

MEMOIRS OF JOHN THE THEOLOGIAN

WHAT'S THIS ALL ABOUT?

When the “beloved disciple” John today known as “*Theologos*” to the Greeks as writer of the last bible book *Revelation* viewed his life with Jesus later on he selected themes and stories that just must go down the ages. This monograph follows the chapters of the English bible where you will find these themes and generally selects one or two per chapter. You can follow the themes which are loosely matched to the NIV New Testament rendering. There are 72 Memoirs in the following sequence which can be subdivided into 7 books exactly as the Apocalypse can. granular diary of John records about 219 events-all highly precious but in this presentation of the biblical narrative adapted to the NIV topical sections. In the *Aramaic Bible Companion* there is a monograph on the said 200 memories-a survey without detailed comment. The sub plot of this study looks at Aramaic nuances and their value for understanding our Lord’s teaching. Most of the nuances I have attempted to underline for the help of the reader.

The BOOKS of Memoirs are:- (1) 1-2.11,(2) 5 1-5.47,(3) 6.1-6.47,(4) 7.1-19.37, (5)19.38-20.(6)31, 21.and (7)1-21 to 21.25

CHAPTER 1 A SUMMARY 1-34

MEMOIR 1 EXTRAORDINARY FINAL PROPHET Prophecy’s capstone in John the Baptist opens this plenary gospel. John heralds good news proclaiming that our Lord *is the Word become flesh (incarnate born)* and records next that his earliest teacher John the Baptist declared our Lord *The Lamb of God (redemptive death)*. The identity of Christ he puts first as most vital-then he moves to clarify John the Baptist’s role in a context where Jerusalem leaders (circa AD 29) had sent priests and Levites to the desert to sound out John.

JOHN DENIES BEING MESSIAH

The posse of priests and helpers wanted as John put it a “summary” or ~~GAHA~~ PATHGAMA as a binding statement-what we would call a legal statement for their own nefarious purposes. Pilate sought a

PATHGAMA from Jesus for the technical and legal purposes of confirming in that instance a charge of Kingship as Messiah.

John was wily and John was truthful. He replied to three questions with his No! No! No! He was not Messiah, he was not Elijah returned, he was not “a” prophet. The last statement might be questioned-but technically John did not *prophecy* Christ-he *indicated* Christ for they were contemporaries.

The disarming answer “***I am a voice in the wilderness***” is John’s quote from a prophecy of Isaiah 40.3 that foretold his ministry and its base in the Judean desert. It appears John was committed as a boy to the Qumran Jews who were ardent students of the scriptures. He had received a divine calling that the One coming to his baptism who would be marked by the Holy Spirit descending upon Him was the Christ. However, he simply told the priests that he tested his call and commission by baptizing for repentance those who cared to prepare for Messiah. He told them that a Greater was instantly coming –one who had risen among the Jews themselves quite publicly and He would confer the Holy Spirit and He is the [Creator] Son of God בן אלהים BARAH ELOHA (not BEN ELOHA [*offspring* as a new person or being])

JESUS LAMB OF GOD

Next day the priests had gone and John further stated of Jesus as he walked and talked “Behold ***the Lamb*** of God”. This doubtless was another reference to Isaiah 53 where our Lord is seen as dying to provide atonement for repentant sinners. This part of the “summary” was vital but the recalcitrant priests did not stay to learn this core truth about the identity of our Lord.

EARLY DISCIPLES 35-42

It was a *different* day-John was standing alone and two disciples nearby and Jesus walked nearby. John said “Behold the Lamb of God” and these men followed Jesus saying “Our Teacher” הנה משיח where exactly are you? He said “Come and see!” They were with Him that day-it was the 10th hour(4pm) *That 2 hour stay changed their lives.* One of the two was Andrew who introduced Simon –Jesus surnamed him Peter or Cephas in Aramaic. *Clearly the second of the two was John.*

MEMOIR 2 NATHANIEL THE HEAD NOT THE TAIL 1.43-51

John the beloved disciple is also a diarist. You find v43 begins *on the fourth day*. Over 21 chapters John has 219 time indicators **אז** (then) in Aramaic. However, this 4th day features Nathaniel whom Jesus previously spied reading the 2nd Psalm under his fig tree by his home in beautiful Bethsaida.

Nathaniel was surprised when Jesus began the conversation by summing him up in a phrase. That phrase in the Greek and our English is “Behold an Israelite indeed *in whom is no guile*” That expression seems to distance him from tricky-dick Jacob (or Israel) the nation’s forefather. But wait-the Aramaic which Jesus used is much different. It means “behold an Israelite *who will not be put in the last place*”. Jesus’ word **אחרי** means the “tail” and derives from Deuteronomy 28.13 where we read

“The Lord will make you the head and not the tail if you keep His commands...you will always be at the top, never at the bottom”.


Now follow how the conversation develops. Jesus terms him “comfortably off” viz. “under your fig tree” and is pleased that Nathaniel recognizes Him as King of Israel and adds that this man from the loveliest town in northern Israel is going to walk where angels tread and one day rise to the heights of heaven through his relationship with Jesus the Son of Man. This “dream of Jacob” –this gate of heaven introduces Nathaniel to the very best in life-to the life of God and such a future as only obedience to the word of God can afford us-but what could be better? Nathaniel in Jesus finds himself at the head not the tail!

CHAPTER 2

MEMOIR 3 CANA MARRIAGE

MIRIAM VIRGIN MOTHER OF JESUS 1-12


This memoir expands the marriage event to fore-shadow the bridal feast of joy and love and to first mention of our Lord’s death mixing **grief with joy**. Jesus is now 50 kilometers to the west at Cana and an embarrassing shortage of wedding wine has triggered a trouble shooting chat between Jesus and his mother Mary (Aramaic Miriam). Jesus immediate response to “They have no wine” is “Dear lady **אחרי** [this longer word is not used by a husband but is vernacular for “lady”] what belongs to me and you mine own” **לך** [you mine] or “How much is

mine and yours, my heart?” or “*What manna*  is mine and for you and me? The expression separates Christ’s part from that He shares with His beloved mother.

Ask the Rabbi www.ohr.edu provides four meanings for Mary which link with Jesus (God saves) and through this lens we see the common interest.

(1)M-R “bitter” as the Marah waters (2) M-R- “elevated” as when David was made King. (3)M-R-R “rebellion” as when Miriam as a nurse led opposition to Pharaoh’s slaying of innocents and led the singing of the Exodus (4) M-I-A “water” as in a cup of kindness or cold water or the “drop of water” in Isaiah40.14.

Applying the terms to what Jesus & Mary shared there was the “bitter” experience [a sword shall pass through your own heart also]. Then there was the promise of mighty rulers coming from their thrones and Christ being exalted Messiah. Also there was joy in the family of God and disciples and finally there was the life of Christ born of water dying as a ransom.

Our Lord adds “*My time is now measured*”  Our translation has “not yet come”. It appears our Lord is tenderly introducing essential change-after 30 years with Mary and family three very different and short years with the disciples will soon pass and then the *bitterness* spoken of by Simeon at Christ’s circumcision at the death of our Lord but then the *redemption* and *exaltation* and *covenant kindness* would follow. Truly how soon the water became wine and the incarnate life of our Lord was commuted to the cross for redemption worldwide. John marks the passage to that **hour** at 10points

Follow John’s especial attention to the approach of *the hour* (cf 2.4,4.21-23,4.52-3, 5.25-28,7.30-8.2o,12.23,27, 13.1,16,2,4,21,25,32,17.1 until in 19.27 there strikes the hour when Mary stands under the cross.

NO HIDING PLACE 2.13-25

MEMOIR 4 TEMPLE DESTRUCTION John’s story continues with a short family stay in Capernaum-our Lord’s adopted town. It’s off to

Jerusalem to visit the house He frequented in Jerusalem-His Father's house-the temple. Our Lord upset the secular business now developing in its holy courts-He made the moneychangers scuttle and released the cattle and birds and sent the traders packing.

To such action there had to be re-action. Judeans menacingly craved reason and demanded a sign sufficient to explain the draconian cleansing. Jesus said "Destroy this temple and in 3 days I will rise it up!" They imagined he spoke of Herod's temple and quoted its 46year building scheme which was nearing completion.

The "tearing down" our Lord spoke of in v19 is ~~נִסְחָה~~ a term also used of the human body at its death.

On that Jerusalem visit our Lord did not entrust his soul to those who saw and believed the signs He did. John says he had intimate personal knowledge and awareness of every soul of man. He did not need introductions as the story of Nathaniel has shown. John says strikingly "Jesus did not need testimony about any son of man" ~~בְּכָל~~ for "He knew what was in every son of woman" ~~בְּכָל~~. The scheming men who had followers could not deceive him because *he knew the mind of every mother's child*. The Aramaic is illuminating-in it John the divine shows two things-Jesus knew even the thoughts of a tiny child and had omniscient awareness of humanity. Peter consenting in John 21 said likewise "Lord thou knowest all things"

CHAPTER 3 NICODEMUS

MEMOIR 5 NICODEMUS 1-36 This memoir is future building, heaven opening, existence assuring-dealing as it does with forgiveness and union with Christ.

1 Nicodemus or *Nikodim ben-Gurion* to give him his name as in the ancient literature of Israel may indeed have been "son of a stranger" but his search for the Lord led him to visit Jesus at night in Jerusalem. In John 7 he re-appears contending that Jesus deserves a hearing at the highest Sanhedrin level. He remains staunchly loyal to Jesus and accompanies fellow Sanhedrinist Joseph in preparing the burial of our

Lord's body. Nicodemus knew Jesus' signs were extraordinary-defining their doer as "from God".

