper was 5.5 miles NW of today's Nablus – the then Neapolis – a city of Greek orientation. Sychar is that place some miles east of the valley running between Mt. Gerazim on the south and Mt. Ebal on the north. Jacob in *Gen 33.18* bought Shalem for 100 lambs of silver. This place of the well was near the small property or fortified place Jacob gave Joseph.

Like the patriarch Joseph who was careful for his brothers – the Lord went this way to teach his pastoral care for his “other sheep”. We are encouraged to infer that though our Lord as Matthew emphasises was sent to the house of Israel there was a glorious little outpost of that territory long ago acquired by Jacob himself – a parcel of ground and there the Lord Almighty sat astride the well where he was readily accepted and quenched the thirst of a seeker and those she brought to His feet – albeit they were Gentiles.

[9] (v.6) It was the time of maximum light and warmth – noon. *So* Jesus was tired from pounding the hard road on His 31 – mile walk north. He sat “thus” (*like a tired man would*) on the well. A Samaritan woman came out to **draw water once for all** *αντλησαι* (aorist). Jesus said to her “give me to drink”. The disciples had gone into the city to buy **meat τροφη** (*the market αγορα would be open*). Jesus **sat καθιζω** on the well all that time since the disciples left and whilst he conversed – position unchanged. *John is not concerned to show that Jesus was in the least interested in his claim to ownership of the well as the heir of Jacob to the well – but rather that He was exercised to reach Sychar at the time a needy soul could be saved. Who but God could see a lost sheep between these tow great mountains of Samaria?*

[10] (v.9) She replied *so 'how do you, being a Jew, ask drink of me – a wife of Samaria' (for the Jews do not use anything in common with the Samaritans).* The “How” is an adverb of astonishment. Jesus replied *'If you knew (by mediation) the gift of God and Who it is Who says 'give Me to drink' you would have asked Him and He would have given you living water. Though this conversation was private it is used in the context of "a man that told me all that ever `I did" as a demonstration that light shone out among the Gentiles in Samaria – the light of God in Christ.*

[11] (v12) The woman said *'You have nothing to draw with – the well is deep – So whence have you living water? You are surely not greater than our Father Jacob who gave us the well, (cf. Genesis33) who drank himself as did his sons and beasts.* The first well Jacob re-opened in *Gen26 18-19* was one of “fresh water” In *Genesis 34 28-9* rape and rapine are linked to this very area.

(a) The mechanism of the *αντλημα* was a **mulberry wood pulley wheel** that housed a rope thus it had ‘power’ to fill; it emblems the Holy Spirit which can discern and then fill. *Christ as God had the Holy Spirit* not by measure.

(b) The depth of the well images the immense provisions of God-even today it is 70 plus feet deep.

(c) Jesus *answered* (v13) In the gospels the Lord poses about 100 questions, 42 of which are in the gospel of John! Jesus gift of “living water” fully quenched thirst and became an inner spring in the soul. This woman desires what we might call a “once-for-all” draught – hinted in the introduction to the passage. Now, however, Jesus introduces the question of her husband – since she called herself a “wife” earlier. Jesus frankly states she has had five husbands and that she is not married to the

present partner. She diverts to speak of Samaritan worship on Gerazim long contested as invalid by Jews who said Jerusalem was the only place God might be found. *There lies behind this the implication that it is not strictly so – God is now found at Sychar and may be as easily sought and worshipped there as anywhere else.* Jesus' absolute and detailed knowledge of her life is borne in upon her heart – the **Omniscient** has spoken. The Lord stated that the Samaritans didn't know *by mediation* whom they worshipped but the Jews did know – for Salvation is of the Jews. Jesus continues to state that the Father desires worship in Spirit and truth – wherever. The woman surprisingly states *“I know by mediation that Messiah is coming – and when he comes he will tell us all things.”* Jesus said *“I that speak to you am He”.* *If this validation of deity stood alone in the annals of the time it would have confirmed Christ as a prophet – but together with his words it declares his deity.*

[12] (v28) The disciples for once stood silently be-mused. The conversation concluded on the topic of Messiah and one of the clearest claims Jesus ever made was made out in the open as the disciples came within earshot. They probably heard the “I am” and or more likely the entire claim Jesus had made. They were not confident to query His motives in revealing who He was. *So* she left her water pot – which was notice of her return and a gesture or sign of a life that in its depths had become a yielded vessel. The woman told all the men she found *“Come see a man that told me all that I ever did – is not this the Christ?”* *The other side of a good shopkeeper is the satisfied customer. The proof of the apples tree is the apple. The proof of deity is the converted joyous believer.*

[13](v30) They implored the Lord to eat; they queried if He had eaten meantime and then found He had been contemplating a deeper satisfaction – the doing of the will of the Father. Indeed He was inspired mightily to complete this work as His eyes lifted to the early harvest of souls approaching. *So* the men came from the city. The “reaping” He began that day would be accompanied by a “sowing” involving His death. On the one hand the Lord referred to the sweetness of harvesting where he sowed – on the other he quoted *Micah 6.15(cf.v.37)* showing that because of the sword the scattered apostles would harvest here in Samaria when He was returned to the Father – indeed the Samaritans themselves would work towards the harvest of Acts 8.8.

[14](v40) *So* the Samaritans came and asked Him to remain with them. These John the writer tells us believed His word for themselves. Later in Samaria we have Simon alleging he is the “great power” on a power with the Holy Spirit Acts 8.10. These earliest believers among the Samaritans faced up to what Jesus said and believed in his Person through His word. The evidence of Jesus deity John is most keen to demonstrate is Jesus' word. He had words which in and of themselves left his hearers very often in a state of absolute certainty that He was God.

[15](v45) *So* when He came into Galilee the Galileans received Him having seen (*by the Mediation*) His authority cleansing of the temple. John is telling us that the sweeping changes Jesus effected in Jerusalem drew many behind Him. Long overdue change in favour of prayer and true religious devotion over against the increasing merchandising of religion had been put in place. The works of Jesus were the works of a reformer – but couched in the swords “My Father's house” they were the words

of the Son of God. Prophets were mighty in “word and deed” but Jesus dignity and presence entered the dimension of Messiah ship.

[16](v46) *So* Jesus came again to Cana. Here is evidence of the Lord’s pastoral care of that couple married so recently. A royal official of Herod had come 20 miles from Capernaum to seek healing for his son. The journey Jesus had made from Samaria to Cana would be about 50 miles. It would seem from news preceding the Lord to Capernaum that he stayed either in Nazareth or Cana or both – for the Galileans were “receiving him” *εδεξαντο*. *The arrival of a highly placed official from the Roman fortress town by the sea requesting that Jesus reverse the fate of his dying son was no negligible evidence of the awe in which Christ was held. Galilee abounded with healers but this man sought Jesus whose movements he had capacity to monitor.*

[17](v48) *So* Jesus said to him. “Unless you see signs and wonders you will not believe” The nobleman said to Him – “come down ere my child (could mean convulsing child) dies”. Jesus said “Go, your son is living”. The man set off in absolute joy hanging on to those words “Your son lives” “Your son lives” till that moment when his servants appeared on their horses and shouted with glee “Your son lives”. Was this not proof of deity? Well, this man, for one, could not have asked for more!

[18](v52) *So* He enquired “When did he improve? Yes it was the seventh hour” yesterday. The word for **improve** *κομψοτερον* shows that some discussion took place. It means “got dressed” and was “witty”. The seventh hour was a very hot time – and clearly it was siesta time when the man spoke to Christ – after which he stayed overnight in Cana. The **omnipresent** power of Jesus convinced Him of the awesome truth yet more fully. That Jesus should speak 20 miles away with immediate effect at the other end leads us in John’s gospel narrative to divine omnipresence- a further extension of the evidence for Who Jesus is.

[19] (v53) *So* the Father knew it was in that very hour Jesus said “Your heir is live as the spring”. His whole house believed – including the boy. **This is one of the first cases of a child’s faith in the New Testament.** This is the “second sign” is added to 2.11. Both were centred on Cana and whereas the first declares His **omnipotence**-creating wine without pressing and fermenting – the latter presents His **omnipresence**. So if Cana stands out for John as the place some think of his own marriage it stands out in his gospel evidence as signifying omniscience omnipotence and omnipresence-three cardinal aspects of deity. The two visits there were key to his early understanding of Jesus and they should be to ours too. Thus ends Part 3 of the gospel and part 4 opens with Chapter 5.1

PART FOUR OF THE GOSPEL SEQUENCE 5.1-5.47

CHAPTER 5

The Feasts and Time sequence of the gospel (based on *μετα ταυτα* – the time indicator of John)

*In 2.23 Jesus attended the **first Passover** – on this occasion He was visited by Nicodemus. Part 2 of the gospel in 3.14 is set in Judean territory but no reference is made to a feast. In 5.1-Part 3 opens with a feast of the Jews Part 4 5.14-47 is very*

*short-but relates to assurance & confession. Part 5 5.14-47 continues the critical switch of emphasis from the Jewish to the world stage Part 6 opens with the **second Passover** (6.1)...this long sequence registers the feast of dedication in 10.22 and ends at 19.37. A **third Passover** occurs in Part 7 Chapter 19.28-37. Part 8 – one which was spent fasting is recorded in 19.38ff. Part 9 begins at Chapter 21.1. The lion-share of the gospel from 6.1 to 19.37 represents the second year of Christ's ministry.*

BETHESDA 1-7

It was a spa with a mystique of annual angelic visitation. Charity had built 5 colonnades. In these were laid (1) *weak ones* **ασθενης** – lacking strength to work, (2) **blind ones** **τυφλος** – maybe some with hazy vision – not **σιφλος**, (3) **lame ones** **χωλων** – limping or maimed, (4) **paralysed ones** **ζηρων**, (5) haggard **withered ones** **εκδεχομενων** – all accepting the story of the **moving** of water and staying for a term to chance upon healing. The “**moving of the water**” **κινησις** *Homer* speaks of as water churning in the wake of a ship. Some hold that volcanic activity produced red or bubbling water. The **pool** **κολυμβηθρα** is a swimming pool – cf. Nehemiah 2.8. The word **disturb** **ταρασσω** is used by *Pindar* of “ploughing” and this might suggest the time of year was October-November – the time of the **feasts of Atonement and Tabernacles**.

[20] The text reads “Therefore the first that stepped down into the water became whole: whatever his disease was”.

THE IMPOTENT MAN HEALED 8-9

The Rabbis directed that each town must have a physician who could operate for cataract and apply hygiene. Bethesda in Jerusalem was something else – it was a sort of alternative medical unit. The angel **reputedly** healed one person only – by tradition. Christ was not here to follow tradition so why did He heal one?

1. This man was asked if he was **willing** to be healed **θελω** – “Yes” he said. Even after 38 years waiting he was not a cynic – he wanted to be well. He had faith. That why!
2. This man had no human help – that’s why!
3. This man confessed total inability – absolute need. That’s why!
4. This man was willing to be thrown in! That’s why!
5. This man **came** voluntarily for 37 years **toward** the water **ερχομαι** v7 He had faith like that commended in the book of James – effectual and fervent.

THE SABBATH 10

[21] The Jews said to the man “It is the Sabbath – it is not lawful for you to lift your bed”. He replied “He that made me whole said ‘Take up you bed and walk.’ John is now entering an additional area of proof which Matthew also used. It is that in which Christ laid claim to be “**Lord of the Sabbath**”. This reality lies back of Jesus’ command.

[22] They therefore answered him “Who is the man that said to you ‘Take up your bed and walk?’” But he did not know who it was that healed him and Jesus had gone there being a crowd in the place. After these things Jesus found him in the temple and said to him “Behold you have been made whole, do not sin further lest a worse thing befall you.” And the man went away and told the Jews that it was Jesus who had

made him whole. The reference to *κραββατον* (cf. *Luke 5.18*) – a Macedonian word for a **framed litter** devised by the Greeks may suggest with v10 and the 3 references to “Jews” he was Gentile. This would account for him being rebuked for breaking the barrier to non-Jews if that were the force of v14. On the other hand as Mark 2.9 may suggest this Greek style **bed** was common among the sick – though here it is also called *κλινης* – meaning possibly “adapted”? The paralytic was told to “Go home”; this man may not have had home or acquaintance – hence “Arise and walk around”. In v.15 his report to “**the Jews**” interfaces with an apparent gentile connection – and John’s “church bride theme – here presented in the “sheep gate pool” miracle which may have been the baptismal pool of the early church.

So he who never attended a feast was found later in the temple. Had he been praying there he could scarce have been blamed. Did he earn the rebuke of Jesus for joining temple beggars or because as a Gentile he trespassed among Jews? We do not know. Was his failure that he had not appreciated what it was to “arise” and be made whole. Jesus had quickly moved out weaving through the crowd. This man was so out of touch over 38 years he had never heard of Jesus – he reported in Greek – that is the likely significance of *οτι* (*ipsissima verba or precise words*) in v.15. One reason for failure to identify the healer may then be on account of Jesus speaking to this man in **Greek** not Aramaic – this would throw the Jews off the scent. The text says “The man went off and carried a report to the Jews as news of victory in battle that it was Jesus that had made him well”. He was more content to please the Jews than please the Lord. John desires us to notice that Jesus could see this man’s heart – Jesus knew all about his sin though He never met him before. Again the heart-knowledge of Christ – His telling omniscience declares His deity.

JESUS REPLY TO THE PERSECUTORS 16-18

The Jews asked our Lord why he healed on the Sabbath. The defence of Christ is “The Father works till this “surprise” moment and I work.” Among such surprises would be Jesus’ Samaritan work in 4.42 but also his willingness to show compassion on the Sabbath and the greatest surprise of all - His willingness to die which would be accompanied by the glorious surprise of Resurrection!

[23] Jesus further replied “Verily, verily, the Son is able to do nothing except what he sees the Father doing”. That may well be a reference to the time of stepping down and the previous years of healing - some of which may have been on a Sabbath. “For what **that one** *εκεινος* may do – these things the Son does likewise. The use in this context of this term “**that one**” confirms that it is employed by John for “God”. For the Father loves the Son and shows him everything he is doing and He will show Him greater works than these that you may wonder. For as the Father raises the dead and **gives them life** so the Son **gives life** to whom he will. For the Father judges no-one but has given all judgment to the Son that all may honour the Son as they honour the Father. He who does not honour the Son does not honour the Father who sent Him. The question of Jesus about “wholeness” was not addressed for his torpor of attitude but for the reason that he was called out of Mosaic ritual and should not err spiritually by agreement with its opposition to the Lord. Here in the “eagle aspect” of the gospel presentation is Christ doing more than mystic angel might – or *HYGEIA* – the Greek God of health.

THE DEITY OF CHRIST 19

A series of four *γαρ* statements expounds “The Son can do nothing unless what he longingly watches the Father do

- (a) **Equal renown.** For what that “renowned” One (*εκεινος* is a term John uses five times in his epistle for Jesus and it is his synonym for Jehovah – whose name Jews do not mention because of its holiness.) wants to do the Son does likewise
- (b) **Equal love.** For the Father loves the Son (as His intimate friend) and shows Him (*δεικνυμι* – it maybe by model and detail as to Moses) everything that He is doing – and greater works He will show Him that you may wonder – this *θ αυμαζω* speaks of having to square with the intimacy of Father & Son
- (c) **One in purpose** For as the Father raises the dead & gives life so the Son gives life to those he wills to live.
- (d) **One in honour** For on the other hand the Father judges no-one but has given all judgment to the Son that all honour him – to fail so is to dishonour the Father.

THE SON’S TOTAL HARMONY WITH THE FATHER EVEN IN JUDGMENT 24-25

A series of two “*αμεν*” couplets further accentuates Christ’s authority

- (a) The **verily** statements are precisely worded:
 - “He who hears my word and believes in the one who sent me, has everlasting life and shall not come into condemnation but is passed *μεταβεβηκεν*
 - 1 Has moved living quarters – from death into life”
 - 2. Has changed position or southed as star
 - 3. Has changed government
 - 4. Has been cleared of convictions
- (b) “The hour **comes** and **now is** when the dead shall hear the voice of the Son of God and those who hear once for all shall live eternally” This speaks of the “person” heard – the “understanding and obedience” and the “personal call”

A FINAL *γαρ* STATEMENT

For as the Father has life in Himself, so He has given the Son to have life in Himself and given Him delegated authority to create or make the basis of judgment, for He is the Son or heir of Mankind. Do not wonder at this, the hour is coming when all in the graves shall hear His voice and they will march out – those who have done **good** (*ποιεω* – by inspiration) once and always to the resurrection of life and those who have once and again done **tawdry** vile and worthless things (*by practice which enriches pleases and ultimately ruins self*) to the resurrection of crisis.

TESTIMONIES ABOUT JESUS 31-46

- (1) Christ did not witness to compel men of His deity – for the reason now given – that His was only half the testimony – i.e. the human aspect. The “works” demonstrated the “divine part”. He could so witness but it was not open to proof – it remained “hidden” not **absolutely perspicuous** (*αληθης*).
- (2) He accepted the witness of John – because he bore witness to what was “open for all to understand” *Matt3.17 & Mk1.11* This voice is described as **an historical phenomenon** *εγενετο* – a living declaration – in Matthew it is given as “concerning” not as in Mark “confirming” Christ in His unique relationship and work. Both “aspects” are real.