2 Our Lord set out plainly a set of equivalences. ***He spoke of being "born from source" מֵעַיִן and "being born from the Spirit" רִיחַ***

(beyond natural breaking of waters and physical birth). Those two are equivalent. Members of the Kingdom of God מַלְאָכֵי הַמֶּלֶךְ must be initiated into the life of God that way. ***Jesus refers to the wind*** -perhaps that evening the evening breeze had lifted somewhat more than usual. Our Lord referred to the sudden lift and undiscoverable source of the wind whose effect and feel none can doubt. ***Nicodemus demanded greater granular detailv9 "How can these things be?"***

Nicodemus demands yet more clarity and precise detail-"How exactly does this work" he is saying v9. Our Lord brings in the "plural" and speaks now putting on as it were His "deity hat"-the royal divine "We".

3 He also uses the word "witness" עֵד which takes us to even greater acts of God-indeed to Calvary. There God gives witness **μαρτυρος** by the death and resurrection of our Lord-the ultimate sign. The sights of Glory and the knowledge of how salvation comes was the core of the issue. Our Lord even testifies that as the "Angel of God" he had been long entering the human condition in Acts of Salvation-one of which was leading Israel from Egypt and the Passover-symbol as it was of the Cross.

4 Embedded in that event was the miracle of the healing of multitudes when by faith they looked to the serpent on the pole. This famous reference brought *Moshe* into the picture as doing the will of God prefiguring the Christ and the cross to which Jesus was now making reference as the core factor in salvation, the source of salvation and the grand miracle to crown His life of extraordinary deeds.

5 In this context we have John3.16. Faith in God the Son affords eternal life and is the only route out of **destruction** חֲרָפָה. Our Lord uses the very well known image of the "**hand** of God" and stressed that God sent His Son to use His "**hand**" to save. ***That hand*** of miracle **כַּף** (v17) and of Christ the teacher come from God was doubtless held out

to Nicodemus on this occasion and was witnessed by him 3 years on at the deposition-pierced to bring glorious salvation. ***Jesus then challenges that faith in the YAHIDA “united Son” of God as opposed to SHOHIDA “desolate separated Son” which our Lord did not use.***

6 If Jesus did not come to judge what about judgment? אֱלֹהִים Our Lord explained it occurred because of the ***rejection of the light of truth-*** which demonstrates faith lacking. As darkness falls around the two men locked in thought and talk **Our Lord** speaks of NOHAR אֱלֹהִים the ***light*** of “instruction” the “commentary of the Torah”-the “very word of Christ”-the epiphany granted by His very presence. ***Our Lord speaks of those who do “real and truthful” things יִשְׁרָאֵל who live sound lives and have a settled relationship with God-such come to the light and the teacher. There our Lord leaves the challenge- אֱלֹהִים הָאֵל הַזֶּה “Come closer to the Light”.***

One earnestly wonders did this conversation end with a strong and mutual embrace much like that of Jonathan and David!

MEMOIR 6 JOHN'S TESTIMONY 22-36

7 The sequel is that Jesus returned to ***living closely*** with אֱלֹהִים אֱלֹהִים His disciples and going from place to place. John's disciples stuck at Arnon protested that Jesus peripatetic ministry was scoring higher-***many were “coming close” אֵלָיו לְהַלְלֵהוּ to Him.*** John set out his “bridegroom parable” and testified that ***Jesus is אֱלֹהִים הַלְלָהוּ “from above” or אֱלֹהִים הַלְלָהוּ “from heaven”.***

John added that all is in Jesus hands and God loves His Son and His spiritual power and teaching is immeasurable and ***to refuse to believe in him is not to see life but to have the wrath of God “waiting for him” אֱלֹהִים הַלְלָהוּ***

CHAPTER 4 THE SAMARITAN WOMAN

MEMOIR 7 THE SAMARITAN WOMAN models early outreach to the world as an initial courageous step change integral to the mission of our Lord. The Pharisees tracked our Lord's growing popularity and now knew hosts of disciples followed and believed in Him as Messiah. John's disciples had also been sidelined by the fall off of baptisms as

Jesus disciples in the same Jordan baptized more converts. ***John the theologian*** was privy to Jesus plan to return to Galilee not least to take the heat out of this situation. Jesus did not baptize in water for John's prophecy was that our Lord came with a grander ***baptism of the Spirit***.

John knew before that Jesus plans were to travel near the "gate of" **ܐܡܝܢܐ** Samaria that he might work or do repairs **ܬܬܝܬܪܐ** there-not literally but really "build" His church. The move stressed how our Lord stepped away from incipient rejection to open yet another door of ministry.

"What" you may ask does the name of the city Sychar mean? It would surprise you. This centre where the Lord chose to visit has the name **insult, vile, dishonorable, disgraceful and foul**. Basically the term means "**marred**", everything was as it shouldn't be. This civic disaster sat cheek by jowl to the parcel of land given to Joseph by Jacob-a burial plot today housing the ancient mummy of Jacob.

The memoir notes that Jacob blessed the people in that a well was dug by the servants of the forefather of Israel. I have visited the well which is reportedly as deep as 150 feet. I have dropped a coin and counted the seconds till it hit the water surface below. Its depth is at least 70-100 feet below the water surface. The woman who met Jesus there got two things right-"I have no husband" and "the well is deep". Our Lord was tired **ܐܬܝܪ** with the toil of travel **ܬܬܝܬܪܐ**. John remarks that a woman came from Samaria to fill water. The people of the Samaritans were those "let loose" or "free" at the time of the Babylonian captivity-known to be part- Jewish.

FOURTEEN EXCHANGES 4 1-26

MEMOIR 8 JACOB'S WELL CHAT

1. **Jesus 1** said "Give me water to drink!" His disciples had gone to buy **ܬܬܝܬܪܐ** various provisions **ܬܬܝܬܪܐ** from the merchants.

2 That Separated(Samaritan) woman said to Him "Exactly why are you a Jew asking to drink from me a Samaritan or outcast woman for the Jews do not **ܬܬܝܬܪܐ** "**put up with**" "have obligations to" "pity" or "sympathize" with Samaritans.

3 **Jesus 2** answered “If you were aware of the “favour” “gift” or “present” of God and who is He **הוא** who said to you “Give me a drink” you would ask Him and He would give you living water(literally “recovering or reviving water” **מים חיים**)

4 The woman said to Him-My Lord **אדוני**, you have no water pot and the well is deep –“Where is your living water from! **מאיפה** How **למה** are you greater than our father Jacob who drank with his sons and cattle?

5 Jesus answered “Everyone who drinks this water thirsts again **לדבר** (i.e. regularly like waves of the tide) Everyone who drinks that I give HIM will never thirst lifelong **לדבר** –that I give will be in HIM a fountain of water that will bubble **יד** [usually **ידיד**] to life eternal **חיים** [The idea is a lively flow bubbling up in a well or the gurgle of a bottleneck so the speech of a spirit-filled life]

6 That woman said to Him “My Lord give me that water that I do not thirst again nor come here to draw water”.

7 **Jesus 3** said to her “Go call your husband here!”

8 She said “I have no husband

9 Jesus said to her “I have no husband”-beautifully **יפה** spoken (v17) for you have had five and the present one is not your husband-you spoke real **אמת**

10 (a) PLACE OF WORSHIP That woman said “My Lord I “got you” You are a prophet.-our Fathers worshipped on this mountain you say Jerusalem is the proper place [**אמת**] to worship {i.e. *fitting, due, covenanted*}

11 (b) CHRISTIAN FATHER-SON WORSHIP Jesus said-the hour comes when they will worship the Father in neither place. [cf Fall to the Romans}

12 (c) UNKNOWN GOD- you worship that you do not know...this particular woman proved the general want of knowledge.

(d) GOD OF SALVATION & LIFE We (Jews) that we know because LIFE is from the Jews {i.e. YHWH} i.e. *The incarnation covenant*.

The hour comes & now exists when true worshippers worship the Father by (e) SPIRIT & TRUTH **רוח ואמת** exactly the worshippers the

Father needs and *counts precious* **חשוב** for God is Spirit and those who worship act by Spirit and Reality.

13 That woman said to Him “I know Messiah will come and when He does he will teach us everything!”

14 **Jesus 4** said “I who speak with you **אני** [comfortably with reason] am He”

KINSMAN OF THE WORLD 4 27-42

MEMOIR 9 –THE INTIMATE KINSMAN

His disciples returned during the conversation and had been in awe that He spoke with a married woman but none rebuked or asked “Why reason to comfort” **אני** her?

She let her water pot remain **אני** (the word used in the so-called dereliction cry) –went into the city-told the men “Come see a **heroic man** who told me all (however terrible **אני**) I ever did” –that is to say **אני** [a little particle that means “*He must be*” or ditto] **Messiah**. A connoisseur of fleshly men this woman like Pilate found “the proper man” (cf. Luther) in a word she is saying “We must anoint Him” or recognize Him.

When those Samaritans-*discarded ones*-came **close אני** to Him they begged Him to stay **close אני** to them and He **stayed close אני** to them two days and hosts of them believed because of His word-they were saying “Not because of your word is it that we believe in Him alone-for we have heard and believe and know really **אני** that He is the Messiah and Saviour **אני** [life-giver or kinsman] of the world.