You sent to John and he witnessed to that which was absolutely unhidden. But I do not receive testimony from man – but say these things that you may be saved. That renowned John was a burning & shining lamp stand. You were willing to rejoice for an hour in his light. This was the length of time most stayed to hear John. I have a greater witness.

My works – These have been given by the Father – that I should (*witness by*) **completing** them. I **do creatively** witness concerning me that the Father has sent me.

My Father – And the Father who sent me has witnessed concerning me – You have neither yet heard his voice nor seen his form and you do not have His word remaining in you – because the one that “renowned one” who shall be unnamed sent – in Him you did not believe. So “Jews who sought to kill the Lord” are spoken to categorically.

My word – The scriptures – they thought by having them they had eternal life – but these “renowned books” bear testimony to Jesus – and you are not willing to come to me to have eternal life. You have not the **love αγαπη** of God in you – I have come in the name of my Father – another will come in the same name and you will receive that one – a reference to the Antichrist. How are you able to believe once for all while you receive glory from men and not the glory alongside the only God?

Moses – “Don’t think that I condemn you to the Father. It is Moses that categorises you (as sinners) –in Him you hope. If you believed Moses you would believe in Me for “that renowned” man wrote concerning me. But if you don’t believe in the spiritual of that “renowned” man how will you believe in my “flowing words” – words that lay behind Moses writing and continue to flow.

THE CUMULATIVE BUILD-UP OF EVIDENCE IN THIS CHAPTER

The “self-effort” of first comers is contrasted with the “discovery of our need through grace”. The “creative act” of Christ is seen in contrast to the lack of care for others.

PART FIVE OF THE GOSPEL SEQUENCE 6.1-6.71 CHAPTER 6

This chapter begins Part 5 of the gospel and it contains 23 inferences which teach us more and more about our wonderful Lord’s deity. He who presented to John as the “lamb of God” and to Nicodemus as the “son of man” and again to the woman of Samaria as “I AM the messiah” here presents as “I AM the bread of life” The scene is set near Tabgha-traditional site of the feeding.

To “bread of life” teaching takes us to the heart of the atonement

The crowd-pulling nature of Christ’s “signs” is here attested. In this commentary my delightful task is to pick up these wonderful footprints of a very special person.

John’s record of the “signs” which I call “inferences” in so far as they are not all miracles but they are all pointers point to the Lord’s deity.

The Lord attracted the common man because He was so kind to those who were weak – that was the precise reason for their regular company. His apparent purpose here was time with his disciples – rather than attendance at the Passover.

[24] The feast and table of Christ is splendid by comparison with the Jewish – and far from the man-made temple here tabernacled in the flesh the Son of God attracted masses. His acute eye was first to see them in the distance. His compassionate heart was first to consider their need. So He saw [*θεαομαι*] the drama of the day in all its

parts already. Passover was at hand but the crowds were searching for Jesus and least concerned about the lambs they usually sought. They knew he made the weak strong and they sought something more than formal religion and historical observation of the Exodus. Truly Jesus is the One who gives strength to the weak and who increases the strength of the faint. The Lord Jehovah is everlasting strength (*Isaiah 26.4*).

[25] ‘Where shall we find bread in the market that these may eat?’ said the master to Philip. **He who saw the day ahead knew what He would do or create.** Is not this the Lord? Andrew referred to ‘a little boy “in here” who has five barley loaves and two fish – so little!’ ‘Make the men recline as at a table’ – the place was grassy. Their number seemed about 5000. **So** the whole company obeyed – itself a remarkable sign of faith in our wonderful Saviour. The Lord gave thanks and then first distributed bread then fish – as much as was desired using only the five loaves and two fish.

[26] He said to them ‘Gather the pieces broken of that are over – that nothing be lost. **So** they filled 12 **baskets** [*κοφινος*] left over after 5000 hungry people **eating up** [*βιβροσσω*] ate from 5 barley loaves. The “broken pieces” satisfied everyone. This is **a picture of our crucified Lord.** The absolute efficacy of His work as the Son of God is seen among those whose need and weakness it matches. The Passover context accentuates the truth taught. The “pieces” describe the fact that the entire nation needs what this crowd sampled – the Salvation of the lamb.

[27] **So** the men looking on at the sign that Jesus performed said precisely ‘**This is the prophet that comes of His own will into the world** – that cannot be hid [*αληθης* – the word for ‘truth’ is the word for ‘an open reality’]. The thinking parallels that of the woman at the well. (4.25) *The crowds were probably designating Jesus as the latter day Elijah for ερχομενος also means “to return” in the sense of “coming back”. The fact that the latter day prophet would have a world-wide role shows that people were aware of the immensity of Christ’s vision and role.*

[28] **So** Jesus aware that they were ready to come and lay hold on him by force that they might make Him **king** went up country again into a mountain just by Himself. Some have intuition but this is ‘foreknowledge’, **divine ‘heart knowledge’** – a sign of His deity.

[29] As it grew late His disciples went down to the sea and embarked for to cross the sea. Darkness had already fallen, and Jesus had not come to them. The sea awoke with a great and vigorous storm. **So** having come 20 or 30 furlongs they are *watching* Jesus walking round on the sea and coming close to the boat. They were *afraid*. He said to them “**I am**”. His walk was at a tangent but the line of the boat and his walk converged. **Jesus on those turbulent waters declared that he was the Lord.** “Do not fear” He said. This expression which is like our “Don’t worry” was so often used by the Lord. The clearest expression yet of Jesus deity comes in this context – affirmed by the bread sign and again by ‘walking on the water’.

[30] **So they were willing** to receive Him into the ship. And **immediately** it happened they were at the land where they went. We are talking of Jesus going by foot away from Capernaum and towards Tiberias. The original mountain is more likely to have been in the valley of doves’ area – quite close to Tiberias. The ship

came to land where they were all going – Capernaum but previously were finding the greatest difficulty getting their bearings. They had rowed but 5 or 6 kilometres and the immediate transit from there to Capernaum was a further sign of Christ’s deity. We could say “They were home in no time at all”.

[31] This is what we might call investigative work. The disorganised crowd is still there at the scene where it ate bread. Three observations were made:

- (a) The only boat going to Capernaum was that of the disciples.
- (b) Jesus had not embarked on it – though other vessels came from Tiberias.
- (c) **So** Disciples were gone – and so they took ship for Capernaum and asked Jesus, “Rabbi, when did you come here?” The Lord picked up that word for “teacher” and stated that not the signs of deity but the bread attracted them – adding “**Labour for the bread that remains to everlasting life** – the gift of the Son of man.”

[32] **So** they say “What shall we do to work Gods works?” Jesus replied ‘Believe on **that one εκεινος** He has sent”. The Lord uses His own shorthand for His deity. Following Jesus’ use of the term John continued to use it in his first epistle and in the gospel as a sign of deity.

[33] **So** they spoke to Him as heroes would. Their talk neatly sidestepped the act of believing – so it has ever been. The men spoke *ειπον* to Jesus. The term is suggestive of something far more than conversation – they were speaking to him as if to God. They were proposing or proclaiming to Him ...who He was – but demanding proof of it.

[34] **So** in line with what they were saying and thinking they said – ‘What sign will you do? Clearly our Lord knew their hearts as in verse 26. They said “Our fathers ate manna in the desert – as it is written – ‘He gave them bread from heaven’ – Ex. 16.15 (*there was exactly omer each*) Numb11.7-9 (*delight*), Psalm78.24 (*angel distribution*), Psalm105.40 (*satisfying*), Nehemiah 9.15 (*met serious steady need*).

[35] **So** Jesus said “Moses didn’t give that bread – but my Father continues to give you the true bread from heaven – for the bread of God is He who keeps coming down and gives life to the world.” Thus our Lord was speaking of himself.

[36] **So** they said “Always give us this bread!” He said “**I AM THE BREAD OF LIFE – he that willingly comes to me shall never hunger – he that believes will never thirst**” (*never, never, never – ου, μη, ποποτε.*) Now come great truths to live by: –

1. All the Father gives me will come to me – and he who comes voluntarily is not cast out. Jesus speaks of the sovereignty and grace of the Father.
2. I came to do the Father’s will, namely that I should not loose myself from anyone given me but raise him up.
3. And – he who “beholds the Son till the end of the race *θεωρω* – in an unflinching vision of Calvary – should have eternal life and I should raise Him up at the last day.

[37] **So** the Jews murmured because He said with precision “**I am** the bread that comes down from heaven” Their statement of familiarity with Joseph and Mary suggests they were both still alive. The interrogative statement expects “Yes” as an answer – but Joseph was not the Lord’s father.

[38] So how can He say “I have come from heaven?” Our answer would be **The virgin birth**. His word is enough but the first Christmas recorded by Luke is the larger proof.

[39] So Jesus said “Don’t murmur”(an onomatopoeic word meaning “*coo*”) “None can come to me except the father draw him(*like a magnet*) him and I will raise Him up at the last day – as the prophetic passage says ‘You will all be taught of God’. Here the Lord speaks of “unseen power” and of the peace that accompanies the “teaching” of the Spirit of God – so different from that of the scribes with resultant “murmuring”.

[40] “So everyone who listens and learns alongside the Father comes to me – for there is not any who has seen the Father, except the one who exists from the side of God, this one (*demonstrably*) has seen the Father.” Christ then contrasts eating “angel’s food manna” and digesting the truth of His person which means believing into Him and living eternally. His double statement “I am the bread of life” refers to (a) Coming down constantly and (b) His incarnational coming to die to atone.

[41] So the Jews were joined in warring factions literally about this matter of giving His flesh for them. This is Hebrew religion climaxing in its Messiah – object of all Hebrew prophecy and fulfilment of all its Torah pointers – but they didn’t see it.

[42] So four conclusions follow:

1. The one who digests this flesh giving in the “fresh” (i.e. that freshly slain) (τρωγεω) offering of the Son of man on behalf of man (the atonement) has life & will be raised.
2. The one who digests the atonement will remain in the circle of Christ.
3. The one who digests the atonement will live absolutely for me **from end to end** (δια) as I live for the Father.
4. This (*one before you*) is the bread that comes down – he who digests the atonement lives on into the messianic age – linking with the “Son of Man in No.1. In Capernaum the synagogue façade bore a bunch of grapes.

[43] So all His disciples having listened (as to the Father) said ‘It is a hard word-who can obey it?’ Jesus divinely aware of their murmuring said “Does this (*fact of the atonement or the cross*) scandalise you?”(cf. Paul in Galatians 5.11). Note the “**Drinking**” πινωv references to “blood atonement vv54 and 56.

[44] “ So if you see the final act(θεωρωω) – the Son of Man ascend where He was before-the spirit creates life – the flesh does not profit – my words are spirit...life. Certain did not believe – Jesus knew this from the start – and a certain one the betrayer. There has to be a number known to God and the “world” in v.51 has to be the order under the work of the Spirit as in the first Creation! He said “For this ostensible reason I said ‘Not even one is able to come if it should not be given him (*of the Spirit*) to him from My Father.’” This “difficult word” links the gift of life with the word of Christ and the “Spirit” given by the Father through the Son after the ascension.

[45] From this many learners went back and followed His **teaching** no more (περιπατεω) So Jesus said to the twelve – ‘Do you wish unitedly to go back?’ In this

great struggle of faith and “listening” but quite imperfect comprehension the twelve fought tenaciously for the **atonement lamb**. To so walk away from under the word was and is a damning act.

[46] So Peter speaks with conviction, ‘To whom shall we go at any future time-you have the words of eternal life – we have perfectly seen and known you are Christ son of the Living one. Jesus replied – ‘Have not I elected you 12 – and one is an opponent?’ He instance Judas – ready to betray – **being (ὄν)** one of the twelve. Judas “continued beyond that point of invitation to consider the heart-but his discipleship was suspect. **So ends a theologically vital chapter.**

PART SIX OF THE GOSPEL SEQUENCE 7.1-19.27

CHAPTER 7

This chapter begins the long Part 5 of the gospel (7.1-19.27). There are 12 inferential statements – bearing out the “divine government” of Christ and teaching us more fully the glorious implications of our Lord’s deity. A significant development of teaching on the “ethical goodness of Christ” is found in this chapter. Also here is strategic truth about “His hour” and the concept of the epic God-man battle – better understood among the Greeks – and here referred to.

[47] So His brothers made an historic appeal that he change from Galilee and go up in unison with them to Judea that those who are learning should see the full panorama of His works. John notes that Jesus taught in Galilee for the precise reason that the Jews sought to kill Him. **The feast of tabernacles supplies the stage for this exposition of Christ as God.** The brothers knew from experience that Christ had a “hearing” – and a massive festival audience could be guaranteed. They thought it uncharacteristic that Jesus’ acts were “protected” and “secret” while his speech was “free and frank”. He had a private way with souls and a public word for man.

(a) Goodness that protects the individual **This truly is God’s manner**. The brothers sadly did not believe – and this though they were aware of the “personal ministry” in which showed no interest – yet they realised His work was worthy of the viewing of all the world.

[48] So Jesus said to them ‘My moment has not yet presented itself – your moment is always immediate – prompt. (b) Goodness undeterred by a hostile world. Christ distinguishes the “world’s” attitude to Him.

- a. It hates Him precisely because He is the witness concerning it.
- b. Its hatred is precisely because its works are evil. You go up – I will not go up now to the feast.
- c. Precisely because my time has not yet fully come. He said these things and remained in Galilee. Christ as God was not the slave of time but its master – not the slave of Sabbath but its Lord.

[49] In the manner or by custom His brothers went up and then he Himself – not openly – but in a secret manner. So the Jews were seeking Him – saying “Where is that man?” and there was great murmuring concerning Him in the crowds.

(c) Some said precisely **“He is good”**. Others said “No, He deceives the multitude”. Then John in something of a self-rebuke says ‘Indeed not even one spoke boldly (*in*

rebuttal) concerning Him because of fear of the Jews. This fear re-emerges in the book of Acts.

(d) From the question “How has this man gained documentary knowledge?” emerged extraordinary logic. Christ spoke of His doctrine as God’s. He then said “If anyone desires to do the will of God he will know doctrine by discernment (*the Spirit*) whether it is of God or whether I prophecy from myself. He whose prophecies originate or source in himself seeks his own glory – but He who seeks the glory of Him who sent Him is **truth** – in Him is no unrighteousness”. Christ is “sent” as **a plenipotentiary – an ambassador of deity.**

The other side of the coin is that Moses the Old Testament man was sent to give the law and to lead Israel. Yet not one perfectly fulfilled the law. Then Christ convicts the Jews of breach of the 6th command – “why seek to kill me?” The crowd accuses Christ of a demonic idea. Christ pointed back to his one work of healing at the pool. Christ then pointed to circumcision under Moses (*though it was patriarchal*) as a means of purification – all required it for all are sinners. If the 8th day is a Sabbath so be it – the child is circumcised then to be precise on Moses. Why are you madly melancholic precisely because I make a man whole on the Sabbath? Don’t judge according to the face but righteously.

[50] So certain Jerusalemites were saying “Is this not he whom they are seeking to slay?” And look, He is speaking boldly! And they are not talking (to forbid) him. “Do the rulers truly know to put it in their words *μνποτε precisely οτι* “This is **truly** Christ”? But we know where this man comes from – when Christ comes no-one will know where He comes from. They think they can pinpoint **by simple sight** his geographical origins *οιδα/ειδεω* whereas they ought not to even to be able to **perceive** his beginnings *γινωσκω*.

[51] So while teaching in the temple Jesus cried out and said ‘And you know me from sight, and whence I come similarly (*a repetition of their thinking – so incisive is the omniscience of Christ*)...and I have not come from myself – but He that is genuine has sent me – whom you do not know by sight. **But I know Him by sight precisely οτι** because “I am” **from His side παρα** (*issuing from – not alongside – that is the theological effect of παρα with the genitive*) and He sent me. Jesus was stating that He was more than mere man for He knew the Father –the Almighty by sight.

[52] So they sought to press Him in argument – to repress him maybe – to seize Him, but no-one laid a hand on Him for the precise reason that **His hour** had not yet come. But many from the crowd believed and they were saying “**Will Christ when He comes do any more signs than these which this man has done?**” The Pharisees heard the crowd muttering concerning Him and they and the high-priests sent the soldiers to seize Him.

[53] So Jesus said to them, ‘still a little time and I am with you and I go up (*in union*) to the one who sent me.’ The use of (*προς with the accusative*) speaks of motion to where He came from – speaking of His proceeding from the Father. You will seek me and not find and where “I am” you cannot come. Jesus terminology gives credence to our concept of union of Father Son and Spirit in the Holy Trinity.

[54] So the Jews were saying to themselves – ‘Where is he ready to march that we will not find him? Surely not to the Greek diaspora to teach the Greeks – and “who”

is this epic word or principle which He speaks *ειπε* ‘You will seek and not find – and where “I am” you cannot come’ **Christ used an epic phrase which at once declared and disguised His deity.** It cast Him in the style of Greek anthropomorphic gods they thought. A further “epic” was delivered at the day when water from Siloam was poured at the altar. “If any thirst let him come to me – out of his belly shall flow rivers of life-giving waters. This was of the Spirit – not yet given for Jesus was not yet glorified. **Here is a new dynamism in speech linked with the special nature of Christ’s speech – it centres on a great battle for the soul – epic far beyond the Greek wars! Cf. “My hour!”**

[55] So many hearing said “it is clearly the prophet” (*Deut 18.15*); others said ‘This is the Christ’. Each spoke *ελεγον* “precisely”. Others said – ‘Surely the Christ is not to come from Galilee – does not scripture say exactly “of seed of David, from Bethlehem – David’s country village.

[56] So there was a schism in the crowd – some were willing to capture Him – but none laid hands on Him.

[57] So the soldiers went (*back*) to the Pharisees & high-priest. These said ‘Why have you not led Him captive?’ The soldiers said “**Never did man speak thus as this man”** (a sure hint of deity). The one-to-one nature of it moved them – the “absolute self-confident mission in it” *λαλεω*

[58] So they replied ‘Surely you are not also deceived – who is there among leaders or Pharisees who has believed?’ (*John 3 & 19*) “This crowd oblivious to the law are calling down a curse on themselves” *ελεγον* i.e. blaspheming. Nicodemus (*who came by night*) said accurately – ‘our law does not condemn unless it listen alongside him first and know intimately what He is doing.’ (*Deut 1.6-7*) They replied ‘You are surely not from Galilee also? This was a slight on Nicodemus. Search and see ‘no prophet has arisen from Galilee’ (*cf. Nahum*)

So “every man went to his house”; the debate was joined but ended in stalemate – owing not a little to Nicodemus intervention.

CHAPTER 8

This chapter opens with the pericope (the “glance around” of the Lord in the incident of the woman taken in adultery. It develops the theme of the personal witness of Christ to His deity and distinguishes men between sons of Abraham and sons of the devil. Finally Jesus declares He is eternal in being. There are 16 very important inferences here further demonstrating that Christ is God

[59] (v5) “So what do you say” asked the scribes and Pharisees re – the woman ‘watched or found guilty or caught in the act of adultery’ It was early, she was unceremoniously pitched into the teacher’s company amid a circle that were ready to stone her. The active of *μοιχευω* is used for the man – the passive for the woman. The law was cited – *Leviticus 20.10, Deut 17.7, 22.22*. The religious party wanted a verbal ruling. Ultimately here is one infinitely greater than Moses. The Greek text says **•Jesus wrote into the earth•**. He would have been in the court of the people. The text may be rendered (1) “**He pretended** not to hear” or (2) “Do not make allegations” (judge) or (3) “Do not lay claim to another’s property (steal)”. The verb *προσποιεω* may either be written as *a command of Christ* or as a *pretending reaction*. It would pin their “big” sin of devouring widow’s houses upon

the Pharisees. Unsatisfied, the men queried still – He said “He that is above sin let him cast the first stone” and again knelt and wrote into the ground. But having heard and examined themselves under conscience they went out one by one beginning from the elders to the last or worst ones. The result – the sinless one was left alone and He would not condemn her. The Lord’s double question was answered categorically “No one Lord!” She got off on two counts – the technicality of one witness – Jesus and the grace of God. She called Him “**Lord**” and He responded with a command to a glad heart “Go and sin no more”. The word *πορευου* demands renewed faithfulness to the husband she had and a break with a sinful lifestyle.

[60](v12) So Jesus **taught** (*ελαλησε* in a warm affectionate manner) them again The word “again” *παλιν* broadly shows that resuming teaching the Lord said “**I am the Light of the world**”. Then He spoke of the ‘follower’ *ακολουθων* – one accepting the discipline of the army or the teaching of the master. The woman was an admirable example of the power and joy and life that His light brought.

[61](v13) So the Pharisees said ‘You witness concerning yourself-your witness is untrue’ ‘To the contrary – specifically because I know where I have come from and where I go in union – with neither are you conversant. You judge according to the flesh – I am making no incriminating judgment at all – but when I do judge it is true for the specific reason that “**I am – not alone**” **but I and the Father who sent me**. And in your law it is written that the witness of two men is true (*Deut.17.6/19.15*) “I am – the witness concerning myself and my Father who sent me witnesses concerning me”. Here the Lord balances two men against the Godhead. The “Your law” reference shows Christ subjects not to law but to the Father.

[62](v19) So they said to Him “Where is your Father?” The Lord responded ‘You neither know me nor my Father’ indicating knowing Him was the way to knowing God. This speech was at the trumpets by the treasury. Some lessons can be learned here.

1. He is the royal gift that speaking aloud to us.
2. He stands ready to be offered.
3. In the great battle hour (cf Chapter 7 Inference No.8 the treasury of God would be enriched with the souls of men.

[63](v21) So “again” a third time Jesus spoke. The **three divine epic εινπε** statements are:

- (a) v7 He that is above sin let him first cast a stone at her
- (b) v14 I also witness of myself and my witness is true – precisely because I know where I have voluntarily come from.
- (c) v21 I go up –you seek me and die in your sin circle, where I go you cannot come

[64](v22) So the Jews said ‘surely He will not commit suicide, precisely saying, ‘where I go you can’t come’?

He spoke again in *divine epic* ‘you are from below I am from above – you are of this world, I am from outside this world

[65](v24) So precisely ‘You will die in your sins – if you do not precisely believe that “I am” you will so die’

[66](v25) So they said ‘who are you?’ In *divine epic* ‘The first thing that I said to you. Many things I have to speak in teaching and in judgment – but He who sent me is

open & I listen alongside Him – and say these things in the world. They did not precisely know that the Father spoke to them’.

[67](v28) So Jesus said, ‘when you have lifted up the Son of man – exactly at that point you will know “I am” – and that I do nothing of myself – but as taught of my Father. He is with me – He will not leave me alone, precisely because I always do His pleasure. As He spoke thus many believed in to Him.

[68](v31) So Jesus spoke to Jews who believed in Him – if you remain in my circle of teaching, you will openly be my disciples, know the truth and it will make you free. They replied “We are Abram’s seed-never enslaved.” How exactly do you say “We will become free”? Jesus said, ‘everyone who sins is servant of sin – a servant does not stay in the house for ever, the son remains eternally.’ *Jesus claims eternal life by nature.*

[69](v36) So If the Son makes you free (*cf. ceremonial binding of servant’s ear by awl to door*). I know precisely that you are Abram’s seed, you seek my life, and my word has no ground in you – **what I have seen alongside the Father I speak**

Our Lord claims pre-existence.

[70](v38) So you also do what you see alongside your father. Their reply ‘Abram is our Father’. Jesus’ response “Were you his children you would be energised to do his works. Now you would kill me, a man who teaches you **truth received alongside God**. Abraham did not ‘inspire’ this. You do the works of your father.”

[71](v41) So they say to Him ‘You were born of fornication, we have God as Father. Jesus in *divine epic* said, ‘If so you would love me. I came out from God and have arrived here (*often the verb indicates ‘battle’*) I have not come from myself, but that **one (God) εκεινος** sent me. Why do you not know my animated conversation, precisely because you are unable to understand being of your father the devil and willing to do his lusts or longings? He was a murderer from the beginning and did not stand in the truth circle, precisely because openness is not in him. When he spoke the lie animatedly (*in the garden*) he animated his own ambitions, precisely because he is pseudo and father of the lie. I speak precise truth, you don’t believe. Who convicts me of sin? If I speak truth, why don’t you believe? He that is of God hears. Precisely because you are not of God you don’t hear and obey.

[72](v48) So the Jews reply, ‘Did we not say handsomely and precisely ‘You are a Samaritan with a demon?’ Jesus replied ‘I have not a demon, but I honour my Father and you dishonour me. I seek not my own honour. He who seeks that is judge. Verily if anyone keeps my word he shall not see death into eternity (*i.e. dissolution of soul & body*). **Christ as God has the “keys” of death.**

[73](v52) So the Jews said. Now we know you have a demon. Abram and the prophets are dead and you say, ‘If anyone keep my word he will not taste of death into eternity. Are you greater? Who do you inspire yourself to be? If I glorify myself it’s nothing. My Father does – precisely the one you say is God and you don’t know Him. I know Him and if I were to say ‘I don’t know Him’ I would be like you, pseudo. But I do and I guard His word. **Abraham, your father, rejoices to see my day and saw it and was glad.** *A further assertion of pre-existence*

[74](v57) So the Jews said 'You are not 50 –have you seen Abram. Jesus' *divine epic* reply **'Before Abraham was I am'**.

[75](v59) So they took stones to cast at Him. But Jesus **was hidden** (*passive εκρυβη*) and left the temple, passing among them, going His way with the notion of secrecy(*παραγω* as *one going off stage*) Divine powers are assumed in this escape – in a chapter whose dedication might be **"His epic hour of battle looms"**.

CHAPTER 9

This chapter carries us deeper into the heart of God with 13 further inferences leading us to a fuller understanding of the life of God in Christ. So we are to rise to deeper reverence, richer devotion and higher endeavour for our beloved Lord. Here is an epic struggle marked by the speech verb ειπεν running to 6 approaches to the blind man and a final approach to Jesus

[76](v1) So he went away willingly and washed and came back with equal willingness – seeing everything by the way. It was a much faster journey – much brighter – much friendlier too. He is of course the man blind from birth. The theological issue posed by the disciples was 'Is he blind through sin –his own or his parents? Jesus answered 'rather that the energies of God might be made plain in him' Christ was continuing to **"go His way"** *παραγω* – this with something of a private or mysterious agenda which in itself enhances His deity. C.f. "God moves in a mysterious way His wonders to perform". The Lord further explained that His ministry was light a very bright day 'I AM the light of the world' – He said. With this *divine epic* word he spat on the ground made clay and gave a further *divine epic* command "Go wash in the pool Siloam". The elements of **healing-earth χαμαι (humility)** plus **breathe** of God (*i.e. Christ come to earth*) *πνευμα - πτυσμα* and His **anointing επιχρισε** and faith in **"One sent"** *Σιλωαμ (hl c)* This is worthy of comparison with the episode of Naaman's cleansing.

Approach 1 [77](v7) So his parents and those who saw that he was **exactly** the man formerly blind said, 'Is this not the one who lay and begged?' Others said 'He is **precisely** the man' others however used the words 'He is like him', he said **precisely,** 'I am the man'

Approach 2 [78] (v8) So they said to him 'How were your eyes opened'. That (*well-known*) man replied "A man called Jesus made clay and anointed my eyes and **His epic** words were 'Go up (with someone) *υπαγω* to Siloam and wash. I went and as I washed I could see again.'

[79] (v9) So they said, 'where is that well-known person?' He said, 'I don't know'. They are leading him to the Pharisees because it was the Sabbath on which day Jesus made the clay and opened his eyes. 'Works of mercy' declare His deity

Approach 3 [80] (v15) So again they ask the man how he began to see. His epic words were 'He placed the clay paste on my eyes and I washed once and I see.' First he referred to laying on an ointment (*i.e.*) consistency – now to the placing of clay or its depth.

[81](v16)So certain Pharisees said, ‘This man is not going along with God precisely because He does not keep Sabbath. Others said, ‘How could a sinner do these rallying signs?’ There was a schism in their circle. The way out was to start a **third** time and ask the blind man that was ‘What do you say concerning Him that opened your eyes?’ ‘He is a prophet’ said he.

Approach 4..[82](v18) So The Jews did not believe it accurate that the man was previously blind until his parents spoke and they asked ‘Is this your son whom you say was born blind?’

[83](v19) **So** ‘how does he now see (απει -as if it were momentary)?’ The parents answer is epic. ‘We know absolutely accurate-he is our son, we know absolutely that he was born blind. How he now sees we don’t know-or who opened his eyes we don’t know. He is full-grown. Ask him. He will speak intimately about himself. These things the parents spoke in the epic because they feared the Jews-for the Jews had agreed that any Christ confessor was to be put out of synagogue. For this exact reason his parents said “He is of age! Ask him!”

Approach No5. [84](v24)So they called the man who was blind a second time and spoke epically, ‘Give glory to God, we know precisely that this man is a sinner. This is a command –and it has to do with their denial of Christ.

[85] (v25) **So** that well-known man added epically, ‘Whether He is a sinner I don’t know from sight. One thing I know precisely – I was blind at this moment I can see. They said to him again, ‘what did he do to you?’ ‘How did He open your eyes?’ He said, ‘I have told you epically already – did you not hear?’ Why do you want to hear it again?’ ‘**Am I to take it μη** you wish to become His disciples?’ The **μη** injects the man’s suspicion of their sincerity in pursuing the matter.

[86](v28) **So** they rebuked or abused him and said, ‘You are a disciple of that man, we are Moses’ disciples.

1. We know precisely that God has spoken in Moses.
2. But we don’t know from where this man is!

The man’s epic reply was “In this circle is something I wonder at, that you do not know precisely where He comes from and yet He opened my eyes.

But we do know that God does not hear sinners – but if one lives reverently as to God and does His will, he hears this person. In this age (*of Moses*) it has been absolutely unknown that any opened the eyes of one born blind. **If this person were not ‘along with God’ He would be able to do nothing.** They answered him, ‘We know you were wholly born in sin, and do you teach us’, and they threw him out.

Approach No6 [87] (v41) So your sin remains. Jesus heard he was expelled and traced him and made a further epic statement ‘Do you believe into the Son of God. That man replied and said, ‘Who is he, lord, that I may put my trust into Him?’ Jesus continued in epic ‘You have seen Him and He who speaks with you with the intimacy of a friend or mother is that (*well-known*) one. He spoke with illumination **‘I believe, Lord’ and worshipped Him.** Jesus continued in epic ‘for judgment am I come into this world that those who don’t see may see and that those who see may become blind.

Approach No7 And the Pharisees who continued with him heard these things – and they said epically ‘We are not blind’. He said in the epic of battle ‘If you were blind you would have no sin; but **now that you say ‘We see’ your sin remains.**

CHAPTER 10

This chapter presents 5 further cumulative evidences that highlight the divine dignity of Christ. The chapter itself opens to us the mighty pastoral heart of our Lord. There are those who would “climb” into the fold to rob. The claim of Christ is substantiated by voluntary entrance to the soul; the heralding of the forerunner; intimacy with each sheep and the faith that follows Him out of the legal fold.

[88](v.7) So Jesus said again to them “I am the door of the sheep”. This great chapter is often called the “**parable παροιμια** of the good shepherd”. The *παροιμια* is a ‘byword’ or better ‘a word spoken in a swoop or rush in one’s direction’. The idea is that there is an immediate awareness of the approach of Christ though it is comparable to that of a lion. The sheep realise at once His power – like that of an eagle or lion – and yet have all faith in Him. Nor is this without significance – because the swift appeal of the Holy Spirit to the soul and the sudden rapture trump of God are if anything rousing experiences strange and scary for all but believers. Other voluntary approaches to the soul went unheard by the sheep. The approach of the thief of the soul to rob kill destroy – that of Christ is to save such as follow willingly (*εισελευσεται–εξελευσεται* carries the idea of entering the church and leaving the synagogue). In Him we find spiritual pasture that the law cannot afford.

Two “Good Shepherd” statements follow:

(A) **“I am”** the good shepherd – the good shepherd places his life over the sheep. Abel in Genesis 4 personified the chief characteristic – dying for being a shepherd; Jacob in *Genesis* 33 personified the second – caring for the lambs, Joseph too cared by seeking the welfare of his brothers and feeding them, Moses used to the backside of the desert shepherded by leading Israel and David’s shepherd instincts were in his defence of the sheep. The traditional position of the shepherd is in the place of the door fold. The hirelings –indicative of the timeserving religious leaders – were ineffective against Satan here presented as the wolf.* The test of a shepherd is “care for the sheep” *1 *Λυπον* the largest beast in Israel at the time.

(B) **“I am”** the good shepherd* and know ‘mine’ and am known by mine as the Father knows me and I know the Father. This relationship which showed up in the “Father heart of God and the love-mission of Christ” shows up equally in the “substitutionary death of the Lord and the martyr deaths and reasonable service of saints”. The expansive love of Jesus is reflected in “other sheep”. Their unity in the fold of faith is constitutive of the early church. At the heart of this is the “placing of the soul of Christ as a voluntary offering for the sheep. The divine arrangement includes authority to take that life again in resurrection. The resurrection (*παρα* with the genitive is used of “a doctor’s prescription”) is the **essential prescription** for the life of the church.

*2 *Καλος* beauty was linked by the ancients in Greece with “the restorative factor”. The gods put beauty on at will. It was “ambrosial” like an unguent. In the life of Christ it was always present – evidenced by his restoration of beauty and wholeness to humanity and shown supremely in his resurrection.