What an expression **kinsman of the world!**

A PROVEN FACT 4 43-54

MEMOIR 9 ROYAL OFFICIAL

Jesus had by now shown evidence that Jerusalem resisted Him and Capernaum discounted Him. “A prophet is dishonored at home”. One result was that Galileans travelling to the feast saw our Lord’s miracles and “received” Him. They accepted His prophetic role and possibly His message but this is not faith in Him as the Son of God. He arrived in Cana where a new miracle answered the need of an important Capernaum royal official. The man’s son was pained and ill

and possibly had but a short time to live .The man desired Him to come down (to the sea) **בְּהַרְגוֹ**

Jesus said “If you do not see heavenly signs and awesome sights you will not believe. The king’s servant urged “Come down before the boy dies”-it’s critical. Jesus said **“Your son is living” בְּחַיֵּה נַפְשׁוֹ**. [the word is used in the court phrase “O king live for ever” and in the oath formula of kings-“as I live He lives”-a formula this royal servant would have understood and with which he would be familiar. That man believed the word of Jesus and left. His servants met him en route home and echoed Jesus word “your son is living” **בְּחַיֵּה נַפְשׁוֹ**. (The emphatic). The time was the seventh hour-12-1pm when Jesus spoke. It was that moment **בְּהַרְגוֹ** when Jesus spoke **בְּחַיֵּה נַפְשׁוֹ**. The servants said “at the seventh hour he back in health” **בְּחַיֵּה נַפְשׁוֹ** John records the word “he is *saved*” **נִשְׁלָטָה** v53 of the servants and **בְּחַיֵּה נַפְשׁוֹ** “He *lives*” of Jesus (v50). Why? Besides John says “This was the second miracle Jesus did *“the moment”* He came into Galilee. John means more miracles followed but this was the earliest and connected with the Cana marriage miracle. Jesus had both been emphatic and had made His honour contingent on the miracle. His word had power over the earth. The official’s family all believed in Jesus.

CHAPTER 5

MEMOIR 10 THE POOL OF BETHESDA **BETHESDA**

John records a memoir of a five pillared pool and five pillars of Christian truth. At that time there **בְּהַרְגוֹ** there **existed 1** a 5-pillared wash pool **בְּחַיֵּה נַפְשׁוֹ** [the word “wash” and the word “pillar” share the radicals ‘A M & D. The implication is that the pool was no longer there when John wrote-it did not **exist**. Our Lord in His next feast or Jewish holiday stay visited the pool. In Hebrew it was named Bethkhasda and in it **existed 2** five porches or “pillar supports” **בְּחַיֵּה נַפְשׁוֹ** In these were hosts of people who were sick, blind, lame, crippled **בְּחַיֵּה נַפְשׁוֹ** waiting **בְּחַיֵּה נַפְשׁוֹ** expressing expectation for the vibration or turbulent movement of the water. [For an angel from time to time descended to the pool and moved the water for them ...the water “trembled”] First in- after the trembling -was

healed of every pain that he had. John does not commit against the tradition-**he states it**. But notice he does not confirm the **existence³** of the angel. John says “There **existed⁴** there a certain man that really had an illness for 38 years who for hosts of such seasons Jesus *knew* he had **existed⁵** in illness [Jesus may have visited over the previous 25-30 years]. Jesus said to him “Do you consent **לְךָ** to be made whole”? **וַיֹּאמֶר** The man said “Yes my Lord!” and explained “But I have not a soul close to me to lay me *like a baby in a cradle* **כְּבִיבָה** into that pool and ***I –I almost go down*** but another (different or foreign) old-stager (one from aforetime) -always will come down before me”.

Jesus said “rise, pick up your bed” **וְקַח אֶת מִטְבְּלְךָ** “lift your bed as proof and as testimony you are finished with Bethkhasda”/as witness against the strict Sabbath laws- and walk. That did not mean he carried his bed into the temple but he might have done! Immediately the man was whole lifted his bed and walked **and that was the (Jewish) Sabbath**. The “immediate” **לְפָנָיו** healing was also an “immediate spectacle/joke”.

Our Lord was mounting a challenge using his servant in the form of leveling humor at the authorities for their frivolous Sabbath laws. The point was taken-the Jews were furious saying it is not lawful **לֹא כִּשְׁמֵרַת שַׁבָּת** SHALIT SHAQOL. The participle suggests a “deliberate” act of transporting aimed at the petty legalism of the day.

The man who had been healed at first did not know Jesus for He had excused or gone **בְּסוּדָא** **INCOGNITO¹** (first instance of “hiding”) from the huge crowd in the place. After a time Jesus found him in the temple and said to him “Behold you are whole-do not sin again that not or perchance something worse [his illness was CORHANA “weakness” or “infirmity”-there were blind lame & crippled in Bethkhasda-all graver maladies] should happen to you. The man went away and told the Jews that Jesus had caused his healing. Because of this the Jews were persecuting and seeking to kill Jesus because He had done these things on the Sabbath.[i.e. healed and ordered a “transport of the bedding” and “walking”(possibly further than rabbinic rules permitted)]

MEMOIR 11 GOD IS ONE

THE QNUMA/ HYPOSTASIC UNION

Jesus' five truths begin with the **first truth**-*a new concept of Sabbath*-the long awaited **rest of saints** on the shoulders of unceasing commitment daily to the Father's work-the gospel which involves His death. Jesus pronounced אֲתִזְהַדְשָׁא (ATZHADSHAA (a combination of "pronounce" or "write" and "stop a gap" or "engage in discourse war or "throw the dice"- a rare significant Aramaic nuance capable of meaning our Lord may have put His statement in writing making this one of the most significant doctrinal passages of the New Testament!)"ADMA LAHSHA" אַדְמָא לַהֲשָׁא "As long as (from the beginning) to this very hour my Father works and I work" Because of this additional Jews were seeking to kill Him not alone because He had broken the Sabbath but because He was speaking about "my Father my **existing6** and equating himself with God. "

Jesus introduced the **second truth** that the Father's will entails **resurrection** to which the will of the Father commits Him. **"The Son is not able to do anything by the will of His own soul except those things He prophetically sees the Father is doing for what the Father does to serve the Son does also. The Father loves the Son and shows Him all he is doing and He will show Him greater works of service that you may marvel. For as the father (a) constitutes, posts and raises alive the dead, and (b)gives them living vitality of soul so also the Son will (b)give vitality of soul to those He wishes."** This constitutes the class of the maid and boy Jesus raised and Lazarus too and any since NT times our Lord revived.

Our Lord introduces the **third truth**-the God given faith that looks to the Lamb for eternal life. **"For the Father judges no-one but has given all judgment to the Son so that all should honour the Son as they honour God. He who does not honour the Son does not honour the Father who sent Him. AMEN AMEN he who hears my word [fulfilled word=Jesus' baptism & promised death for sinners] and believes in Him who sent me has the life of eternity**

and is not coming to judgment but has removed himself [deflected, turned aside ‘redeemed a pledge by the payment of a debt’] himself from death to life **JOHN 5.24**

Our Lord then expounds the **fourth truth**-His triune union with the Father and the Spirit. The gospel of John uncovers His soul and often refers to his pre-existent awareness of the Father. AMEN, AMEN the hour comes and even now **exists**[the Passover **hour/moment** of the cross is a dramatic recurrence at conversion and at the entrance of saints to glory and at the judgment of the wicked] when the dead will hear the voice of the Son of God and they that hear shall live for exactly as the Father has life in His **Qnuma** (substance of the soul) so He gave the Son to have life in His **Qnuma** and He gave Him absolute authority also to enact or serve judgment because then **He is the Son of man** (i.e. always though our Lord qualified “**I did not come to judge**” but in especial in judgment times predicted by Daniel). **Do not marvel at this because of the pledge of the coming hour** whenever will it be? [an interrogative the listener must consider] **when all those** [of whatever sort/qualifying] **in the graves**-“those ones [existing ones] **will hear His** [i.e. the Son of God or Saviour and Son of man or judge] **voice**. **And (a) they will proceed-the sort/qualifying who have done things of grace to the resurrection** [standing or door-post-cf. Passover] **of life** and those [of what sort/qualifying] **(b) who have done evil** proceed to the resurrection of judgment. I cannot do anything of the will of my own soul but as I hear I judge and my judgment is right for I do not seek my will but the will of Him who sent me. *The whole reiterated concept of the “hour” in the gospel account makes this question central. The hour occurs principally at the death of Christ and for us it arises vitally at conversion and in the rapture and for those who do evil at the judgment.*

VALID CORROBORATED TESTIMONY 31-45

Finally our Lord explores the **fifth truth**-his testimony which is fourfold.

If I testify **about my soul** my testimony is not true/real **אֲנִי אֵל**

(1)There is another quite different who testifies about me and I know that the testimony he testifies about me is true **אֲנִי אֵל** You sent intimately to John and he testified concerning reality **אֲנִי אֵל** Then /but I was not from man -I did receive the testimony -but these things I say that you may live. That man was a lamp **אֲנִי אֵל** and shone like fire or a torch **אֲנִי אֵל** and you were willing to boast for an hour or a time in his light.

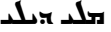
(2)Then I have a testimony that is greater than of John for the works that I do testify of the Father that sent me

(3)And the Father who sent me testifies but you have not from everlasting **אֲנִי אֵל** heard His voice nor seen His remarkable appearance and His word does not remain permanently **אֲנִי אֵל** in you because you don't believe Him whom He sent.

(4) Search the scriptures because you hope that in them you have eternal life but they testify about me and you do not desire to come close to me that you might have the life of eternity.