[89](v.19) So there was a second “schism”. The first 7.43 was as to where Christ should be born. This one was to do with “words” or Christ’s self-conception. Some said He was demonised and had a maniac notion of his importance. Others said that the flow and precision of words Christ used showed no demon-possession and His miracle was beyond demonic power. The Feast of Dedication took place in Jerusalem and Jesus taught in the temple “stoa” or “colonnade” of Solomon. The implication is that Christ spoke with absolute sincerity. The time was “that of renewal being near” and this was reflected in the season. Spring was just round the corner. The church was in the wings. His substitutionary death was soon to become a reality.

[90] (v24) So the Jews encircled Him and said, ‘How long until you take your life?’ If you are the Christ tell us openly. He replied ‘I spoke epic and clear-you did not believe. The works in my Father’s name witness of me but you don’t believe. He spelled out the “why”. You are not my sheep. “My sheep hear and follow and I give them eternal life, no-one plucks them from my hand. My Father who gave them me is greater than all, no-one is able to take them from His hand **“I and the Father are one”**’ This is a distinctive statement of deity.

[91](v31) So Jews were carrying stones about with them (as we would suitcases) that they might stone Him.

Jesus said, ‘Many beautiful works I have shown you from my Father; on account of which are you stoning me?’ The Lord took the intent to be equal to the act, a sin. Here also is the perception of God. ‘For none’ they said, ‘but for blasphemy **because being man you are self-made God**. Jesus referred to *Psalm 82.6* urging that the word of God introduces mankind to the divine nature c.f. *2Peter 1.4*. Scripture cannot be loosed – like a naked woman – a prey; like a horse – unbridled and wild; like a market – selling at one price here and another there; like a city – in ruins. You dare to call the sanctified Son precisely “a blasphemer” precisely because I say epically **‘I am Son of God’**.

‘If I don’t do the works don’t believe. If I do, believe the works – in order that you may know the Father is in my circle and I in His.’

[92](v39) So again they squeeze tightly around him. And he went out of their hand. He went across Jordan to where John first baptised. He remained there – many came to Him. That was the place where His wonderful ministry began – where the truth concerning the Father was miraculously demonstrated to and the Spirit united with Him in the work. And they said precisely “John did no sign” “Everything that John said about this man is true”. There many believed into Him (*As Messiah*).

Before me...surpassing me...giver of grace...giver of one blessing after another...personification of grace & truth...the only-begotten... exegete of the Father.

CHAPTER 11

This chapter continues the cumulative evidences for the Son of God beginning in John 2.22 on the occasion of the visit to the temple at the inception of Jesus’ ministry. Of over 190 **ovv** occurrences in the book (which I believe supply the detailed evidence of Jesus as Lord and sovereign during the 3 years with disciples). There are 18 of the

evidences in this chapter. They are footprints to follow. This chapter might well bear the title “the quest for those walking in the dark”cf. v9

INTRODUCTION

Lazarus of Bethany is known in extra-biblical records as a soldier. He is spoken of here as without strength *ασθενος*. Another meaning is “God is my helper” which is the name Eleazar.

[93] v.3 The footprints – UNDERSTANDING THE FUTURE marks out Christ 3

We are carried by the text from winter in Jerusalem to the warmth of the Jericho area where Jesus was baptised. He had spoken of His “**oneness**” *dka* with the Father. An attempt to arrest Him failed and he went back to the starting point-the baptismal place near Jericho. There Jesus was when the message came down the Jerusalem Jericho road to recall the Him to Bethany. Miracles had abounded in His ministry. Now the lord was needed by the Bethany sisters – their brother had died. They knew the whereabouts of Jesus and sent this message “Come and see the one you love – he is not able to soldier on!”

[94] v.6 THE POWER TO AWAKE THE SLEEPER marks out Christ

Lazarus was dead – “present with the Lord” who is in this instance on earth! So this may not follow the Abraham’s bosom pattern! It was not fear or ceremonial Sabbath law nor snow – for the message got through that kept Jesus away. The delay was for the good of the disciples-essential to prepare them for the cross and open their minds to resurrection in the imminent sense. The two day delay pushed the visit (v39) to the 4th day after death. Lazarus probably died before sunset. The messenger would not travel along the Jerusalem Jericho road that night. This meant a second day elapsed. Jesus abode 2 days-that meant He set off before sunset on the second of these. Jewish custom that the soul left the body after 3 days meant that no-one could speak here of resuscitation. Jesus knew when Lazarus died! V11

[95] v.12 THE CONCERN FOR SOULS IN CONFLICT sets Christ apart

The prayers of Lazarus were ended. His last thoughts in this life were past. The disciples thought he had begun to recover himself (*middle of the verb*). However, only Christ can deal with death. We need to be very sensitive here and issue the “alarm to the unconverted”

[96] v.14 THE JOY OF RESURRECTION sets Christ apart

“I rejoice that for your sakes I was not there”. To us this seems a misplaced joy. We might think – how sad to miss the funeral of a friend but Jesus was God the Son and he was not going to a funeral but to speak a great capstone miracle into reality – the resurrection (*or rather re-vivification – for Lazarus was not yet to enjoy his eternal body*) of Lazarus.

[97] v.16 THE KNOWLEDGE OF CYNICAL THOMAS sets Christ apart

Thomas could only fear death - nor see beyond it to resurrection. Peter James & John had witnessed Jesus raise the dead-not Thomas nor others

[98] v.17 THE DISCOVERY WITHIN OMNISCIENCE that sets Christ apart – εὑρον

The Lord discovered that Lazarus was four days in the tomb. Jesus discovery was not about the body – many travellers could have known that – rather the Spirit and soul of

the man himself was waiting on Jesus. The Jews from nearby Jerusalem came to comfort with myths and story-telling and “considering alongside”. John knew the Lord could keep the soul outside the body and for His glory bring it back there – to unlimited days – even changing the body to suit the re-entry of the soul. Christ was present in some special sense with Lazarus – before any reference to his visit to the Bethany home.

[99] v.20 THE AWARENESS OF NEED sets Christ apart

Martha went willingly as a hostess to meet Jesus. While was extending to the Lord the splendid hospitality for which the environs of the city were noted she also desperately wanted to talk privately to Jesus. There is a fullness of purpose that marks out deity in the silence of God in Christ when Martha said “If you had been here”. How exactly **the humiliation of Christ impinged on omnipresence** is a moot point – but Christ had special awareness as the episode of the woman with the issue of blood shows. However we learn here too that God owes no explanation but “love for us” (v5).

[100] v.21 THE UNFAILING OPENNESS sets Christ apart

In circumstances where Martha knew only a fraction of the Lord’s commitment she made her comments a prayer. This is always acceptable to the Lord – so in trouble we should “cry” unto him not blame him! **Therefore** Martha said “I know what you ask the Father even now he will give you!” – That is to say “I have known of proved this- and in cipher language her prayer was on the altar – “Lord restore him to us”. This in turn lead to the great statement “I am the resurrection” – for this power is actually vested in Christ – *Revelation 1*. This “openness” of Christ encouraged what must be Martha’s first “confession of faith” (v27) “I have believed”. Martha believed in the last day programme of *Daniel 12.2* to the extent of accepting **“You are the Christ who is coming or returning to the world in the latter day”**

Martha left when she spoke thus – (*the word εἶπον from εἶπω suggests a “step by step agreement or success to grasp”*) When she called Mary she did what naturally she might first have done had she not desired privacy to explain one believes something both sisters had fully considered & reasoned out well.. Mary had been sitting – *καθιστημι* – used of “preparing the body for medicine” or “organising” or “becoming calm & composed.”

[101] v.31 (9) THE SUDDEN OVERWHELMING OBEDIENCE that glorifies Christ

Whatever – privacy broke down at this point – **therefore** the Jews with her who wept with her saw her leave quickly and followed her sister out of town.

Mary was approached secretly by Martha. She was told that Jesus was waiting-ever the teacher – wanting to counsel and share quietly. The teacher **“is here”** or “is full of life” *παριστημαι*. Is there a thought that Jesus was unwell or that something had disappointed him?

Her earlier *seat καθιζομαι* was one where she was suppliant and resting and encamped. Suddenly she flies. Others think – it is thought of Lazarus that has preoccupied her. But she is fleeing from myth to divine reality. The law holds cold comfort in death!

[102] v.32 MARY'S ATTITUDE IN THE BIG ISSUE glorifies Christ

Mary looked Christ fully in the face – she must have seen what she always expected – His look never disappoints. She fell at his feet with her great wish and prayer. It was not a query – just a prayer that seemed too late! But let's see?

[103] v.33 THE COMPASSION OF JESUS set him apart as God

Here was real weeping and it was real sympathy too-so these Jews were really sad-this was not the tear bottle stuff. There was a resultant “groaning in himself”. i.e. in the area of “indignation with reference to others that accompanies burden and mighty power” on the Lord's part - because He was acting for those walking in darkness who remained his critics – a penultimate Herculean effort for souls in Jerusalem – over whom He had earlier wept and a powerful aspect of a deeply “stirred” heart. Jesus “wept – *John 11.35*.

[104] v.36 THE FRIENDSHIP sets Christ apart

“Look how he loved”. The face of Jesus was transformed in genuine sorrow. Could not “this one” (*for they dare not name him*) - the one who opened the eyes of one born blind have done or “created” something. “Was he not able” is the statement! Paul made a statement that one would even die for a friend. The sequel shows how very far Christ's **friendship** goes - His *φίλος* reaches to eternity

[105] v.38 THE BURDEN-BEARING sets Christ apart

This time the word for “groaning under with might” has reference to Christ's internal struggle – with the joy of bringing Lazarus with him in triumph and recalling him to earth to die again – and the need of souls here below. He asks to be taken to the tomb. “**Lord he stinks**” says Martha so practically - “it is four days since”

[106] v.41 THE VOW OF CHRIST –His death sets Christ apart

Jesus reminded Martha that she would have an explanation of the glory of God - in a sense “see” it through one come back from the dead. Jesus was taking his intimates that far – that is the rationale of the “Peter James & John” episodes. Then the great statement “**I vow myself to You because You have heard me** – but for the crowd that stand around I have spoken (*historically*).” Then “Lazarus come forth” and then “Loose him and let him go” and behind it all that marvellous relationship of heaven – Father & Son – and the great vow in the good of which the keys could be previously used - since Christ would die the death for sinful man – see the stone roll away see the man come out-unbound and walk with his sister homeward – what liberty!

[107] v.45 THE FAITH OF MANY *ασθενος* the travail that marks out Christ

“Many believed into him” – that movement began that climaxed at Pentecost. The miracle is based on compassion, related to the joint commitment of Father and Son and demonstrative of “life-giving” that belongs with Resurrection.

Act 1 Compassion

Act 2 The vow

Act 3 The resurrection

[108] v.47 THE VICARIOUS ATONEMENT marks out the Christ

Caiaphas considered it politic that Jesus should do rather than through his popular lead a face-up with the Romans would end what national integrity they then had. The Sanhedrin asked the Question “What shall we do?” to which the only answer was Caiaphas’ consideration and that was followed. The Sanhedrin made Jesus the scapegoat. John became apprised of Caiaphas’ prophecy but sets it in the wider context of uniting the scattered children of God.

[109] v.53 **THE SANHEDRIN LEADS** against the Glory of Christ
Maybe even on the day of this great miracle the resolution was to the effect “they would kill Him (*Jesus*)” They scattered – Jesus united the people of God.

[110] v.54 **THE WAY CHRIST PASSED THE TIME** marks Him out
Jesus did not court danger. He went to a town called “double fruit” and there “spent time *διατριβω* with or maintained discussion with his disciples” Use time well! The Father’s will (*expressed in Daniel 9.24-cf Sir Robert Anderson’s analysis – leading to the triumphal entry*) was the centre of Christ’s vow v41.

[111] v.56 They sought Jesus therefore and chatted together as they stood in the temple. “So do you think He will come to the feast?” The Pharisees and chief priests had commanded if He were seen He should be reported that they might capture Him.

CHAPTER 12

This chapter continues the cumulative evidences for God the Son. They are footprints to follow. This chapter contains magnificent signs of Christ’s deity-surrounding the incidents of His anointing, His triumphal entry and His third heavenly attestation & the explanation of how the mind of God reflects in the declarations of the Father and the chats of the Saviour. Each of the 13 “inferences from Jesus person speech or work” is numbered according to John’s use of ‘ouv’. The series in this gospel provides what we would call “a mountain of evidence”.

[112] v1 **So** 6 days before Passover Jesus came to Bethany – where Lazarus was who had been dead – whom He raised from death. **This was a Sunday**. Christ not only raises us from death but He comes to uplift and encourage – on this Sunday He came to Bethany as on every Sunday the cross and the atonement are in plain view. In 1962 726 people lived in Bethany – which was still a village during our own 1998 *visit*

[113] v2 **So** they made Him a **supper** *δειπνον* and Martha served in the lovely Bethany interior. Lazarus (*The help of God*) was one of those who “sat alongside” Him (*the verb ανακειμαι has the meaning “dedicated” – and there was none more so than Lazarus*) at supper – showing his love by his closeness. In parallel with “last supper” John may well have been third party on the triclinium so he had a grandstand view. Martha showed her love by her “**kindness**” *διακονεια*. This is Romans 12 in action.

[114] v3 **So** Mary emphasised the welcome by taking a litre of myrrh (*tree resin-ladanum*) of nard (*stachys jutamansi – more fragrant than valerian and used for perfume in India*) of genuine sort of great value. With this she anointed Jesus’ feet and pressed on them with her hair. Thus she too was anointed – and carried that fragrance into service. The house was full of a fragrance which had been sealed since it came

possibly from India. **Jesus is not anointed by God and anointed by this devoted believer as God and Christ!**

[115] v4 **So** one of His disciples, Judas son of Simon of Iscariot, who was ready to betray Him said ‘Why was this myrrh not sold for 300 pence and given the grovelling poor?’ He spoke not because it mattered to him about the poor but precisely as a thief holding the bag where different coins were separately stored. He placed coins – Christ placed lives in the right place. Jesus authenticity is reflected even in his care and use of the man who lifted up his heel against him (*Psalm 41.9*).

[116] v7 **So** Jesus said “Leave off – towards the day of my entombment she has guarded this. The poor you have always with you – Me you do not always have. Jesus had taught Mary about **His atoning death and His resurrection** and she had believed and decided to anoint Him on this occasion.

[117] v9 **So** the whole crowd of the Jews knew that He was there, and they did not come only on Jesus’ account but to see Lazarus who had been raised. The high-priests determined that Lazarus should be killed distinctly because many Jews were **uniting** with Jesus (*ὁπαγω* – *to walk & work together as oxen*) and **believing more deeply in Him**. On the Saturday a great crowd came to the feast – precisely because they heard “Jesus is coming to Jerusalem”. They took palm leaves & went to meet Him and cried ‘Hosanna, blessed is He who comes in the name of the Lord, the King of Israel’ But Jesus finding a little donkey sat on it as it is written, ‘Fear not daughter of Zion, behold your king coming to you seated on a colt – foal of an ass’ (Zechariah 9.9) His disciples did not know these things at first – but when He was glorified they remembered these things were written on Him and they did these things for Him. The fact that pre-written history was being worked out in detail so naturally was demonstration of deity.

[118] v17 **So** the same crowd that continued with Him that had witnessed when he called Lazarus from the tomb and raised him from the dead. Because of this the crowd met him specifically because it heard He had done this sign. This was enthusiasm. We have the “Jerusalem” crowd of Jews; the “new” festival crowd; the “former witnessing” crowd and the “curious” local crowd. Thus there are four elements in the crowd-the sinister, the novice, the disciple and the curious. John is stirred by the change in many who had seen the miracle and were continuing “**to be with**” Jesus (*ὦν* *verse 17*).

[119] v19 **So** the Pharisees said among themselves “Look at the spectacle – we have not ‘**swept the board**’” [*ὄφελος*– ‘*heap of sweepings*’ or ‘*profit*’ left] **See the world has gone after Him**. The resurrection of Lazarus had captured the public imagination. The Pharisees were left as “**spectators**” (*θεωρεω* – “*I look on*”)

[120] v21 **So** these (*i.e. certain Greeks which came up to worship at the feast*) came to Philip who was from Bethsaida in Galilee and clearly as his Greek name suggests he could converse readily with the Greeks. The word used for their crossing to Jerusalem was the **Anabasis** – which reminds of *Ξενοφών’s* famous war stories of 401BC. The Greeks said ‘Sir, we wish to see Jesus’ (*The Greek verbs θελω and ειδεω indicate desire and purpose combined and a wish to “speak with” to become acquaint with*). Philip tells Andrew and “turning back” they tell Jesus. This may suggest Philip rode

ahead or at least acted as a herald and Andrew also – they go back to Jesus. Jesus reply was memorable. *“The hour for the Son of Man to be glorified is come. Verily, verily, except a corn of wheat fall in the ground and die it abides alone – but if it die it bears much fruit. He who loves his life shall lose it. He who hates his life in this life guards it to eternal life. If anyone desire to serve me let him follow me – and where I am there will my deacon be. And if anyone will serve me my Father will honour him. Now my soul is troubled – What epic declaration shall I make? Father, save me from this hour. But for this reason I came to this hour (i.e. to harvest the perishing souls of men) Father Glorify your name!”* Never was there a statement from which one would infer more obviously the deity of Christ.