I do not receive pomp/ostentation from men but I am aware that the love **אֲנִי אֵל** affection of God is not in you. I have come in my Father's name (YAHWEH) and you have not received me-if another comes in his own name you will receive him. How are you who receive pomp from another able to believe? You do not seek the glory that is from God alone.

Do you think I will accuse you before the Father-there is one who accuses **אֲנִי אֵל** [swallower stinger] is Moses, the one in whom you trust; for if you believe in Moses you would believe in me for

Moses wrote about me. and if you do not believe his writings how will you believe my words –my very own words?  As much in the Pentateuch as the gospel lie the very words of our Lord and the commands which test love for God and love for one's fellow man.


CHAPTER 6 BREAD OF HEAVEN 6 1-71






*“The Bread of Heaven” teaching is a sequel to the miracle of loaves and fish narrative -featuring the **miraculous semi parabolic** night voyage and **sudden morning arrival** back in Capernaum which present somewhat of a parallel to the Parousia of Christ. Our incarnate Lord shows how His coming in the form of man revolutionizes hope and offers eternal life. The 18 references to “bread” begin with Philip’s reply to our Lord’s query about providing for the multitude-“**Where shall we buy bread**” “**200 days wages would not be sufficient that these may eat! [1.5]**” Behind the question is of course the Passover and the message of the cross. The huge extent and expansion of Salvation is at the heart of this chapter and the great **chase to find Jesus** alludes to the Jews in the last days turning again to the Lord.*

MEMOIR 12 MIRACLE OF THE LOAVES & FISHES 6 1-15

The miracle of the loaves and feeding of 5000 illuminates divinity with its question-a task for a year is accomplished in minutes; a boy with 5 loaves and 2 fish and a will to give is our Lord’s starting point; our Lord’s authority “Make the people sit down” is the accompaniment of faith’s expectation and the 12 baskets spare is testimony to God’s supply. Even the people imagined our Lord to be the latter day Elijah who like the 8th c BC began the prophetic line with miracles. Jesus followed the popular day by seeking the Father’s face. That apart the three notable references to the desert manna of the Numbers 11 7-9 in the context of the synagogue teaching of our Lord afford us lessons on His incarnation, His atoning death and His resurrection power.

MEMOIR 13 THE SEA-WALK MIRACLE 16-24

It was evening  just before sunset –we would say 5-6pm-a recognized time for good fishing. They set sail for Capernaum and it was dark. *The sun was gone the moon had risen over Galilee.* They left

without the Lord. The sea was lifted up like the cross  against them because a great wind was blowing furiously  [The Greek has $\lambda α ι λ α φ$] They went about 25 furlongs [3 miles] and saw Jesus walking on the sea. As He came close they expressed dread. Then Jesus said   [the Aramaic for “I am” Jehovah] “Do not fear”. They desired to have Him aboard and at that very point in the hour  the ship was at the land to which they journeyed or travelled. This miracle is also semi parabolic of the last state of the church amid trial before the Lord appears –supposing they had spent an hour rowing left them with something like 5-8 miles to go-and their miraculous arrival saved them hours of toil if not sinking. Next day the crowd on the further side saw no ship save the one disciples boarded so Jesus had no way to sail but other ships came from the Capernaum side so the remaining crowd took the new boats back to Capernaum. *John’s narrative clarifies the miracle by corroborating the story by complimentary detail.*

MEMOIR 14 BREAD OF LIFE AND GRUMBLING

1. **INCARNATION/TEACHING** The Jews challenge [1.31] “Moses gave our forefathers manna in the desert-so you give us a sign!” in exodus manna is described as *bdellium* or flesh like with a weeping character like wounds [NIV resin]. To this our Lord responded that **His Father gave Him** (in incarnate humanity) for the life of the world. Jews in the synagogue voiced their awareness that He was the son of Joseph-in that they were terribly mistaken [6.42]. The great miracle to which He referred was His incarnation. Our Lord in 6.37 spoke assuredly **“All that the Father gives me will come to me!”** There is no disparity between the elect and the willing. This whole doctrinal or teaching address Jesus contexts in the message of Isaiah [John 6.45] with [Isaiah 54.13] where following the “times of the Gentiles” the reign of Christ will be like the fragrance after the day Noah entered the ark to the Lord. Christ is preaching with anticipation.
2. **CRUCIFIXION/LURE** Our Lord followed this by His own reference to Manna in 6. 49 and in 6.52 Christ said “The bread

that I give is my body which **I give for the life of the world**". He meant that His work has virtue and validity for the age of the gospel and before and that it covers all eras of history as to its relevance. As the Jews grumbled at Manna so they query how Jesus can **atone!** [1.52] Our Lord clarifies that "digestion of" and "fellowship in" the message of **His person and work** by way of communion is essential. The crux is "remaining in Jesus" [6.56] The verb **ἄνω/ ἄνω** mean to wait as "for a fair wind" and in its second form "to cry for help" and "put out shoots and be fruitful" The Father "draws" **ἄνω** [as with cords out of the pit-as with straps in infancy, as with a lure in fishing]. Ironically the "lure" is "a scourge and pain"-that of Christ who died for us. In this our Lord also draws "by His cross". The "fragments" which cause such discussion may feature those who remain of the body of Christ through years yet to come. The reality **ἄνω** 6.54 is that the lifeblood of Christ whose body was crucified is the source of peace with God and the truth in words of life that must be digested.

3. **ASCENSION/RESURRECTION** The third reference (2nd of our Lord) in v58 as John shows has for its focus the "teaching" of Jesus [6.59]. The idea of "eating flesh and drinking blood" was foreign to Jews. Now **"murmuring"** proper set in. Jesus followed through on His teaching-putting the big "what if" or "manna question" –what if the Son of man **ascended** up where He was before?" He urged "My words are words of life". It is not the physical body you swallow-but the diet and delicacy is rather "my words". He returned to His base in God's sovereignty-only those the Father gave-those who believe and remain. "Many" we read "turned back" or "went on a return journey" **ἄνω** [6.66] but Peter spoke for the apostles "You have the words of eternal life". Peter had been listening to the sermon. He could say "We believe and know you are the Messiah". Earlier they would make Him King [6.15] but Jesus would not have it-He sought those who believed.

Break Thou the bread of life dear Lord to me

As Thou didst break the loaves beside the sea
Beyond the sacred page I see thee Lord
My Spirit longs for Thee Thou living Word

O send Thy Spirit Lord now unto me
That He may touch my eyes and make me see
Show me the truth concealed within Thy word
As in Thy book revealed I see Thee Lord

MEMOIR 15 DESERTION

The Lord spoke of that commitment that “ate His flesh and drank His blood” in the synagogue in Capernaum. Many of His camp-following disciples peeled off because this *oath like act* of apparent cannibalism offended them, Peter responded to Jesus challenge “Will you also leave?” saying “**You have the words of eternal life-you are the holy one of God**”, Our Lord assured the eleven “You are my Father’s choice” but he said of Judas “One of you is a devil!”

~~Chapter 7~~ **Isaiah 11.1 & 53.2 /Mt 2.23**

MEMOIR 16 OUR LORD’S BIRTHDAY-TABERNACLES[our Lord was born at this festival time] balances the secret and open aspects of our Lord’s ministry. It opens with a family challenge to declare Himself at Jerusalem at Tabernacles which near enough is **the feast of celebration of our Lord’s incarnation-His birthday!** Behind the compulsion to guard privacy are six sinister plots and machinations aimed at His capture and death-7.1, 11, 20, 30, 32, 44. There are in the gospel at least 3 occasions when our Lord “hid Himself” to preserve the occasion of His death that all things be fulfilled. Basically for 30 years He was “hidden”-then John threads us through our Lord’s biography to highlight the manifestation of Christ as King and Messiah. There are seven such eventful discussions of how Christ left His life open to be seen and known as “Jesus of Nazareth King of the Jews” in accordance with two references from Isaiah the prophet [Isa 11.1 & 53.2].

SEVEN MANIFESTATIONS

MEMOIR 17 THE SOUL/BEING OF OUR GOD & SAVIOUR

- (1) 7.4 The brothers of our Lord challenged Him to **show His "soul"** to the world. They knew He desired His message to reach the world. Jesus replied "My moment or hour –*My own*-is not yet-my moment has not drawn near-yours has always been favourable **טוב**. The brothers dreamed of the sunny uplands and neither contemplated Calvary nor did they well understand His concert with the Father. He explained that His life by simple contrast drew out hatred and the character & quality of His soul highlighted evil and wrong-the implication of which would be premature arraignment. Jesus said "I will not go up today" **לא** "You go up"
- (2) 7.10 Then **גם** "then also" **גם** He went up to the feast (when they had arrived-the travel being almost 170Kilometers-2-3 days caravanserai stop journeys). John tells us He did not go up **"openly openly" INCOGNITO 2**doubling the adverb **בסתר בסתר**. Why double the verb? John knew that He had gone-maybe he went with Him-he describes it as "*like when one is lurking or in hiding*". On His birthday our Lord was in something of disguise. John tells us the Jerusalem Jews (Judeans) were asking everywhere about Him **"Where is He?"** Jesus natural legal obedience and tradition was virtually unbroken. He had a mass of Jerusalem friends and disciples. The quest showed the effectiveness of the disguise-He was as the "scarlet pimpernel" *Bonnie Prince Charlie* or *Alexander Peden* the Scots covenanter of Ayrshire & Dumfriesshire. Jesus was the News-the murmuring broke into two opinions-"He is a gracious man" **טוב** and "He makes the people scatter or wander" **מפזז**

MEMOIR 18 OUR LORD TEACHES AT TABERNACLES 14-24

- (3) 7.13 **No one spoke publicly **בסתר**** about the absence because of fear of the Jews. One to one conversations were everywhere- nobody whispered a word in the square. On the Tuesday near enough-or Wednesday-since the first half of the

days were gone-our Lord appeared teaching at the temple. It was not now His presence but His learning that Judeans debated. “How does He know the writings without Torah studies?” i.e. What they called PROEM WeLAMADAH *teaching & dividing*. This was put to the Lord and His reply was “My teaching is not mine but His that sent me!” He added-“He who wishes/wills to do His will, will understand my teaching if it is from Eloah or from my own preference. He who speaks from the preference of His own mind or intellect **ܠܗܘܐ** RAINA seeks glory for His own soul. He who seeks the glory of the One who sent is real or true-there exists no “iniquity/evil enticement” **ܠܗܘܐ** in His heart. Didn’t Moses give you the law-yet not one of you guards it. Why seek or ask to kill me?” They answer “A devil exists belonging to you”-who pleads to kill you?” Jesus answered “I did one work of service-you are all amazed. On account of Moses [though circumcision is from the forefathers and on Sabbath you circumcise]. If thus the law is not broken why murmur because of the man I have healed on Sabbath? Do not judge by looks [of a wife/of goods to buy in the market/of people whether rich or poor] but judge with straight judgment **ܠܗܘܐ** KAUNA[as the case deserves or as the supreme law-giver would]

- (4) 7.16 Some now said “Is not this He whom they seek to kill”? “Behold he speaks openly **ܠܗܘܐ** and they say nothing-do our elders know He is the real **ܠܗܘܐ** Messiah but we know where He is from and when Messiah comes none will know where He is from! At this **Jesus raised His voice** in the temple saying “You know me and where I am from!” “I did not come of my own will but He who sent me is true-Him you don’t know!” “I know Him for I am in His presence –He sent me!” They wanted to hold Him but none did for His hour had not even now come. Many believed saying “Will Messiah do more sign miracles than these?”

MEMOIR 19 JEWS DIVIDED OVER JESUS 25-43

- (5) 7.33 The Pharisees heard and with the chief priests sent guards. Jesus spoke in parable “A little time for turning i.e. repentance or turning of the tide **אֶחָד** I am with you-I go to Him who sent me-you will seek me –where I am you cannot come. This was hidden from them but an open statement about ascension. The Judeans said “Where is he preparing **אֶחָד** to go? Among the Greeks? Is he going to teach the godless profane heathen **אֶחָד** What is this saying ‘Where I go you cannot come?’ ...The guards listened again to the opening up of future truth and returning were rebuked for not apprehending the Lord but defended themselves saying “Never man spoke like this man!” The Pharisees retorted “What about **אֶחָד**- are you also deceived?” Has any leading Pharisee believed? A people who don’t know the law is cursed!” They cursed their own guards.
- (6) 7.38 On the last great day water was poured from Siloam at the altar and our Lord cried out **אֶחָד** “If any is thirsty he should come to me and drink-whoso believes in me as scripture says ‘Out of **his brain**(commonly “belly”) **בֶּטְנוֹ** [common usage is of a ventricle or secret part of the **brain**] shall flow great rivers of life-giving water” **He spoke openly of the Spirit** believers would receive but the Spirit was not yet given for he was not yet glorified. [a]Some said “This is the prophet (Elijah)” [b]some said “This is Messiah” [c] Others “Messiah is not from Galilee-does not scripture say Messiah is from David’s town-Bethlehem”? cf Micah’s words. [d]A fourth section wanted our Lord’s arrest-but none acted-John then records[e] the honest verdict of the attentive guards-a fifth opinion!

(7) 7.50 MEMOIR²⁰ NICODEMUS DECLARATION 45-52

Nicodemus came right out into the open-he was one of them-a Pharisee-the exception that proved the rule-the believer that threw off the mask of Jewish rejection-the man for this moment. This brave leader had come to Jesus by night as recorded in the John 3 memoir. Nicodemus said “Concerning that **אֶחָד** does our Law render a man guilty unless it first hears from him and knows what he has done” They answered “Are

you also from Galilee? Search and see that no prophet will rise from Galilee” Then each went to his house [1Kings 12.24-The context of this phrase is that battle ended-the opposing parties disengaged. We know the sequel-Christ was arrested. He was crucified as “Jesus of Nazareth King of the Jews” and so to their alarm our Lord died as **a prophet scripturally authenticated** and confirmed by Roman authority as from Nazareth according to Matthew 2.23[Isa 11.1 & 53.2].

Chapter 3 Memoir of the Adulterous woman

MEMOIR 21 THE SAMARITAN PERICOPE opens as our Lord moves from the Mount of Olives to teach in the temple. Here the introduction is devoid of a teaching topic but our Lord’s 9 references to His Father and 11 references of the Jews to Abraham their father constitute the major theme of teaching following the incident. It appears clear from 8.12 **ܐܠܗܐ** that our Lord intended to resume His theme on **the light of the world** but was seriously diverted to the above exchanges which are significant for the corollary that the devil **ܕܝܠܝܢܐ** (stinger swallower) is the unacknowledged but real father of fallen humanity.

Jesus stooped to pardon

The woman caught in the “very act” or “business” **ܡܫܝܬܐ** was cast before our Lord who was then hurried even hassled to make instant judgment in favour of stoning. The Pharisees had developed this trap by pitting our Lord against Moses thinking He would exercise what for them was illegal clemency.

Jesus stooped and wrote **“He that is without sin let him cast the first stone.”** His writing bought Him time and cooled the frenzy of the Pharisees who were still chanting “Teacher, what do you say?” “Teacher, what do you say?” “Teacher, what do you say?” “Teacher, what do you say?”

When Jesus after writing(a) the first Aramaic statement rose up *He simply read it out to them-and probably at a very deliberate pace too.*

This I gather from the statement **“When they heard it”** v9 **ܝܚܝܠܐ** they went out leaving from the eldest to the youngest in good order.

They had two condemnations-the words from the earth or finger of God and the words from the mouth of Jesus.

Our Lord **stooped again** as the ardent mob of purists retreated and wrote another statement as He observed developments or “looked around!” (hence *περίκοπη*). (b) He wrote “Where are they; no man has continued to rage *נגד* against you?” Jesus rose again and as formerly to the Pharisees so now to the woman uttered with emphasis these written words of forgiveness. Our Lord does not use the regular word “judge” *דין* but rather *סבד* [“to conquer or rout and render guilty”] He rose once more and the once most unfortunate now most fortunate woman answered “No man, Lord!” And Jesus said “Neither do I openly condemn you *אני כן* go and from today do not return *שוב* to sin.”

1. In the moment they **heard** *שמעו* they went out-*not during the writing*-during the quoting-their sin was under the microscope
2. At moment of first teaching the elders withdrew
3. The moment came when the woman existed alone in the middle or place of mediation *בין הדין* or at the centre of passions
4. At the moment Jesus straightened Himself He said “Where are they? Nor do I openly condemn you. Jesus deals with the heart and the future-“Go sin no more!”

The prerogative to judge v23

MEMOIR 21 LIGHT OF THE WORLD 12-30

Our Lord **turned back to the message He had begun** on the “Light of the World”. Pharisees immediately contradicted such assertion unsupported by other testimony. Our Lord combated this criticism saying “My personal testimony is true/real for I know where I came from (before birth) and where I go (beyond death). This baring of His soul amounts to saying “I have been sent from heaven”. Jesus maintained He adopted no role as a judge of morals (the flesh) but if He did His word would be valid because His principles actions and decisions were unitary with the Father’s.

MEMOIR 22 DISPUTE OVER FATHERHOOD 31-47

Now follow 10 references to the Father of our Lord and eleven to father Abraham and 3 in v44 to the devil as father to man by nature-so

כחלשניק He who swallows and stings-the “murderer” who brings ruin and death.

The Jews argue “We are Abraham’s seed [by flesh and birth]”v33; Our Lord agrees but adds that “they do not empty ~~אם~~ them of self to receive the word” but seek to kill (Him) as true children of the devil. They repeated “We are Abraham’s”. Our Lord countered “I spoke what I heard from God” –Abraham would not act as you do!” They charge our Lord with “being a son of fornication”-a blatant allegation vaguely related to the virgin birth. Our Lord retorts –this evidence confirms you as scions-for the devil is a liar. Jesus returns to arraign them in unbelief denying the truth He speaks and adds “Which of you lays a charge of sin against me?” The silence was deafening. Our Lord asks “Why not listen and obey?” Darker accusation follows-“You are a Samaritan and You have a devil”. This demonizing remark our Lord denied. This is a curse the Jews have lowered themselves to pronounce. They further challenge and say “Abraham & the prophets are dead and You believe You are greater than them.

Praise indeed48-56

Our Lord v54 refers not to praising Himself but to the Father’s praise as at His baptism [duplicated when the Greeks came and on the Mount of Transfiguration]. Further Jesus stated “If I said I do not know the Father I would lie but I know Him and guard His word”. He adds a glorious little remark about Abraham as He Jesus set off on His earthly mission “He saw my day and rejoiced” ~~אם~~ The Jews so ignorant of and out of their depth on such eternal things retort “You are not fifty and have you seen Abraham?” Our Lord finalized the conversation “Before Abraham was, I (divinely)exist ~~אם~~

Attempt to stone our Lord57-58

The Jews took up rocks to make an attempt on the life of Christ. Jesus hid Himself ~~אם~~ proceeded from the temple and passed among them and left **INCOGNITO 3**. This is one of several times when Jesus evades the crowds and avoids circumstances where He might otherwise have been pressed to an end without accomplishing the atonement{cf Luke chapter 4 and John 7.10 where Jesus maintains disguise).