[121] v28 So there came a voice from heaven, ‘I have glorified it and will glorify it again’ It is of interest that in v22 Philip and Andrew wish to do justice to the Greek approach and here the Father acts with similar promptitude in response to the request of His beloved Son. This is encouraging for praying people – it shows the Father’s care. We may now say that at the beginning in the middle and towards the end of the Lord’s ministry the Father could express His delight in the Son. *This is both deity in communion and testimony to perfection.*

[122] v.29 So the crowd that stood there and listened said that “There had been thunder” This is especially apposite since **the Greeks believed the “thunderbolt” was the weapon of Zeus** forged by the Cyclops. Some hear “divine thunder”; some “angelic voice” and John reports the very words of the Father. The Lord explained to the crowd that the Father was revealing the “crisis of the world”, the casting out of its prince, harvest and victory everywhere with the uplifting of the Son of man. The crowd quoted their view that “Christ abides forever” implying Jesus errs about the cross and his view on “the Son of man”. (*see Dan7.14 with Exodus 15.2&11 – ‘the Lord is a man of war’...’The Lord shall live forever*) This sign *σημαιον* (*battle-standard*) is that of Christ our captain and at its heart is “the cross”.

[123] So Jesus referred to the **little time left of Daniel’s 483 years** (*Dan9.24*). Reference to His peripatetic ministry constitutes a call to discipleship – a plaintive call at that. As He left He was **hidden** (*κρυβω* – to ‘hide’ or ‘bury’). Jesus’ miracles to date demonstrate (1) new joy (*water turned into wine*), (2) new standing (*impotent man walks*), (3) new power (*sea-walking*), (4) new light (*blind man*) and (5) new life (*Lazarus*). Isaiah’s prophecy was fulfilled in their unbelief. “Lord who believed what we heard & to whom has the arm of God been suddenly revealed (*Isaiah 9:12, 17 & Isaiah53.1* – the “arm” of Christ raised on the cross is a battle sign [WRZ]) The unscrambling of the enigma of the “arm” leads to “the revelation of the cross and its high purpose in spiritual warfare” Jesus further explained that Isaiah’s view of chapter 6 was related to the salvation health of chapter 53. Leaders believed but did not confess because they loved human glory even more than Gods. So Christ “**cried out**” *κραζω* like a warning raven – in a heart-rending call. It is a call beyond His humanity to His deity. He shows that people “hold” his intimate appeals and on these are judged. They don’t hold dear the RHEMA (*action creating word*) or PERSON OF CHRIST – but the LOGOS “**complete reality**” *λογος* of the truth as “**intimate word**” (*λαλια*) i.e. composed by the Father and spoken by the Son. I know from having seen that my Fathers command (*concerning the cross and resurrection*) is “life”.

[124] v.50 So what things I speak “intimately” as the Father has completed what He says to me so I am completing my appeal. *The fact is Jesus had by this stage in the historical outworking of Jesus ministry virtually done all the Father required.*

CHAPTER 13

This chapter gives overwhelming evidence of Christ’s deity in the Lord’s foreknowledge of His own destiny- that of Judas & that of Peter. We have 8 cumulative statements within the chapter. The illustration of diaconia feature is unforgettable and the “hour of victory” the Lord awaited is here fervently anticipated

Introductory

Before the feast Jesus was well aware that His “hour” had come (this concept is not only the Passover hour but the battle victory hour as when Israel escaped “with an high hand” – (cf notes on the “coming of the Greeks”) to change suddenly from this state of worldly government to the Father (μεταβαίνω – emphatic of the speed and difference and distances involved. The word is used of the movement of stars and change of rulers) Once for all he loved his own in the world’s circle & He loved them to the end. Three actions are now simultaneously in tension; supper is going on-the adversary has already entered Judas’ heart to betray Jesus and most important of all Jesus is definitively aware “all things are in His hands” and that “He came voluntarily from the Father and goes up in union(υπαγω has a military meaning – “to draw on an army” – so He will “Lead captivity captive”) and as clearly aware He was to go to the Father He ‘rose set aside his garments – i.e. sandals cloak robe and girdle. He was clad in loincloth and towel. The riddle of this comparative nakedness is that He was foreshadowing Calvary absolutely. John himself may have been washed prior to Peter. In this incident the vital truth of Calvary is taught.

[125] v.6 So He came to Simon Peter. That well-known man said, “Lord are you going to wash my feet?” Jesus’ epic reply was “What I am doing you do not perceive **at this very moment (αρτι)** but you will know after these things. Peter said quite plainly “You shall never into eternity wash my feet” Jesus responded “If I wash you not you have no part with me”. Simon Peter said “Lord, not my feet only but my hands and head” i.e. *He felt his uncleanness – but saw himself as servant. Jesus counted him repentant and faithful and so responded* “He that is bathed needs but to wash his feet, for the rest he is already clean. Here the **cleansing act** of Christ as deity is shown indispensable.

[126] v.12 So when He had washed their feet he took again His garments, and laying back on the dining couch He spoke epically or with the voice of one counted a hero. “Do you know what I have done to you? **You call me ‘the teacher’ and ‘the Lord’ and what you say is lovely, for “I am”** Here is a firm but gentle acknowledgement of deity.

[127] v.14 **“So if I the Lord** and the master wash your feet, you ought to wash the feet of one another. I have given you an example – a **“top line” υποδειγμα** what I did for you, do for each other. Verily the servant is neither great than His Lord nor the apostle than His Commissioner. If you know these things happy are you if you do them. I do not say that of all of you – **I know** whom I am **choosing out**”(εκλεγω is used in the middle sense of the verb which intimates a “present” choosing that allies

precisely with the sense in which absolute power was Christ's). His glory willingly set aside was at the approach of the Greeks and the Declaration of the Father then issued fully activated. Thus the case of Judas comes here to resolution. It is best to recognise that Judas while chosen for a task and named “apostle” became a traitor. Study Luke 6.13 & 13.7 where the middle sense of the verb *εκλεγξαιμενος* is in use (He chose for Himself) – so it is also in Luke 6.13 but the commission ceased and was neither renewed nor confirmed! There can be no doubt that the Lord knew and acted in accord with the scripture from *Psalms 41.9* and that in the Luke 6 setting and He knew “what was in man” but chose “**from this moment**” (*αρτι* v19) to made clear to the other apostles the unfolding events – the truth of the one “who lifts his heel against Him” thus **confirming the “I am” truth of Christ’s omniscience.** The vital basis is then given. “**He that receives the one I send receives me. He who receives me receives the one who sent me**” In this the “repentance” under John the Baptist is essential – perhaps defective in Judas’ case. Also the faith relationship with the Father is again defective. The Lord is plainly pointing out two areas that run contrary to mission. Judas ran without tidings. Jesus spoke epic, distressed in spirit & witnessed in epic words, ‘verily I speak plain – one of you will betray me’

[128] v.22 “So the disciples were glancing at one another – being at a loss” and having nowhere to run – no way of knowing. Among themselves of whom He spoke – but one of Jesus disciples had laid himself in Jesus’ **bosom**” (*κολπος* the girdle or pocket literally – suggesting shared intimacy), whom Jesus loved. Here is the equivalent to Mary who sat at His feet among the men. Here is a way to unravelling mystery – love and intimacy with Jesus.

[129] v.24 So Simon Peter nodded to this man to enquire who was the one concerning whom He spoke. And that man in turn fell upon the chest of Jesus and said to him, “Lord who is it?” Jesus replied “That one is he to whom I will give the bread morsel after dipping it” (*a traditional kindness at meal-time*) – He gave it to Judas Iscariot. And with the morsel – Satan entered into him.

[130] v.27 So Jesus said to him, “What you do, **do quickly**” *ταχιον*. But no-one of those lad with Him knew for what reason His epic words – for certain thought, when Judas had charge of the money-box, that Jesus said to him “Buy of those things essential to the feast” or “that he should give something to the poor”(this had been his apparent exercise before).

[131] v.30 So That man taking the sop immediately went out. But it was night. No Passover, no care of the poor only a sinister scheme in which he conspired with the High-priests to betray Jesus with a kiss..

[132] v.31 So when he went out Jesus said plainly “**Now the Son of man has been glorified, and God will have been glorified in his own circle of deity.** When God is glorified in his own circle God will also glorify Him in his own being, and He will immediately glorify Him. This speaks of the absolute resumption of glorious prerogatives willingly laid aside.

“Little ones – still for a short time I am with you, you will seek me, and as I said to the Jews, “Where I go up in union you cannot come... additionally I say to you ...a new commandment I give you, ‘That you love one another as I have loved you’ (*i.e.*

from my example) that you love one another (*this gives the sop of Judas especial poignancy*). In this all men will know precisely, ‘You are my disciples if you have love in your circle.’

Simon Peter said plainly to Him, ‘Lord where are you going?’ Jesus told him he could not follow now but later. Peter asked reason why he could not follow at this very moment (*αρι*) on the basis of being prepared to die for the Lord’s sake. Jesus replied, ‘Will you lay down your life for my sake? Verily I say to you the cock shall not crow until you deny me thrice.’ That speaks about another morning so soon and so sad for Peter.

How very rich in teaching this section is – especially on the matter of the Ascension and Christ’s resumption of His seat in the heavens!

CHAPTER 14

This chapter and the next continue as an exposition of the supreme mark of deity-love. In days when pop idols sing “ALL YOU NEED IS LOVE” we need to re-visit these great chapters on Calvary love. Chapters 14-15 are distinctly given to prevent the disciples being offended or “scandalised” and are chapters of consolation for the post-ascension days. They do have evidential value but their thrust is consolation.

THE HEART OF THE DISCIPLE – INTIMACY CASTS OUT FEAR 1-14

Let us brush away the cobwebs of error. Jesus is not speaking to troubled hearts. He is speaking to those who would die for love of Him. He calls for that “faith” in God, that “faith” in Himself – our Lord Jesus, that “faith” in eternal provision for the witnesses, that “faith” in His coming back again, that “faith” in heaven as our home that works by love that is strong as death.

Two questions stand out. Thomas’ question ‘Show us the way we go home?’ and Philip’s supplementary – ‘Show us the Father’. The significance of “**from now**” (*απ αρι*) in v.7 is that **Christ was now more than ever in His ministry effulgent about the prerogatives of deity**. Unaware that “all things were in Christ’s hands” Philip asks to “See the Father” – to ward off gloom – to satisfy – to make him sure. Christ points back over His ministry and chides Philip on his intimacy. Christ chides also his call for a vision. He re-iterates teaching on being “in the circle of the Father” and the Father “being in His circle” in what any theology must call the “hub of the universe”. Christ accented this teaching in saying “the flowing words I speak intimately to you are not “from myself”. The Lord is saying that the fundament of the teaching He conveys is heaven and as *Pythagoras* and *Plato* are fonts of mathematics and Philosophy so the Father is the “font” of the truth. “The Father who remains in my circle or the centre of my life inspires the works of energy. Believe me because I am in the centre of the Father’s life and He at the centre of Mine”

But if Philip could not grasp that the Lord said “Believe me because of the works themselves” ‘Verily, verily, the works that I do he who believes **into** me will do also.’ This *εις* tells us that there is an intimacy demanded of one who will live so with God – a daily vow – a quite special care of souls and lives. The Lord then adds that “Greater works of energy” will be possible because Christ marches to glory in victory and because of prayer and the glory of the Father in the ascended Son. Certainly to the apostles an undertaken was given.

LOVE THAT OBEYS WILL NEVER BE ORPHANED 15-21

The apposite commands here are “believe” and “ask”. “When “ we love we seek to please... The prospective “obedience” of the Son of God was such that history was going to open out in a new way. That which was prophesied for the latter day-when the Lord established his rule – was to be “sought” by repeated questions within the counsels of the trinity. The rejection of Christ was to usher in what Judaism had never contemplated – but what Christ with “all things in His hands” was now positioned to signal and **formally ask** for man (*ερωταω* v16-making request by inescapable argument). So was to begin a dispensation not before timed or foreseen as instant upon the cross.

This great prayer or logic in the heart of deity’s love for man was now imminent. This proceeding Holy Spirit was essential if there was to be a “church among the nations”. His company was necessary for the entire church age. He is the Holy Spirit belonging to truth or openness. The world Jesus said did neither “speculate”/ “consult” with its ambassadors such a person nor did it “**distinguish**” between men acting by Him and men acting on their own (*θεωρεω* and *γινωσκω* have this force) Then Christ followed his teaching in *Chapter 8 12-37* and his emphasis in *14:1-10* with an equal teaching on “how” the new relationship will work. It will be one where an otherwise “orphaned” disciple band would have the intimacy of Christ by the indwelling of the Spirit who would be both in heaven and in the believer just as the Son had that amazing dual intimacy. This may be understood in a measure by our dual nationality idea. So the presence of Christ could be real as that of the Father to the Son when on earth. So “in a little” the world would stop “consulting” but not the disciples. Now Christ adds – “Because I live in the spring you live in the spring.” The same sharing in the ongoing life-giving work of the Spirit would continue. As for that day(*Pentecost*) then the great lesson of “ I am in the circle of the Father “ would be learned by experience – it would be enhanced by “ you are in my circle and I in yours”.

THE LOVE THAT OBEYS WILL SEE FATHER AND SON 22-27

Philip had requested “view of the Father. Now Christ said categorically that he would provide “vision(s)” of Himself and both Father and Son would come and be at home with such a believer. What could this “**home**” mean? (*μονη* is both a “station” where a travelling party might rest – a kind of “caravanserai” and at the same time a “mansion”) The effect is that Christians during the era of the Holy Spirit will be able to live in a “temporary heaven” upon the earth – not because of purchased goods as materialist indulgence enables nor because of fabulous holiday breaks as the best off can afford or on account of any high enjoyment found in this mortal life but because of God in our heart and home. This place “alongside” (*there was a quarried place for Moses in Exodus 33.21 – a fleeting comparison*) the Lord. Then our Lord Jesus stresses that His “speeches” or “revelations” are not “His” in the sense of **His business only** – they are resolutions and revelations of the Father besides. The consequent disobedience touches heaven.

The Lord reminds them of the “intimacy” of His conversations with them. He then shows that the Paraclete will teach and remind the apostles of Christ’s words. This “superintending” has to do especially with the now written scriptures.

Then Christ speaks of “His peace” which will encompass the world. He says he sets the apostles on expedition “My peace **I leave** (*αφιημι*) **with you**” and truly He gives

peace to every true believer. Here is reason for great reassurance and great concern besides – so much was now in the hands of the first apostles as it is in ours now – but are we not to be **afraid** (*δειλιατω*—of the heat of the day or the shadows of evening, both of which afflict soldiers in maintaining the peace).

LOVE REJOICES BECAUSE HE MARCHED TO HEAVEN IN VICTORY 28-31

“Christ was going up in union – i.e. leading captive many who have first believed – and coming again. That is an epic. It is a matter of “great joy” to us that He is Lord and that believers go to be with Him from every new rank in the warfare on earth *1Cor 15.23*. The “esteem” of Christ defines for us the importance of God the Father. The intimation about Christ’s departure and adds that the “ruler of this world” has no power “in his circle or life” but that the world may know the heavenly love of Christ and the Father I do exactly as the Father has commanded. Arise let us **go** hence (*αγω*—in context meaning “lead like generals”)

CHAPTER 15

This chapter continues the exposition on the deity of Christ expositied by love. This “love from heaven” came to effect “union” with God in Christ. “Self love” does not rank among the highest ethical attributes. God as one (yaheed – Hebrew for “alone”) is out, God inseparably triune is ethically the highest concept known in the universe. God is “ehadh” (Hebrew for “one of several”) “The Love of Christ” and its next of kin- “Christian love” interact within a widening circle of care. The latter like the former must reach out to restore & unite. It marks something ethereal in the setting of the 21st century – inseparability; again Christ’s love is friendship of the highest sort; again Christ’s love nerves witness that will face wind & storm & death allied to the Holy Spirit. John does not make use of prophecy as evidence by and large as Matthew does. His evidence is what we would call logical and derives from Jesus person and work.

1. THE LOVE OF CHRIST UNITES US WITH THE LIFE OF THE FATHER 1-15

“I am the true vine & my Father the Gardener”. Ready for heaven ultimately means ready for the Father’s eye. The “Father’s love” expressed in sending Christ and the **groundwork of Gods word & works** unites us to the Father.

1. The butler wine-taster of Pharaoh was “genuine” and was restored after 3 days – according to Joseph’s vision – though not “for many days” did he remember Joseph-like so many who become disciples. Joseph is a type of the true.
2. *Genesis 49* Judah bound his ass to the vine and washed his garments in wine. Christ deals with our burdens and filth.
- 3 *Leviticus 23.14* First fruits must be celebrated with 2 pints of wine. “Without the shedding of blood is not redemption”.
4. Numbers 6 The Nazarite eats neither seed nor skin of the vine. No “offering
5. *Judges 9* In the parable of the king of trees the vine said “Should I leave my newly crushed wine which “cheers” (*or makes to shine*) both God and man to “rest” over the trees? The **work of the vine** like that of Christ is worthy and special!

6. *1 Kings 25* Israel dwelt safely – each under his vine and fig tree”. In *2 Kings 18.31* Sennacherib despised this basis.

7. *Psalm 80.8* “You brought a vine out of Egypt.” Israel set apart by the lamb – sinning as in *Joel 1.7, Haggai 2.19, and Jer 2.21*.

Hence Jesus is the “truly perfect dedicated vine” and the source of Israel’s hope.

All gardeners take note – “My Father is the **gardener** (*γεωργος*) i.e. ‘the one who works the ground’. The preconditioning of our lives is the especial province of God the Father; also the cutting of the “**long fine branch κλιμη** (*source of our word “clematis”*). The Lord reference no doubt bears on the life of Judas. For a short time the vine had eleven branches till Matthias was added.

The “intimacy” of the word works cleansing.

The loving desires of Christ are four: that we should abide the Lord repeats it ten times – “stay stay stay” He is saying; then he

desires that we converse and ask for His work among us and it will

“generate” (*γενεσεται*), then He desires that we are fruitful, & that disciples maintain among them “His heaven-joy” so that every sad space gives way to joy: joy in the bridegroom’s voice, in His resurrection, and in His return & heavenly rule in ultimate fullness.

2. THE LOVE OF CHRIST UNITES US WITH THE WORK OF THE SON 12-16

The command of Christ is this “Love one another”. He did it. He encompassed “four fishermen” “a zealot” “a man of no guile” and “a betrayer”, a “doubter” “Thaddeus” “a horseman type” “Judas” and “James with a fine background”. He equalled the greatest act of sacrifice known to man – “to give one’s life for a friend”. Elsewhere Paul confirms this “demonstration of love” in *Romans 5* – emphasising that it exceeds anything vicarious insofar as sacrifice for the unrighteous is generally beyond the caring of mankind

This love of Christ goes so far as to create friends by the call to discipleship precisely to make known what the Father reveals. Such friends have no part in calling Christ from heaven-it is sheer grace. He has “ordained” – a word peppered with theological baggage though *τιθημι* has plain meanings like “**to give the bride his name**” and “**to hold on deposit**” (*in this case “believers” being the holding answering his payment*) and “**to place in locale here and in eternity**. So love’s ambition here is to “unite” men to Himself in a “**united** mission represented by the word *υπαγω* – A mission with fruit for eternity. This great work of Christ continues to unite us to God as the use of his “name” in connection with the welfare of souls in line with His “heaven given prerogatives” to save.

3. THE LOVE OF CHRIST UNITES US WITH THE POWER OF THE SPIRIT 17-25

“These things I enjoin” in order that you love one another. Christ testifies to first feeling the ‘hatred’ of the world.

The world loves “**its own**” (*ιδιος applies to “privacy, property, privilege”*). Because the call of Christ to come out of the world believers face hatred.

The commands us “Remember my declaration, ‘The servant is not greater than his Lord’”.

PERSECUTION AND SPYING ARE PROPHECIED

All this the world does in ignorance of the fact that Christ is genuinely The Son the Father sent.

(a) If Christ had not come the world had no sin in denying His deity. Now they have no “cover” for their sin (*προφασις* pretext excuse – literally they cannot continue as “smugglers” without being caught). Hatred is here described as a secret smuggled in the heart. Much of sinful practice is of this sort – it is like the contraband “brandy”, like hidden heroine.

(b) If Christ had not done works previously unheard of over the ages of history they had no sin. In treating Him as less than God the world’s hatred fulfils the scripture in *Psalms 35.19* (John records Christ quoting the LXX “They hated me *δωρεαν*” as a free gift”) Men – Christ is saying despise Gods great “gift”.

But when the Holy Ghost comes who “marches from the Father’s side” He will witness and you will witness precisely “that you are with me from the beginning”. This testimony is a command of Christ. **He insists that believers witness to being with Him who was from the foundation or from of old. This would seem the basic reason why we have such expressions as Paul records in Ephesians 1.4 “He chose us in Him before the foundation of the world”.**

Our witness is not just that we trusted Christ on the date of our conversion-but that he “chose” us as this chapter emphasises in *v16*. It is inescapable that there is a “bride”- “a plan” – “an elect” – “those the Father has given me” but what a surprise to meet up with a command of Christ insisting that we “**must witness**” *μαρτυρειτε* to His eternal love for us. The Holy Spirit will witness that Christ is the “eternal Son” and we must witness that we are the “bride eternally his pleasure and choice”. This supreme order is not to be disobeyed! We are irrevocably linked to the “Pre-existent” Christ. He was “in the beginning with God” (1.1) Triune Divine love ever lived in prospect of company!

CHAPTER 16

*This chapter holds a mighty key to divine election and our understanding of being “in Christ” – a Pauline doctrine which John expounds more mystically and quite luminously. Here we come to the end of Jesus’ proverbial teaching of the twelve and their absolute comprehension of His deity emerges. In *v 24* Jesus marks the moment the disciples learn to ask in His name or pray the Father. In *v.32* He marks the moment they “believe” in his omniscience and coming from the Father and returning there.*

EXPLANATION OF THE FOREGOING TEACHING

The Lord had spoken about the character implications and obedience within heavenly love in order that disciples might not be tripped up – fall into a pit spiritually when excommunicated.

1 Jewish action then would be “misguided” precisely because they did not come to know the Father.

2 In the hour of persecution they would remember these exact words.

3 These things were not spoken heroically at a point in time early in the ministry because He was with them.

4 Now to avoid **trouble** (*λυπη* pain of mind, hurt, sorrow) at the seat of feeling Jesus spells out His plans openly and clearly.

PROPHECY (1) Jesus states that it is **profitable** (*συμφερει – it tends to unite*) to go away to bring together the disciples and it develops their lives through the coming of the Paraclete. Three particular consequences follow the coming of the Paraclete. The world would be more widely and deeply shaken thus. Here we should look carefully at the **περι** (*things surrounding; consequences, motives, aspects*) in the Greek text. Sin and its forgiveness, its consequences and motives God ward and man ward are presented to conscience and heart and mind by the Holy Spirit, so with righteousness and judgment.

1 The precise endemic problem with **sin** being that it was not seen as disbelief in Christ but breach of Moses law.

2 The precise problem with **righteousness** being that it was not seen as “sharing in the nature & character of Christ”

3 The precise problem with **judgement** being that the world’s prince is fallen and we either repent or are judged.

Christ taught as disciples could “lift” or “deliberate” or “**carry**” *βασταζω* His teaching. He introduced the Holy Spirit as “the power of openness” or “the wind of truth” and the “guide who goes ahead” of the disciples to lead them into all the truth.

PROPHECY (2) THE ROLE OF THE HOLY SPIRIT

The specific role of the Holy Spirit as “guide” to the soldiers of Christ is to “bring tidings” from Christ to the disciples and the specific task of being **a messenger** (*αναγγελω one who reports with news of those who survive the battle*). Christ whose glorious victory at Calvary is the Gospel Message was to send the Holy Spirit to embolden and equip for the worldwide task of getting this message out. His stay would be “little while” because He was going up with company to the Father.

[133] v 17 So – in line with the failure to wrangle and enquire from Christ personally the disciples have formed their own theology class so to speak. They question what this “**interim little while**”(*μικρον*) is; they query both the little time when Christ will ‘**go in company to the Father**’ and what the “little time” **till they see Him** again is. The first related to the period till the Ascension and the latter till their home-call. The fact that Christ could call the 60 and more years till John went home to glory a “little time” and that the 2000 years since also qualify as “a little time” signals His divine view of such things.

[134] v18 So They said “what is “the little” He speaks of? It was actually the rest of their lives. The Lord holds the rest of our lives in His hands! For us it can be of great encouragement that it is only a “little time” till we see his face. He has lived through eternity and He gives us a valued perspective on our troubles and human losses through death in this comment.

[135]v19 **PROPHECY(3)** Jesus knew that they wanted by a series of questions to search for an answer to this – to tease it out so He said ‘ Concerning this –its surrounding detail, consequences and the reason for it, verily I tell you factually – ‘You will really weep’ ‘You will have **funereal grief**’(*κλαυσετε, θρηνησετε*) while the world is glad. On the other hand you will have been hurt but your hurt will birth joy. A woman has frequent birth pangs when her hour is near. On the other hand when she gives birth to the little servant she does not remember the tribulation from one end of the birth to the other when a man has been brought forth into the world. “It’s a

boy"! This of course was in particular Jewish because of the hope of Messiah. *This prophecy has immediate effect for the period after the crucifixion for when resurrection followed they had great joy. In the same way after the Tribulation years Israel and all who believe will enjoy unprecedented peace and joy and the presence of the Lord.*

[136] v.22 **PROPHECY(4)** So you are hurt now, on the other hand I will see you again and your heart will rejoice, no-one will take away that joy, in that day you will not question or wrangle. It is verily a matter of asking the Father. To discover prayer works is to be filled with joy. So from a band of men filled with sorrow v6 Christ looks to creating one filled with joy v.24.

(5) **PROPHECY** These things Christ spoke proverbially. He forecast an hour when He would no longer speak in intimate byword but speak freely, openly, boldly of the Father as Himself one returned from battle. "In that day you will ask and I don't say I will wrangle with the Father for you, for the Father is your friend because you have been my friends & have believed.

(6) **PROPHECY** I came willingly from God. Christ emphasised that he left the throne voluntarily and entered the world voluntarily and that He would march (in victory) to the Father-leaving behind the world. All the sin still persists; its prince would be defeated but still active, its self-government intact-but the "fight" rises to another theatre.

The disciples said 'You no longer speak as you did along the narrow county path' for the Lord often picked up a feature on the journey and linked it mysteriously to a spiritual lesson. Now the dusty trails are finished and parables left behind and the disciples say **Now we know that You know all things** This is absolute statement of His **omniscience** which had been intimated in the chapter by his familiarity with the "history of life" as now with "His familiarity with the thoughts and intents of the heart" in so much as He could answer the unasked query. So "in this circle" the disciples profess faith in his Messiah ship.

(7) **PROPHECY** Then the Lord responds "Do you at this moment believe?" He warns of a severe test ahead. The hour when they will each be scattered to their own things, He will be left alone – uniquely alone and yet not so for the Father is there with a community of interest with Him. **Christ then gives reason for these prophetic and intimate remarks. He reveals this all that "in the circle of faith" they may have peace while in the "world's circle" trouble abounds.** Then He utters a king's word "Be courageous" – "be soldiers" – "I have conquered the world". This Christ could say with absolute conviction **even before the ghastly trials of the cross as God incapable of sin or failure.**

CHAPTER 17

This chapter shows the absolute solidarity of Father & Son. Now that the disciples are clear on the Father-Son relationship and understand prayer they are admitted to the holy place of converse of the Son with the Father. John catches the significance of Christ turning instantly after counselling against the scandal of apostasy and showing the brevity of life here to make epic calls upon the Father in the hour of victory. Six times the Lord uses this "Abba" which because of our

justification access and the unity we have with Christ v21 is ours to use as well (cf Rom.8.15 & Gal. 4.6). The call to glorify the Son has no immediate answer here-but in every apostles' heart it had – and in the “seventh” “Abba” of Matthew 27.50 & Luke 23.46 with the “rent veil” and the “graves giving forth the first fruits “that glory was seen – and on the glorious daybreak of resurrection morning as it is in the church today and will be known supremely at the Second Coming of our Lord.

THE FIRST ‘ABBA’ v1 CHRIST AFFIRMS KNOWING GOD THROUGH THE VEIL

“Glorify Your Son that He may glorify You” The Lord rejoices in His existing “authority” over all flesh, that He may give to them eternal life – on the other hand says Jesus “This is eternal life, that they may know you – the only true God together with Jesus Christ whom you have sent.” Here is a dimension which the disciples began to think about when Jesus taught them to pray. This Christ is now opening fully. False religion and empty tradition cannot supply this genuineness. Then Christ reports with joy giving glory to the Father on earth by attesting Him as font of works and words. The Lord uses that great word **τελος** saying “I have once for all **completed** **ετελειωσα** the work to be done” **εργον** (*the work of engagement and conduct of battle being this word’s basic usage*). The last words of Chapter 16 “Be soldiers” and “I have conquered” attest this nuance. The devil was everywhere defeated – the world had nothing in him and his person and pilgrimage attest there was “in Him” no sin. *Jn19.30, Jn19.28-30* shows that each day has its work and a vital battle lay just ahead which in itself is essential to man’s salvation & scripture integrity – tasting death for every man. Paul speaks of “delivering from debt as sinners” – of “freeing from accusation of Satan” – atonement!

THE SECOND ‘ABBA’ v5 CHRIST AFFIRMS HIS OWN WILL ENTER GLORY

“Now, Father, glorify me” Here thee are three “**alongside**” *παρα* statements.

1. Glorify Me with glory that I had **alongside** You before the world existed. Ever in the divine glorious presence – at the heart of deity.
2. I have made plain Your name to those you gave me, guarded Your revelation, they know You have given me all things – the words You gave me **alongside** You I have given them
3. They have received and know truly that I have voluntarily come from **alongside** You. They know You sent me.

I Ask in furtherance (*ερωταω*) for those given me – that they are *Your own* – **and** all Thine are Mine **and** Mine Thine **and** I have been glorified in them – **and** I am no longer in the world, **and** they are **and** I am coming to You. Once God gave His only begotten Son – but now are we all in Him “sons of God”. This is a mighty request.

So it is back to the heart of deity with saints to share glory. This is awesome and ineffable.

THE THIRD ‘ABBA’ v11 CHRIST AFFIRMS THE HOLINESS OF HIS OWN Holy Father, guard them in Your name – We may be Christians now but we are the witnesses of Father – “Sons of God” - the “family of God”. Christ declared His **pastoral care** (*φυλασσω* *I have guarded them*) in the name of the Father cf. *John 10 15&17*. Christ had offered to lay down his life and been commanded to take it again.

It was not to be an end to intimacy with the saints – He was to rise and enjoy His people in their glorious bodies. So we come to the centre of why we know God as Father and Son-that the very ranks of Glory may be swollen with a Royal Family of heaven. Christ kept them in the name of the Father.-none is lost but the “son of destruction” to fulfil scripture (*Ps41.9 & 109.4*). The Lord graciously spoke intimately to God in the presence of saints that we may have fullness of joy. They were given revelation – hated as of heaven – not that they should be taken up like Elijah but guarded from the devil. Their sanctification is called for – through the revelation of scripture. As You sent me so I sent them. For them I set myself apart that they might set themselves apart in the circle of truth. I do not ask in logical detail for them alone but for those believing through the word they give for me.

THE FOURTH ‘ABBA’ v21 CHRIST AFFIRMS THE UNITY OF HIS OWN

‘That they might all be “one” as You , Father, are in Me and I in You – one in us’ This “union with God in Christ” is to have its effect in the whole world. This unity is one of love that characterises the church as it does the Son. The world has to find out finally that God loves the church as He loves His Son. This is clear as He gives them the Spirit, as He answers their prayers, as He guards them, and gives them His word–
and finally as He takes them home in the rapture AS HIS BRIDE!

THE FIFTH ‘ABBA’ v24 CHRIST AFFIRMS ETERNAL REVELATION

This is in the very circle of deity – the centre circle of heaven – *Revelation 4.4* attests this “beholding “of our Saviour in glory where He desires us to be with Him both spectating and sharing in His every action in eternity. We will watch His government proceed and have our part from eternity to eternity.

THE SIXTH ‘ABBA’ v25 CHRIST AFFIRMS HIS ETERNAL LIFE TO HIS OWN

‘Righteous Father’ Christ says, ‘I have experience of You. These had experience that You sent me. I have given them experience of your name and will make it known, in order that the Love with which You loved me may be in among them and I may be in among them. So **righteousness shared** (*δικαιοσυνη* a favourite term of Paul) means sharing in Christ’s intimacy throughout eternity. “**I have declared γνωριζω** Thy name to them” means Christ has begun developing acquaintance with God and a grasp on His power which will be more fully revealed throughout eternity. The result was greater intimacy of Christ among His own during His earthly ministry and a sharing among the righteous ones and the righteous Father. The nature of Gods love is the ultimate wonder of our heavenly experience. Till then the opportunity of prayer is the finest cue and the most direct road to it.

CHAPTER 18

This chapter contains no fewer than 20 further inferential evidences from the events related to the omniscient will of God in Christ. These events move toward the inescapable fulfilments of prophecy and the will of God in the atoning death of our Lord and the grand miracle of His resurrection. In Gethsemane and Jesus’ trial we see the deep love and sheer courage of the perfect man and the Son of God.