Chapter 9

MEMOIR 23 OF THE MAN BORN BLIND 1-12

THE MEDICAL & SPIRITUAL FACTS

It is not often we can get to the root of illness and its why and wherefore. Here is a man who was born blind –incapacitated from the womb of his mother. Here we have Jesus Son of God extricating and exonerating his parents from responsibility as a consequence of their acts or thoughts or evil hearts. This is solely *a case of circumstances permitted for God's glory* and as such it delivers us a sort of illness that is not the consequence of sin or perhaps general human genetics but instead pivots on God's prerogative to bring greater glory to His name and wider benefits to mankind under His providence..

The light of the world story resumes

Our Lord said “The night will come”. Is our Lord referring to “death which disables “the task”? It seems so. In that night no “energetic work can happen. He added “While I am in the era **אני** I am its light”

Jesus spat on the ground –a manual fix

Simple terms are used:

- (1) He spat on the earth **אֶרֶץ** The word signifies “thin” spittal
- (2) He mixed **אֶרֶץ** as in making up medicine.
- (3) He made clay **אֶרֶץ** i.e. mud that might be smeared
- (4) He hid it **אֶרֶץ** TASH concealed it in the man's eyes

It is the fourth word that intrigues It is not **אֶרֶץ** MALAG which speaks plucking grain from a stalk of corn or **אֶרֶץ** / **אֶרֶץ** PARAK/PARAH

which means “to rub ears of corn” but **אֶרֶץ** which means **“conceal it”** or **“Hide it”** somewhat like leaven is concealed **אֶרֶץ**

[Matthew 13:33] in bread but this particular “hiding” has the connotation of “hiding treasure”-this was a ‘precious’ act. The clay becomes a sort of raising agent-that which works a gradual transformation as leaven does with flour. This is distinctive of the Lord's work of creation-it is a hidden work-men wonder at it but cannot understand it.

The pool of Siloam

But there remains another part to the treatment. This part belonged to the man himself. The blind man went away to Siloam on the very route those took to get the water to pour on the altar at Dedication-the December feast. You see it was the incarnate Christ alone who could heal this man. He would have gone haltingly to the pool-about 400 yards-and returned to the temple area with all haste. Obedience to the Saviour and the work of the Holy Spirit are essentials to the making whole of this man and any man.

Identity

Neighborhood beggars and traders who knew him recognized him while some said “That’s not the man” others said “It’s him alright”. He confirmed “I’m your man”. They asked he confirm by testimony. He sharply answered “A man called Jesus made clay and spread it on my eyes *most kindly* and said “Go wash” **غسل** “scour expiate or change” and I went and when I washed I was able to see. There is an absolute need for obedience-for the Holy Spirit’s work-for change and conversion and for expiation. The idea of prayer is not far away. This testimony tells us when he began to see-in that place where so many washed to be ritually pure and prayed as they washed. The man was no different. He also was a sinner and needed the message of purity but the difference was he deeply experienced the Messianic ministry of grace.

Opposition

Now they bring him to the Pharisees. These are ritually clean ones. The old diurnal issue of the Sabbath re-surfaced. Jesus did this good work on Sabbath. He mixed clay –they made it out to be a laborious work like mixing cement.

Beginning to see

“When did you begin to see” was the issue? The man said “Jesus made the clay sent me to Siloam to wash. I washed and began to see.” Then a debate arose. “A man that dishonors Sabbath is not of God”, some alleged. Others urged that such great miracles could not be achieved by a sinful man. They divided on it.

You tell us-no-get the parents

“What do you think about Him?” they asked, The man said “He is a prophet”. They disliked the answer and wanted character assassination. They called the parents. They confirmed categorically he was their son

and that he was born blind but denied knowledge of how he was healed or who did it.

Shrewdly they added-“he is adult and can answer this himself”. They really knew alright but were fearful of being put out of synagogue because anyone who “knew” or “confessed” **לדעת** Him was ostracized.

MEMOIR 24 THE PHARISEES INVESTIGATION 13-34

Now ironically the Pharisees come to the very point where our Lord first explained the man’s condition-the point of God’s Glory. They said “Glorify God for we know this man is a sinner”-they wanted him to join them and forsake Jesus. He said “If He is a sinner I do not know but I know or confess that I was blind and now I see”.

How did He do it? Do you want a lesson?

They applied the pressure of grilling. “Tell us again, How?” He replied “I have done-do you want a **למד** SHEMA –a lesson so you can become his disciples?” They reviled him **לענות** by which we understand they accused him of the foulest sin and even wrote a paper excommunicating him and insisted they were following Moses not “Him” Jesus. They added “God spoke to Moses” where “he” comes from we don’t know. The man went on the attack “Amazing you don’t know where He comes from yet he opened my eyes” He was gently taunting ‘Are you not using your eyes and minds!’ He further cornered them “We know God does not hear sinners but the one who does His will He hears!” Further “From ages past no-one has opened the eyes of one born blind! If He is not from God even He couldn’t do it!” They rushed him out of the synagogue-shouting “You are teaching us” and excommunicated him *with the speed of a racehorse*. **לפני**[similar word to the word “hippodrome” **היפודרום**]

MEMOIR 25 SPIRITUAL BLINDNESS35-41

JESUS MEETS HIM

Jesus heard *he had been run out like a horse* and He found him and said “Do you believe in the Son of God?” “Who is He my Lord **אדני** that I may believe in Him.” Jesus said “You have seen ‘Him’ **אנחנו** and it is ‘he’ **הוא** who speaks with you!” Our Lord was using the word of despite from the mouths of Jewish vernacular vilification owning

Himself as the vilified ‘HIM’ and the vilified ‘TEACHER’. And he said “Lord I believe” and he fell down and worshipped.

LAST WORD ON IT

Pharisees remaining with Jesus as he met the man said “Are we blind also?” Jesus said “If **you** were **ἄλλοι** “created” blind there were no sin belonging to you but because you say “We see” your sin is established. So being gifted with sight and spiritual light they had neither praised God nor acted with grace but rather venom-so they demonstrably “had sin”. Our Lord distinguishes “sin” from “birth”-He does not engender a belief that *a child carries actual sin* into his/her life at birth. Luke’s comment on John the Baptist *who was filled with the Holy Spirit from his mother’s womb* Luke 1.15 accords with that statement. Yet is man by nature born *under sin* and becomes a sinner by practice. (Romans 3.9 born under 7.14 becomes slave to, Gal. 3.22 governed by.)

CHAPTER 10 The good shepherd gives His life!

MEMOIR 26 THE GOOD SHEPHERD 1-6

In this Chapter we are shown how obvious the plot and how serious the threat to the life of our Lord. The key to being a Christian is to “follow”-to be a disciple. Jesus was so distinctly caring and so steadfast in love of those who followed that He kept their loyalty. This otherwise very positive and comfortable chapter has 5 distinct references our Lord makes to “giving His life” followed by 3 references to the Jews preparing to “take” His life.

THE SHEEPFOLD

MEMOIR 27 THE 2 “GATE” REFERENCES 7-9

The extended metaphor of the “Shepherd and sheep begins with

- (a) The sheep stealer GANAB/GISA **גַּנָּב**—the one who “steals by stealth” or “plunders for prey in a marauding foray”. Seduction and persecution answer these types of entry.
- (b) He who keeps returning **שׁוֹבֵר** (present participle) by the gate or ‘breach’ **שִׁבְרָה** such as is made by a broken hedge (transgression of the law-known as a ‘hedge’ against evil) or by torn bleeding hands or feet is the active Shepherd **רֹעֶה** (present participle) from **רָעָה** “to herd”



- (c) The keeper of the gate-literally “the deputy”/ “door keeper”/”watcher” **שומר** opens [a definitive reference to John at the start of the Christian era and Elijah at its end] and He calls His sheep by their names **בשמותיהם** and issues out, departs or makes exodus. This quite explicit allusion to the Exodus hints ***the disjoin between Christianity and the Jewish fold*** and also prefigures the out-redemption when our Lord returns. John has been cited as porter
- (d) When He goes far away **לרחוק** His sheep **אחריהם** follow going away **לרחוק** for they know his voice. The gatekeeper or porter in the person of the coming Elijah extends the relevance of this story toward the Second Advent.
- (e) Then **אז** at that time they will not follow a stranger [The term **אֲחֵרִים** applies to profane ones, aliens, heterodox] for they do not recognize the “loud cry” **קול** of strangers i.e. those from other lands with gods whose names they shout about.
- (f) Again as in v7 so in v9 our Lord emphasises His divinity with a **second** **אני** saying “I am the gate –by me whenever a man of flesh must and should **יבוא** enter he will live and should enter and **go out** free from guilt and militant to witness and keen to outreach **אחרי** and find pasture or shepherding. Our Lord promises and plans that those who seek salvation also seek good teaching and “should” find pastoral care.



MEMOIR 28 THE “I, I” STATEMENT OF DEITY 7-10

This parable Jesus related to them but they did not (fully) understand Jesus’ discourse fully or Jesus MANNA i.e. the “why” and “wherefore” of His treatise.

Then again [in another wave of teaching] **returning** to the subject Jesus spoke with authority and promise. He said “Believe me, believe me I am ***the gate of the flock***. This time our Lord majors on the GATE-the way to fellowship with Him. He **first** uses **אני**—the “I am” of deity. This is the real clue—Christ is the Son of God and the way to God. Others come to seduce and persecute except sheep don’t obey them.


THE THIEF 8ff

The thief, murderer and destroyer is the devil and such as do his will. Our Lord contrasted his ministry as one of life and “abundant” life or life “with interest” added. This is ensured by His chief characteristic-commitment even to death v11. The servant who engages for hire or a wage forsakes  (to leave on its own) the flock at sight of the wolf (emblem of the devil) and the devil plunders and scatters (i.e. persecutes). The cash conscious hireling takes off because he does not care-he has no diligence-he is not addicted .

A third time our Lord uses His *I AM* expression  stating “I know my own –they know me- i.e. they know the “I AM”. Then our Lord speaks on the same level of the Father’s knowledge of Him as the Son and God and in that context affirms that the Father is fully aware of His life-giving *substitution-for*  the life of the flock.

MEMOIR 29 THE GENTILE CHURCH 16-17

OTHER SHEEP

“Then there are for me other sheep” Jesus adds. They will all become and remain  one flock-one shepherd.” This is the end of the parable but its last verse covers the whole Gentile history of the church and states that the church called out will answer to Jesus Christ as God and from our Lord derives its unity.

MEMOIR 30 THE DEDICATION FESTIVAL 18ff

WINTER AND THE FEAST OF LIGHTS

It was dedication and how very appropriate. Our Lord emphasizes **four** times His dedication to die and three times remarks on the resolve of the Jews to kill Him-seven implicit predictions of His atoning death.

SEVENFOLD ATONEMENT TESTIMONY 18-39

We have to be acutely aware that atonement and by consequence forgiveness were enacted, established and embedded in the act of

Christ at that hour when He died for us. No lamb, no forgiveness, no cross, no curse removal, no broken heart no union with God.

- (1) Our Lord said He had authority to forgive sins and now He asserts I have authority to lay down and recover my life. This authority connects again to Jesus as the “I AM” אֲנִי אֶהְיֶה v.18 This אֲנִי right or mastery is *a given*-and given by the Father v18 as is the rule of the sun and the moon. It was accepted as a gift with the office of “Redeemer” and lies in the plan of redemption negotiated before the beginning of the world.
- (2) As to the historical setting Christ asserts His life is wholly sacrosanct. It cannot be taken by any man –again our Lord says אֲנִי אֶהְיֶה “I, I” underscoring His personal prerogative v18 and “desire” אֲנִי alongside the Father’s command (in this case speaking of a visitation of the Father –such as at the Baptism or the Transfiguration-a visit with bequeathed benefit of resurrection, bridal purchase (the church) and eternal union.
- (3) Jews divided about the excursus on Christ’s death some saying “He had a devil-why listen to him” and others referred back to the healing of the man blind from birth saying “these words are not those of a demonized man.” Just then –and it was winter time-Jesus taught in the colonnade of Solomon-which like the STOA of the Stoics was familiarly used in His teaching. It was named after Solomon. Here the greatest wisdom and the deepest dedication kissed each other. Jesus was asked “Until when will you keep us waiting like espoused ones אֲנִי on our life? אֲנִי tell us openly!”
- (4) Jesus said “I told you and you do not believe-the works I do in my Father’s name (i.e. as YAHWEH) testify about me” You do not believe because you are not ‘from my sheep’ exactly as I told you.” “My own sheep hear my voice and I, אֲנִי אֶהְיֶה know them and they come after me.” “And I give them eternal life and they will not be destroyed[Here pause to consider the fate of a sheep and that of an unbeliever as bounded by the dimension of death-only that of the unbeliever is the “second death” following judgment. No-one will seize them out of my hands, nor from the hand of my Father who is greater than all who would try.” “I and

my Father –we are one”. The two persons of the Godhead and the divine union are simultaneously affirmed

- (5) They “turned around” and took up rocks to stone our Lord who said “Many *beautiful* **עֲשָׂה** works I have demonstrated from my Father-for which do you cut me off **לָמָּה**?”
- (6) The Jews said “Not because of beautiful works we cut you off but you have blasphemed and when you exist as a bar-Enosh **בָּרֵאשׁוֹן** you make yourself God” **לָמָּה**
- (7) Jesus said “in your law it is written ‘I said you are Gods’ **לָמָּה** When He called them ‘gods’ because the word of God was “close” **קָרוֹב** to them and the written word KETHIBH(Heb)is not able to be broken do you say to Him whom the Father sanctified and sent into the world “You blaspheme” because I told you ‘I am he Son of God’. Unless I do my Father’s works do not believe me but if I do even if you do not believe me that you may trust that my Father is in me and I in my Father. They turned **וַיִּפְּקְדוּ** again seeking to arrest Him but He escaped **וַיִּפְּקְדוּ** out of their hands.

(8) MEMOIR 31 BETHANY BEYOND JORDAN 40-42

He escaped between their hands **INCOGNITO 4**. He went to the crossing of Jordan where John had baptized and remained there. Here where John testified and the Father gave a sign from heaven our Lord stayed. Here where John himself remembered being with John the Baptist and from where the Lord went up for the last time to Jerusalem. Many came saying “John gave not one sign-everything John said of this valiant man is real/true” **וַיִּשְׁמְעוּ** and hosts believed in Him.

CHAPTER 11 THE RESURRECTION OF LAZARUS

MEMOIR 32 THE DEATH OF LAZARUS 1-16

Issuing out of this memoir are seven of the most important lessons our Lord taught and the event presents a panorama of truth un-scrolled. The memoir begins “There lived one Lazarus from Bethany town (House of figs)-the brother of **Mary** and Martha-

who was sick. And this **Mary**, she it was who anointed ~~ܡܪܝܡ~~ the feet of Jesus with perfume [~~ܚܡܝܡܐ~~ BASIMA] and “handled” them [~~ܠܐܝܬ~~ not wiped or towed ~~ܐܝܬ~~] with her hair [often associated with “maiden hair” ~~ܚܡܝܡܐ~~]-it was her brother Lazarus [ELIEZER-STRENGTH OF GOD] that was sick. The references to Mary’s anointing in Matthew 26.6 and Mark 14.3 have in common the “anointing for Jesus’ burial” and the location of the anointing as the “house of the potter ~~ܕܡܝܬܐ~~ not the leper. The woman on both occasions is described as a wife ~~ܡܪܝܡܐ~~ and she carries the same ~~ܚܡܝܡܐ~~ of nard described as “Messiah oil” and “perfumed nard” but essentially one and the same. If Simon is a “potter” and a Pharisee and she is the housewife there is an easy explanation of the oil container and also of the especial interest in matters of religious doctrine. The Aramaic shows no trace of leprosy in the family. That would put Simon out of bounds for some time and that would have effects for his marriage for some time supposing he was healed by the Lord. John joins the synoptic in this story and clearly states that this **Mary** was Lazarus sister. Mary’s debt to our Lord may then have involved putting her marriage together again.

The message of the sister was “Our Lord –he whom you love with deep compassion ~~ܡܝܬܐ~~ is sick Then Jesus said “This sickness is not of death but *on behalf of* or converted or *transformed for* the Glory of God so that the Son of God may be glorified, celebrated or praised because of him”. John calls Lazarus’ illness by a name contradictory to his name given by his parents. He who was to be strong became weak –the **term** covers such maladies as sudden illness misfortune pain hurt harm-medically not diagnosed-pestilence, *diarrhoerea* dropsy and *kidney disease* are described under the **term** ~~ܚܡܝܡܐ~~ CORHAK but on the symptoms and the illness scripture is silent. What we might draw from the variety is that Jesus heals all disease! The principle is untrammelled divine sovereignty. In both cases as with Job the mortal or potentially mortal illness passes as the Lord cares for His own.

The story goes on-“the sisters sent” a message to Jesus at Ephraim, Jesus –strange as it may seem-stayed where He was 2 days and then proposed an immediate visit which the disciples queried on account of the recent stoning attempt. Our Lord parried “The day has 12hours –men walking in daylight don’t stumble as those walking at night do!” The idea of “walking” is that of living by truth or revelation and teaching, He is saying that this visit is one that will challenge ideas and set forth extraordinary truth. At the heart of Our Lord’s teaching was the “Lazarus sleeps” figure of speech that softened reality v11- yet to our Lord and the believer death v13 is but a sleep. This delay pushing the miracle beyond the supposed 3 day residence of the spirit would teach a memorable lesson v15. Thomas sensed danger “Let’s go that we may die with Lazarus!” The next scene is in Bethany-Martha and Mary meet our Lord at the outskirts of Bethany. “If you had been here our brother would not have died” is their common rueful greeting.

1 Immediate resurrection –not intermediate

An exchange between our Lord and Mary draws out her “last day resurrection” belief. Jesus counters “I am the resurrection **אני** NAHUM and the life” “The dead who believe in me live”. This does not hint intermediate want of body but with other texts allows for immediate “completion” and “a body from heaven” which is very far better.