[133] So v3Judas came with the “seed” of the Roman army. This was a seasoned band at the heart of the legions. The Lord had crossed the icy or wintry Kidron ...*still praying in that epic way* “I will make your name known that they may love like You

Father. He entered Gethsemane...*praying*. There under lanterns and gleaming torches with men at arms were the underlings of Sadducees and Pharisees – who had sunk their differences.

[134] **So v4** Jesus aware of everything that was to come upon Him went out and spoke heroically, “Who are you looking for?” They say “Jesus of Nazareth” He said “I AM” (*deity confessed*) But Judas who betrayed Him stood with them.

[135] **So v6** as He spoke heroically saying “I am” they went back and fell on the earth. The effect of this confrontation we shall never know. To oppose God is a fearful thing. (*χαμμαι is a word indicative of genuine modesty not pretending*).

[136] **So v7** He asked them again, “Who are you seeking?” They said in the epics of war “Jesus of Nazareth”. Jesus replied, “I have given you epic reply, “I AM” This is the answer of one in command – not of denial but full description.

[137] **v8 So** if you seek me – the “I AM & the Father’s will expressed in *John* 6.39. This took place – showing God in action.

[138] **v10 So** Simon Peter *took* (*ελκυω*—with the power general to drawing in nets he loses a soul) a two-edged sword and cut off the right ear of Malchus. The kingly name of this servant contrasts with the real King standing by whose divine touch would restore his ear.

[139] **v11 So** Jesus spoke heroically to Peter “Put your sword in its place, shall I not drink the cup My Father gave me?
Christ was expecting the answer “Yes” and insisting that there must be no impediment put on the way to the cross – no prejudice done to the atoning purpose of the Lord. The cup must be drunk – literally “drunk to the dregs”.

[140] **v12 So** the “band” and **the Chiliarch** (*a top Roman commander*) and **the Jewish officers** acting together took Jesus, bound Him and led Him first to Annas, father in law to Caiaphas, that year’s High priest. It was Caiaphas who had counselled that it was of general profit that one man should perish instead of the people (*and their temple etc*). *He was led as a sheep to the shearers*.

[141] **v16 So** the other disciple went out (*both had followed their captive Lord but divided at the door where John entered as he was known maybe through the fish business*) and spoke to the doorkeeper who led Peter in. This set the scene to fulfil those **omniscient words of Christ spoke concerning the crowing of a cockerel** and Peter’s denial.

[142] **v17 So** the girl serving at the door said to Peter, “Are you not one of this man’s disciples?” “**I am not**” said that significant man. The servants and officials had made a charcoal fire precisely because of the cold winter air – and they were warming themselves, Peter on the other hand was standing with them and warming himself. None but Luke tells us that Jesus turned and looked at Peter and immediately he left his **stand in the courtyard**. He could not bear the kind but disappointed eyes without tears (*εστως νν ειστηκεισαν present tense νν aorist tense*).

[143] v19 So the High-priest quizzed Jesus on His disciples and His doctrine. He replied “ I have spoken freely boldly simply in **the world**, my teaching has always centred on synagogue and temple, where Jews always come together, and taught nothing in secret. Why query me? You must consult listeners what I said to them. Behold they know what epic things I have spoken to them. One of the officials used a **rod** (*ραπισ-osisier?*), saying, “Do you so reply to the high-priest?” Jesus replied, “If I have spoken wrong witness the wrong, why **flay me?**” (*δερω tan – as an animal*) We must note His “always” (*παντοτε*) with aorists and *κοσμος* reference. **His** teaching is worldwide and era-long.

[144] v24 So Annas sent Him bound to Caiaphas the high-priest. The “binding” occurs because Annas was quiescent. He had no “witness” – since these men never listened – and the hearers were not coming forward. It was **God’s wisdom drove this stalemate** and man’s evil heart that took this hostage.

[145] v25 So (*as John diverts*) Simon Peter stood there getting warm. The query to him about discipleship gave him an opportune witness – for which he was terribly “unready”. He made an epic denial. One of the High-priest’s servants related to Malchus said “I saw you in the garden!” with him. It was his worldly act there that weakened him. The adversary Satan did not have him in his grasp but he had him in a corner.

[146] v27 So Peter denied again and the cockerel crowed. **It was too late to witness, but not too early to repent.** It is Luke that supplies the depth of feeling following the master’s flash of eye. His words monitor history; His eye captures its veriest detail, **He is God.**

[147] v28 So they lead Jesus from Caiaphas to the praetorium. The Present Jerusalem buildings differ substantially from the days of Jesus – though the temple area remains a guide to the city lay-out. It would appear they marched our Lord swiftly to Pilate for the ceremonial reason of tainting (*μιανω to avoid becoming polluted and breaking the high Sabbath – but the irony was their gross pollution involved the “blood” of the Son of God*). In the debate with Pilate two concepts of kingship interplay-the temporal and spiritual concept.

[148] v29 So Pilate *master of wrong footing* spoke *curtly*, “What accusation do you bring against this man?” They replied “If He were not an evil-doer, we would not have handed Him over to you”. This is innuendo & insinuation. *Ever acute* Pilate read the signs – prisoner without charge – accusers without scruple. He recognised strength and he spotted weakness. The governor was not easily drawn into the pockets of the priests – but a visit to Herod and the action of that “fox” in sending him back to Pilate for a capital charge would inevitably draw Pilate in.

[149] v31 So Pilate *applying the pressure of authority* said to them, “You take Him and judge Him by your law” His stern command met determined resistance –first because they had no “capital charge” and **Jesus as Perfect deity had never broken law.**

[150] v31 So the Jews blurt out “We have no death penalty” John takes this word as emergent proof of the accuracy and *sovereign wonder* of Christ’s words on

“crucifixion” **“They will deliver Him to the hands of the Gentiles to crucify Him”**[*Matthew 20.19, Mark 10.23, Luke 20.20*]which to Peter and the rest seemed utterly impossible thus far.

[151] v33 So Pilate came into the Praetorium again and called Jesus and spoke in epic tone *like a man used to confrontation* “Are you the king of the Jews?” Jesus replied, “Are you asking factually of your own volition or did others say this in an issue concerning me? Pilate in saying “Am I a Jew?” indicated no collusion and indifferent information. He stated the facts as seen, “Your nation and high-priests delivered you here – what have you done?” Jesus reply was affirmative on kingship and negative on criminal action or subversion – “Were my kingdom earthly my servants would agonise to the death to spare me from the Jews!” Our Lord’s kingdom is an overarching and eternal kingdom – a heavenly kingdom. **This was a Messianic claim of entitlement.**

[152] v37 So Pilate rejoined epically when Jesus said, “**Now** *vuv* is my kingdom not from thence” i.e. In direct contest with world power. That day would come – “the rod of His power would go out of Zion” – but Christ was to build His kingdom by redeeming the lives of men and women. The “now” hints that at a later time Christ would indeed establish His kingdom in contradistinction to all other kingdoms which would be smitten by His power at His return.

[153] v37 So you are not therefore a king. Jesus “You are saying precisely the opposite, **“King-I AM-born for this**, for this I came voluntarily into the world, to give my life in witness to truth... everyone who lives by truth obeys my voice” Pilate, *master of expediency and prisoner to the world’s cause* uttered the famous rejoinder– “What is truth?” Jesus’ answer lessened the antipathy but heightened the stakes through developing a strange appreciation of the courageous Galilean. Pilate tried one more time to conciliate the Jews with the promise of a Passover release as a seasonal favour.

[154] v39 So “you decide for yourselves – **I will release to you the king of the Jews”** said Pilate *using a traditional device*. He had accosted the crowd *with uncharacteristic candour*”. The words about truth had not exactly missed their mark. Some issues must be faced should the heavens fall and this one was of that sort. The custom of Passover releases seemed a likely device to relieve the situation. The words of Pilate “I find not even one reason for accusation in this man” are stunning coming from a *wily lawyer*. None could find fault in the peerless Son of God.

[155] v40 So they all yelled back saying “Not this man but Barabbas. Barabbas was quite different – he was a thief. Earlier we had two kings: one a deep sorrow to his father and a thief, **the other the well- beloved Son of God** and the giver of salvation.

CHAPTER 19

This chapter has a series of 20 ovv inferences or cumulative evidences of the person of Christ. These serve to set the death of Christ apart as the scheduled biblical reconciliation of sinners – and as demonstrating the gravitas of sin. One has to marvel in the very examining of the check-mate position of Pilate, who, short of resigning as governor was baulked, while the utter stateliness of Christ carries us

to worship love so amazing – so divine. The apparent mastery of Pilate and Rome to defend justice yields in impotence to the sovereignty of Christ whose death conversely brings about everlasting righteousness. Only love in humble self-giving-not pride of empire can offer hope to mankind.

[155] v.1 The first “Therefore” identifies the “suffering servant”. He is scourged with a servant whip (*Herodotus*); He is mocked with crown of thorns and purple robe in the “game of King”. Finally He is set at nought – the very word **χαίρει** means “**to set at nought or bid farewell**”. Unkindest of all His lovely face is smacked and marred and His beard pulled and torn out– all in fulfilment of *Isaiah 53 and Isaiah 50.6*.

[156] v4. The “Therefore” signals the perfect man confirming the absolute innocence of Christ. “Not even one” fault. Here is right on the scaffold, wrong upon the throne. Pilate uses the word *αγω* which suggests Jesus is as pure as an unsullied bride. In him he found “**not even one**” fault *ουδεποτε* or basis of accusation. **Christ was the perfect Lamb of God.**

[157] v5. The “therefore” of sovereignty. Jesus came out – strictly *εξελθων* is voluntary. Jesus walked out to be insulted-as a king and not a criminal – voluntarily and with immense courage. Pilate was deeply impressed and used his now famous phrase “Ecce Homo” in the Greek form “**Behold the man**” *ιδου ο ανθρωπος*. We must pause at this point – was Pilate speaking by way of contempt or with respect? I think with respect but also in the light of the gory sight of Jesus with skin torn from his body. Yet was the heart and maybe the face of the Lord **heavenward** as that significance of *ανθρωπος* is “one who looks upwards”.

[157] v6. Here is the “Therefore” of deity. Pilate counters the “crucify” shriek of the high priests and their men-at-arms with the taunt “You do it” for to me there is no issue – no crime. Their answer comes back like a boomerang – “**We have a law under which He ought to die for He made Himself Son of God.**” Christ is charged with claiming deity.

[158] v8. The “Therefore” of the absolute Lord. “**When Pilate heard that word ‘God’** He was frightened “more”. It is soon after this that Pilate’s wife warms by dream to avoid acting against “the just man” cf. *Matthew 27.19*. Pilate’s fear was compound. It came from acting vindictively – then from the charge from the menacing crowd and finally from the omen his wife sent. Pilate becomes absolutely frank. “Where do you come from?” he asks. Christ gives no reply. It is the third time in the judgment hall – cf. *18.29 & 33 with 19.9*. He came out first because there was no charge; second because the charge of “kingship” was unsustainable; now the issue was between Caesar and Christ as God – it was **the Lordship of Christ nothing less over the world at large** in contest with that of Caesar. In this the answer of Christ is THE SILENCE OF GOD.

A COLLISION OF TWO WORLDS

[159]v.10 **The “Therefore” of power versus omnipotence** “Are you not going to talk to me?” said Pilate stressing his delegated authority *εξουσια* for capitol sentencing under Caesar. Christ is in full contention now. You have not one scrap of authority except what has been given long ago from above – and if the Lord did not point above he made it known his “above” meant heaven. Now Jesus deals with the

other trial and charges Herod with greater sin – having through his steward greater understanding and knowing full well of Jesus’ innocence he sent him back to Pilate though he had the power of release. So Herod shrewd as ever sought favour from Pilate and evaded a delicate case – but sinned against God. Pilate was saddled with the ultimate decision and outwitted by the Jews yet of himself he did not charge Christ. He buckled finally when the *external* debate renewed and “majestas” charge swelled as a public demand. Pilate himself had to escape being guilty of appearing to allow Jesus to contest the rule of Caesar politically.

7. v.13 Inference No.7 The “Therefore” of ‘atonement’. Jesus was led out as a “lamb for the slaughter”. He was “quiet” – it was preparation for Passover – when lambs were slain-it was 12 noon. Pilate said “Behold your King” The renewed call “Take Him crucify” was capped by Pilate’s “Shall I crucify your king?” This in turn was check-mated by the outcry “We have no king but Caesar”.

[160] v16 The “Therefore” of faith. Pilate believed Jesus laid fair claim to Israel’s messiah ship. Many Jews did not. His escape would have been by denying what Jesus claimed during the *internal* spiritual argument which Pilate did not contest. The terrible logic of this matter put a judge who had to uphold the rule of Caesar in such a position as to have to condemn a just man vigorous in His own defence – declared by God in his wife’s dream to be just yet guilty by Jewish law and subject to Herod’s return of Christ as convicted in the priestly court by miscarriage of justice. On this famous mosaic tiled pavement still extant in part Jesus was condemned by Pilate against his better judgement and belief. So Jesus was led to Golgotha bearing the cross.

[161] v20. The “Therefore” of the Messianic king. In face of Herod and the nation Pilate braved to set forth the only reason why Christ could be condemned – “He was claimant king” that fact Pilate wrote down in Hebrew, Greek and Latin. There was no escaping the fact that Jesus was in Pilate’s eyes a king – and in the light of his wife’s dream a significant figure beyond the outward guise. Jesus words “You could have no power at all had it not been given you from above” fairly rung in his ears.

[162] v.21 The “Therefore” of Spiritual kingship. “You must not write ‘King of the Jews’ but that ‘He said. **‘I AM king of the Jews’ including his claim to deity.** Pilate was not going to be led into a public debate on the claim and counter claims of Caesar and Christ. He stuck to the plain written fact of “Kingship as understood of the Jews” i.e. He believed it covered the case and so it did. The high priest Caiaphas well understood that the end of the Herod rule by acceptance of Christ would end their style of state.

[163] v23 The “Therefore” of biblical prophecy & deity– respected in a measure by Roman soldiers. Four parts –the belt, toga, sandals and turban were shared – and disposed of as stated in *Psalms 22.18* but one item, the robe was not divided. The one who inspired David was “Great David’s greater Son – our Lord and Saviour – and He carried out the word He inspired 1000 years before. **Is not this the Christ?**

[164] v24 The “Therefore” of biblical prophecy and priesthood. The word “**apparel**” in *Psalms 22* is translated *ματισμας* in the LXX identifying ecclesiastical embroidery. **This garment was probably the secret symbol of Mary’s handiwork who understood well that Jesus was the**

Christ. It was a garment **without seam or stitching together** *αρραφος*; **εκ ανοθεν** worked from the top (*or from on high – as after the High-priest’s pattern*) woven with figures/ throughout its perfect ness *υφαντος δι ολου*. *Thucydides 2.97* uses the term for “perfection”. Only Mary would have known the dimensions so well; only Mary would have known His deity so intimately.

[165] v.25 The “Therefore” of Gathering Jesus Clothes. It is not theft. Paul later taught the Roman world to be clothed in His armour – with the headpiece of salvation – the belt of truth – the sandals of readiness to proclaim Christ and the breastplate of righteousness (*or “toga of peace”*). The seamless ephod like garment of the High priest worn by Christ was symbol and emblem of his role as our intercessor and **Mediator of the “prayers” of mankind.**

[166] v.26 When Jesus therefore saw His mother and the disciple He loved standing there He said to His mother “Behold your son”. Then he said to the disciple “Behold your mother” – and from that hour the disciple took him to his own things.

SUB SECTION 7a THE DEATH OF CHRIST ABSOLUTE CONFIRMATION OF JESUS DEATH AS MESSIAH OF SCRIPTURE

[167] v.29 In the “**therefore**” or *evidential ουν* of “death like drought – Jesus said “I thirst”. The sequence is unmistakable. One scripture He must fulfil – namely *Psalm 22.15*. The psalm says “My tongue is glued to my mouth, you have penned me into the fold of death. Near the cross the reed like three-leafed hyssop (*often 6’ long*) lay ready and a vessel full of vinegar wine. A soldier douched the hyssop in vinegar wine and put the hyssop to His lips. **Little did he know he fulfilled ancient scripture and ministered to the Son of God.**

[168] v.30 The “Therefore” of complete atonement. He received the vinegar wine. In Mark 15.23 He would not receive the wine & myrrh to drink-but He was willing to have his lips whetted with vinegar wine that he might finally cry **“It is finished”** or **“the price is paid”** *τετελεσται* and He bowed His head. The word “said” here is *ειπον* has a fine rendering “He spoke His pledge”. He promised to do it – He completed this work of God and of Grace and with it won our redemption.

[169] v.31 The “Therefore” of God’s prevailing will. The Jews requested the legs be broken because of the approaching Sabbath. There was no need to break his bones – he was dead already – *Psalm 22.17 and Psalm 34.20*

[170] v.32 The 170th “therefore” is proof of the nature of Christ’s death. The soldiers could not dare a survivor – a spear by the heart Blood & serum flowed out. *Zechariah 12.10*. John says He saw this happen and he can say with absolute assurance this is **αληθινη** agreeable to truth-for he saw the side pierced and he saw the side healed. It is proof of life and death. Psalm 22 reads “I am poured out like water [from blood loss] all my bones are out of joint; my heart is like wax [*Christ’s strong muscular tissue breaks and separates*] in the midst of my bowels; my strength is as a potsherd and my tongue is joined to my jaws.

[As with children in famine]. *Sir Alex Simpson* in 1915 in a pamphlet on *John 19.34* shows that blood and serum in separation betoken **a broken heart**.

Josephus records that there were 69 High Priests since Aaron– but Christ the 70th unrecorded is the only High-priest who could bring hope to the world and “sprinkle many nations” *Isaiah 52.15*.

PART SEVEN OF THE GOSPEL SEQUENCE 19.38–20.31

The Burial –and running into Chapter 20 -the tomb visits-3 appearances

[171] v.38 The “Therefore” of God’s moment men. The Lord won other hidden disciples! Joseph of Arimathea and Nicodemus came. The first a secret disciple – the second came by night long ago. Pilate entrusted the body to Joseph. At the tomb they used 100 litres of myrrh & aloes.

[172] v.40 The “therefore” of Divine provision. “He was with the rich in His death” *Isaiah 53.9*. The body was bound with strips of lines and spices according to custom. The irony was that Christ’s place of death was with the wicked and yet with the rich – because in the same area as Golgotha was the garden tomb of Joseph. The 700 year old prophecy of *Isaiah* was fulfilled – Jesus, knew all things were complete as we earlier read. His authorship of the bible and His omniscience gave the best reading of scripture that ever was. It is His word.

[173] v.42 The “Therefore” of the lamb slain on preparation – Good Friday. It was a new tomb – in it never man had been placed – there on account of the preparation of the Jews Jesus the slain lamb was laid. No self-respecting Jewish leadership would ever wish to take all these actions at the Feast and spoil the feast with murder and litigation but it came to pass exactly as scripture foretold and despite the constraints the leaders broke their rules and arraigned the Saviour sent from God.

CHAPTER 20

This chapter has a series of 11 ovv inferences which show how the Lord in majesty and grace “appeared” with a grandeur exceeding that of the morning sun. The difference was – while it was expected to appear He was not. The word “appearance” φανεροσεν is loosely associated with sunrise.

[174] v.2 “She saw the stone rolled away from the tomb”. The stunning significance of this vision was the stone had been completely taken away. Luke has “rolled in cyclic manner” *αποκυκλω* [cf. our word “cycle”]. The stone had been wheeled away as one would wheel a bicycle off. At first a shock as day broke this became a real joy and sign of the power of God. In *Matthew 28.2* the angel responsible sat thereon and controlled the scene. It was so dark; the text says “darkness still **existed**” *ουσης* in the general absence of light. Mary had gone out to the tomb compelled by the intuition of her heart and her deep commitment to the one who restored her to righteous living. The stone gave a clue lost on her for she ‘**ran quickly**’ *τρεχω* to Peter and John (*whose famous nom de plume statements” the other disciple” and “the disciple whom Jesus loved” are in the warp and woof of his own account cf. 21.7, 20 & 19.26*). Mary Magdalene imagined the body had been taken away. *We have to note it is the “later” value of these inferences John is presenting!*

[175] v.3 Peter and the other disciple ran fast pace for pace. Then John ran on as in a **stadium δρομη** and stooped at the tomb with the look of one who loved the Master. He says he “**most certainly**” **μεντοι** did not enter the tomb.

[176] v6 Peter went in – his look was concentrated **θεωρεω**. He saw the clothes “settled” and the head covering **συδαριον** lying apart **χωρις** having been coiled about itself (*rising to a knot τυλος*) **εντετυλιγμενον** in one or the original location **εις ενα τοπον**. Some suggest it was folded by Christ as might be a workman’s kaffiyah upon completing a task. That is the effect but the evidence of the knot still untied and the undisturbed clothes show a very different capability of body. This is an escape of another order than disentanglement. Peter the fisherman who was so used to fixing nets and tying knots was inspecting this as John came into the tomb. The matter is further expounded in v.12. *The resurrection cries out as a mighty act of God in Christ. No human agency was involved.*

[177] v.8 “Then the other disciples entered in and believed”. Immediately he saw the clothes and napkin *in situ* and believed. Clearly the evidence of the door and stone had sufficiently detained John – whose contemplative mind must have been echoing to the theme of “resurrection” already – and when he surveys the clothes and the napkin still enfolded and rising to its undisturbed knot that capable mind is driven to one and only possible conclusion – “He’s alive”. “He must be alive!” John candidly says they did not know by the Mediator’s own exposition the scripture as *in Psalm 16 9-10 (cf Luke 24.44). The evidence was overwhelming and in line with all they knew of Christ acting miraculously – but this was beyond all that might be expected-this was world shattering news. He believed!*

[178] v10 “Therefore they left or went away again”. This John later saw as a second forsaking in favour of their responsibilities to family and friends. With hindsight their responsibilities would have been better fulfilled by remaining in that garden. However the soldiers were lying stricken thereabouts and the scene was dark and scary.

[179] v.11 Mary stood on at the tomb weeping outside. All this time “Mary **had stood** outside” (*pluperfect*). She was weeping; she was continually weeping and bathed in tears. The men saw that – itself a reason for comfort her but strangely they simply left. However, the Lord supplied that deep need, He gave her comfort. Instead of two fellow-men He sent two angels. The dative case “one at the head” and “one at the foot” **προς τη κεφαλη προς τοις ποσιν** intimates that these angels in shining clothing sat or knelt hard by the head and foot where the body of Jesus had been laid. Mary knelt sideways **like a bad harp player παρακυπτω** looking at the front of her harp or as one peeping around a door to see someone in the street. Aristophanes uses it of the interest of one who deeply loves – and Mary falls into that category. The sequel was the vision of two angels in lucid clothing sitting hard by where the head and feet of Jesus had been or possibly kneeling there. The grave clothes were still there. These ask “Why are you weeping?” As she says in reply “They have taken away my Lord she turns backward and **saw θεωρεω** Jesus standing but failed to recognise Him and He repeated the words “Why are you weeping?”. That woman – thinking it to be the gardener – volunteered to carry the Lord’s corpse. Jesus said “Mary”. She turned right round and said “My beloved teacher”. The Lord bade her not try to hold Him – for He was not yet going finally to the Father or he was

alternatively going to shortly meet with the Father. He then gave her a mission to tell the brothers He was going to His Father and their Father. She brought this news to the disciples and said she had seen the Lord – **the first appearance**.

[180] v.19 “It was late on the Sunday” So much so the doors were locked – no one stirred – they feared another night-time swoop of the Jews. Instead fancy the joy – Jesus stood in the midst and said “Peace be with you”.

As the Lord said this He showed them His hands and side. This was evidence incontrovertible of His identity and *victory* over death. There is a fascinating truth here – “The word “**being**” ουσιας is used with “**time**”(*in its lateness οψιας*) in such a way as to show that there was life in that day. That was the evening of the Emmaus walk and the two to whom the Lord appeared at Emmaus had just arrived back at Jerusalem – a distance of 7 miles when Jesus Himself appeared among them.

[181] v.20 “The disciples rejoiced as **they saw the Lord.**” The absolute change of mood shows first the pensive attitude that needed convincing coupled with the welcome and joy that only the risen Lord could command in disciples who were despairing. The side of the Lord is the place of the bride’s intimacy.

[182] v.21 “Jesus said again ‘Peace be with you’. He wanted them to have some *trophies from His victory*. He furthered the great purpose of the gospel by “breathing into them” – here and now they become “new creatures” as in *1Cor5.17*. They also had a foretaste of the Holy Spirit with the authority to deal with the sins of the repentant – i.e. they were given authority to be ambassadors of the gospel – even in the intermediate 40 days. These two ministries relate to two conditions described by the words *αφιημι* and *κρατεω* roughly translatable “a rebel army broken up” and “a military post holds out by force of arms”. By the work of the Spirit “rebels might become disciples” and those “mastered by their sin” could be released. The 40 days were not to be days of fishing but preparation for Pentecost by getting under the ministry of the Holy Spirit.

[183] v.25 Thomas who called himself “twin” was absent. We have to deduce that it is not the nature of Thomas so much as the impact of the risen Lord and the insufflation of the Holy Spirit that makes the difference in a believer – like a fire of Holy Love

The others **said by way of a fact λεγω** ‘we have seen the Lord’. He said, ‘Unless I see the print of the nails and thrust my hand in His side I will not believe’. It was 8 days later that in similar evening circumstances Jesus **appeared** and challenged Thomas to act on his bold words. Jesus used the word “**carry**” *φερω* both of ‘finger’ and ‘hand’. It is instructive to study this. That finger and that hand were a burden to Thomas’ faith-perhaps they had been used very demonstratively and negatively in affirming disbelief. Second they were “to bear fruit”, third they were ‘to aim at Christ’ and finally “surrender your members” (*Romans 6.13*)

Jesus said “Because you have seen me whom you longed for you believed - blessed are those who have not seen firsthand and have believed once for all. After the victory of war - so it is with believers.

[184] v.30 John adds that Jesus did “comprehensive signs” in front of His disciples- some are written in Luke. John made his selection for the purpose of scripture that we receiving the testimony of the bible might believe and have life. The signs are not

only the “eight miracles” but the “signals” or “flags to which believers rally”-in short the “Inferences which are manifold.

The purpose of scripture is ‘faith in Christ for everlasting life’ Here are twelve more signs of the purpose love and victory of Jesus and His power over death at the very heart of His plan for new beginnings – hence the immediate “in-breathing” and purpose to galvanise the despairing disciples into a gospel instrument to go with a mission as He had come with a mission!

CHAPTER 21

This chapter with 8 final cumulative inferences on the person of Christ completes what Clement of Alexandria said is the last NT book written circa 80AD. Six spiritual lessons are drawn from the “big catch” miracle and two from Peter’s re-commissioning. The Lord’s prophecy has been fulfilled in the martyrdom of Peter and the apocalyptic vision of Christ

PART EIGHT

OF THE GOSPEL SEQUENCE 21.1-21.25

The stages in the Lord’s ministry set out by John are as follows

(1)1-2.11; (2)12—3.21; (3)22-4.54; 5.1-5.47; 6.1-6.71; 7.1-12.35; 12.36 (5)13.21to 16.33; 17.1(6).1 to19.37; (7)19.38-20.31; (8)21

In this 10th section we have John reminisces on the unforgettable truths taught by the warm anthracite fire. He then adds two matters so vital to every believer, the first: the story of Peter’s commission, which in its refined detail rejoices the Christian’s heart and reflects the Saviour’s love; the second, a declaration of the absolute truth in the word of Christ concerning the developed and historic ministry of Peter and concerning his precise understanding of the Lord’s return vis-a- vis John’s death. The special value of v24 is that the personal stories of disciples and stages of ministry of the master are reviewed to shine light on the truth of Christ still changing lives and of His words still having their fulfilment in those lives. Breakfast on the beach (αριστησατε-αριστηα is “a prize for the bravest & best” – that they would be)

[185] v.5 “So Jesus said to them ‘has you any additional food?’” He was standing **where the waters lap the feet** (αιγιαλον “waters’ edge”) and where the small fish swim. The disciples did not “truly know who” (μεντοι) it was. They heard the voice but clearly could not **discriminate** the person **from sight** (οιδα). It was **early** (πρωιας) the sun had not yet risen above the eastern hills – a mist shrouded the land. In a case they answered “No”. He used the word “children” which had enough of Jesus recent usage to give hint of His person. Their instant obedience may be explained because they thought a shoal was visible from the beach on the shore side of the boat. This would mean they were travelling southwards – or coming straight in towards an ancient anchorage at Tabgha maybe (*the traditional Capernaum harbour*). *Breakfast on the beach was a glorious experience – provision that made them recollect days of miracle. Now with the risen Jesus every day was miraculous and glorious. Faith was growing.*

[186] v.6 “So they cast the net in and were “simply” or “of themselves” (*αυτο*) not strong enough to haul it back in because of the multitude of fish. The lesson of our own weakness is impressive. Only by the help of the Holy Spirit – given at Pentecost can men be won to Christ. We hear little of how the disciples shared with their families over the 40 days but we know that there were 500 on the Mount before Jesus ascended.

[187] v.7 “So that disciple whom Jesus loved said to Peter ‘**It is the Lord**’ (Yahweh). *cf* 19.26. The massive catch immediately reminded him of Peter and the others amid the sinking ship on a previous occasion. This time Peter sought not miracle but nearness to the master. Loving devotion outlasts even great faith.

[188] v.9 “So Simon hearing the definite words ‘It is the Lord’ bound his fisher’s coat tightly about his waist for he had no undergarment on – and cast himself in the sea (*to swim*) – when they were 200 cubits or 100 yards from land towing the fishing net. Here the apostle though in the state of Eve did not run away. In our sin he teaches us to go to Jesus.

I came to Jesus as I was weary and worn and sad
I found in Him a resting place
And He has made me glad.
I came to Jesus and I found in Him my star, my sun,
And in that strength of life I’ll go
Till travelling days are done.

[190] v.13 “So as they came towards the land they saw an anthracite fire laid and a small fish laid upon it and bread. Jesus said “Bring of the **little fish** *οφαριων* you have now caught”. Simon drew the net to land-full of **great fishes** *ιχθους* 153. The net had not broken. In this the former miracle distinctly differed. The difference – they brought the fish to Jesus not towards themselves – and in His time too. It has been said that at this time 153 nations exactly covered the face of the earth and this catch was itself an intimation of the spread of salvation to every nation and people. No disciple dared ask ‘Who are you’ knowing from sight that it is **precisely** the Lord *οτι* – often used of **precise words** as in v.7 is here used of precisely the same person. Now they saw His feet just out of the water and his hands which had laid the fire and done the cooking. We shall know Him by the nail-prints in His hands.

[191] v.13 “So Jesus came to the fire and took the bread and gave it to them and the little fish likewise. This is already **the third time** (or appearance) Jesus showed himself **to His disciples** raised from the dead. So it was 8 days or more after the first Easter morn. It was the very clearest proof and a most encouraging call to ministry for the salvation of souls.

[192] v.15 “So when they had finished breakfast Jesus said to Simon “Simon Jona, **do you love** (*αγαπας*) me more than these? (*The fish*) Simon’s reply “Yes, Lord, you know **that** (*οτι*– *for Simon’s precision*) **I love you**” (*φιλω*). Jesus said to him **Feed** (*Βοσκω*) my sheep. He said to him again a second time “**Simon Jona do you love** (*αγαπας*) me?” He said to him “Yes Lord; you know that **I love** (*φιλω*) you.” He said to him “**Feed** (*ποιμανε* – tend or soothe or cherish) my sheep.” He said to him the third time “**Simon Jona** (“beloved or gentle or timid”) **do you love** (*φιλω*) me. Simon

wept precisely because He said on the third time “**Do you love (φιλεις)** me?” Simon said to Him “**You know (γινωσκω by discernment)** all things you know that I **love (φιλω)** you.” Jesus said to him “**Feed (βοσκω)** my sheep. Truly, truly, I say to you, when you were young you bound on your girdle and walked where you wished but when you grow old you will stretch out your hands and another will gird you and lead you where you don’t like.” This saying dramatically He said to him quite factually “Follow me” But Peter turning saw the disciple that Jesus loved following, who also leaned on his breast at dinner and **said (ειπε as in drama)** “Lord who is your betrayer” (*i.e. the second terrible revelation comes through the second penetrating question of Peter*) Peter’s question “What will this man (*John*) do?” Jesus’ answer “If I wish him to remain until I come what is that **to you? (προς – with regard to personal contact or intercourse)**. You follow me.”

[193] v.23 “*So* this word went out to the brethren (*i.e. Peter’s interpretation*) that it meant **precisely (οτι)** “that disciple should not die”; but Jesus did not say as in dramatic discourse (**ειπεν**) that “he (*John*) should not die but if I wish him to remain till I come, what is that in respect to you?” John than attests that he is the writer and witness of these things and here other witnesses are included “who know by revelation of a Mediator” that the witness of Jesus is **precisely (οτι)** true. “**There are many other things Jesus did as creator** which if they were written in detail, I think the world itself could not store the books that might have been written. Amen.” *The apostle has selected a mountain of evidence from the 3 year ministry of Jesus and he can say with joy that under the ministry of the Holy Spirit he has written after the intuitive logic of love and can rest his case for the deity of our heavenly Lord. Here he points to the Lord’s pre-existence, there he adduces His omniscience. Here he speaks of his peerless life and there he demonstrates His miraculous power. Here he shows his unbroken contact with the Father and there he shows his unbroken victory over evil. In these and many other ways he attests the Son of God is Lord over all.*

FINIS

Bob Coffey /Aramaic & Greek Bible Companion
L’shuvkha Marya (To the glory of the Lord)