2 Life at the rapture and return -Rapture

“The living who believe never die”. Martha was talking about the “last day” and in this context our Lord inserted the companion truth that He can maintain life and “change our lowly bodies”. Mary quite correctly in the last days context hailed our Lord as Messiah-the coming Lord of the golden age “that should come into the world”.v27

3 Sobs and strength- Nothing impossible

Jesus “groaned in His spirit and was moved in His soul”. Yes, the communal sorrow was compelling and Mary’s tears at the tomb were telling but there is more than even the deepest empathy. When our Lord “groaned” in the Aramaic it is *mimetic*-it is the ETHPAEL(passive intensive of “groaning mightily” combined with the verb for “strength”)-He groaned,**ܐܬܗܙܐ** ATHAZZ as would the

Holy Spirit who bears our burden of sorrow when we have no words and are at a loss. Second “He was quaking” ܐܙܝܐ AZIA. There are at least seven Aramaic contexts I can quote:-

- 1 Shaking increasing to earthquake
- 2 Stirring increasing to ferment
- 3 Wind blowing increasing to whirlwind or twister
- 4 Motion increasing to speed of stars.
- 5 Bubbles increasing to boiling
- 6 Impulse increasing to **paroxysm**
- 7 Debate increasing to sedition or revolution

The point of *the two phrases* is that the Lord can go deeper in bearing burdens than we could ever think and He can bring to the situation of death the ultimate POWER of God.

4 Tears and Love –God is love

The pathetic comment-“He gave sight could he not have prevented death”. This highlights the implied “deficit” of love and interest. The Judeans saw the love but decried the lack of action. They wanted love in action and in v42 our Lord prayed precisely to remedy this criticism “Because of these that stand here”. Our English bible has two words “Jesus wept”-the Aramaic has “The tears of Jesus alas ܐܡܝܢ did come”.

5 Groaning and weight of obstacles-A Mediator

The first obstacle was unbelief –hope dashed. The second was actions taken-Lazarus was bound-the funeral was past-the stone was placed on the tomb. The third was time-it was four days ago-“He stinketh”. The fourth for any who have visited is the stairway-the grave was deep-the deepest I have known-not as in the pyramids but like 2 flights of steps. *Trust be not afraid* Jesus is our mighty mediator!

MEMOIR 34 OUR LORD RAISES LAZARUS38-44

6 “Lazarus come forth”- Resurrection & Messiah

The dead man “rose again”. It is not that he was resuscitated. His spirit had gone to God. Now he was back-living despite his face being covered-out of the tomb despite his legs and hands being bound together. From this moment Judeans had the ultimate proof. The *Sadducee* chief priests and *Pharisees* had evidence of

resurrection. They had a sign from heaven. They knew this would convince the world and imagined the Romans would sweep their opposition aside and a new world order would arise.

MEMOIR 35 CHIEF PRIESTS PLOT JESUS' DEATH 45-57

7 One for the nation-Vicarious Atonement

The whole incident peaks in Caiaphas' advice. He tells his peers "You have no idea". It must be one dies "on behalf of" **אל** the nation. His mind was on warfare by champion. Lets not fight the Romans lets make Jesus our champion—he acts on the cross but in this case we live. John adds that Jesus died for all the scattered believers too. They reckoned schemed or plotted **סכמו** with the detail of astrologers for the death of Christ. Jesus went to Ephraim in the Judean wilderness as his last fastness. Many *Judeans went to the temple* before Passover to purify **קדשו** them-to "separate tares from wheat" "to purify their hearts" "to cleanse the leprosy of sin" "to refine the dross from their lives". They had watched the Lord raise the dead yet they did not see him as *the Lamb of God that takes away the sin of the world*-the alone sacrifice to satisfy divine justice and purify the soul and spirit.


There is a fountain filled with blood drawn from Immanuel's veins
And sinners plunged beneath that flood lose all their guilty stains".

CHAPTER 12 ANOINTING & PALM SUNDAY

In this chapter as indeed throughout the gospel we find John the writer telling what Jesus "said" **אמר** and sometimes observing what Jesus "reasoned or argued" **אמר** as in a sermon. This, though it seems routine is of more specific significance. Courageous preachers of the long gone cotton fields were known to "preachify, exosify then argufy".





ISAIAH 53 AND ISAIAH 6

In verses 38 & 41 we have reference to Isaiah 53.1 and Isaiah 6.1 John tells us that when Isaiah gave the word **אמר** we read in Isaiah 53 he saw the glory of Christ as recorded in Isaiah 6.1 (i.e. the uplifting and raising up of Christ) of which he spoke **אמר** as a topic and of which he "reasoned" **אמר** in the familiar 53rd chapter. That reasoning fits into the

scheme of the prophet whose message begins “Come let us **reason** together, saith the Lord-though your sins be as scarlet they shall be *as* white as snow-though they be red like crimson they shall be *as* wool”. The conclusion we must come to is that the big and pervasive topic of the New Testament and of our Lord is His “death” and “raising up” **both** upon the cross and in the ascension. This answers to Isaiah 6. The **reasoning**  or argument or core of heralding is found in Isaiah53.

It is John who specifically tells us that **when** Isaiah **spoke** of the uplifted Christ (Isa. 6) he also **reasoned** of faith and the logical implications of **uplifting** in Isaiah53. The glory of the high-priest of God demands the humiliation of the atoning Lamb of God in whom believing we find eternal life-the glorious gospel benefit. As a corollary the contemporaneous nature of the two passages is affirmed against the liberal concept of wayward scholarship we call “deutero-trito Isaiah”.


THE COMMAND THAT MATTERS

Few if any of us recognize and apply with diligence what our Lord adopted as a standard of life that “As the Father gave me command what I should say  and what I should develop or reason  (the heritage or benefit  is eternal life-the priority blessing of mankind- therefore exactly as the Father told me so I develop the word or live as the Word ). Our Lord revealed His precision of speech and the immense discipline of His humanity and daily converse to His disciples; and John cared so much about this important matter as to give it prominence as it relates to opening up the theme

- (a) **Uplifting** (as in John 3 and in “the hour” and in John 13-21 re the cross)-**the work of Christ** which our Lord in the course of teaching a myriad of topics turned like a many sided jewel to reveal the beauty the cross & uplifting as its crowning glory
- (b) **Reasoning together** i.e. showing how the developing of redemption centers in the “**Word**” or **person of Christ** as He developed His work in humiliation among us. Such reasoning implies conversation and call to faith in the Son of God.

TOPIC & APPEAL IN CHAPTER 12

(a)*Topics or affirmations re-person of Christ*

1 Jesus said  For the day of my burial she has done this [7]

- 2 Jesus said **אני** The hour is come for the **Son of man** to be glorified [23]
- 3 Jesus said **אני** Except a **grain of wheat** fall in the ground & die it abides alone [24]
- 4 What do I say **אני** “Father deliver me from this hour/glorify your name [27]
- 5 Jesus said “**אני** This voice tells you ‘Satan cast out-I am lifted up’ [30]
- 6 He said **אני** this to show what death He would die (crucifixion) [33]
- 7 How do you say **אני** the **Son of man** is to be lifted up-who is he? [33]
- 8 Jesus said **אני** “Walk in the light” [37]
- 9 Jesus cried out & said **אני** “He who believes in me trusts Him who sent me [44]
- 10 The Father gave me command what I should say **אני**

(b) Reasoned theology/ heralding adducing faith in The Word

- 1 Jesus argued **אני** **Believe** in the light to be sons of light 2 ‘believes’ [36]
- 2 The words **אני** of Isaiah were fulfilled sequel 6 ‘believes’ [38]
- 3 Isaiah affirmed **אני** of Him (Isa6) sequel 4 ‘believes’ [41]
- 4 He who does not keep my arguments **אני** sequel 1 **judgment on unbelief** [47]
- 5 “The word I speak will judge” sequel 1 **judgment of unbelief** [47]
- 6 “I do not speak of myself” sequel 1 **command** **אני** with **request**
- 7 “What I speak” (is) “eternal life” 1 **effect of faith** [49]
- 8 “I argue these things” i.e. because of their value for eternal life [49]
- 9 **Exactly as** the Father said I argue **i.e. apply for faith** [49]

MEMOIR 36 ANOINTING AT DINNER 1-11

An evening meal with at least two special guests-*Lazarus & the Master*- was held in Bethany. Martha served-Lazarus leaned on the Lord (the place usually occupied by the gospel writer himself) and Mary took **אני** an alabaster vase of nard, anointed Jesus’ feet and wiped them with her hair-the house was filled with **אני** perfume. Judas who was the one about to “*finish*” **אני** Him- i.e. by

betrayal contribute largely to the end of the earthly stay of our Lord to an end and finish himself in the doing. Through love of money he objected to the cost of Mary's ointment- 300 pence (a year's wage) and undervalued our Lord and his work. Jesus used the word He spoke from the cross "Let her remain" in appreciation of Mary. It seems Judas attempted to intervene before the act was complete-*hence the other gospels record a pouring on the head*. The command of the centurion and that of our Lord both point to "complete work".

MEMOIR 37 THE PALM SUNDAY 12-19

PALM SUNDAY

Crowds came to Bethany and the chief priests contemplated killing Lazarus. "Next day" as the memoir speeds on brings us a short version of the Palm Sunday story. Crowds with palm branches met Jesus with "Hosanna blessed is HE who comes in the name of the Lord". The Lord "found" a donkey **דגל** (used for the male of the species) and sat on it (hence the prophetic reference to "mounted on a colt" **דגל** –also referred to as the foal of a donkey **דגל** (the term for the female of the species). John tells us the crowd was bearing witness to Christ (as Messiah) after beholding Lazarus or his resurrection-and others from the city joined in so the Pharisees said "The whole world is away after him" **כל העולם הזה**

This day marked 176,880 days from the "until Messiah" decree of Artaxerxes Longimanus in the prophecy of Daniel 9.25.

MEMOIR 38 THE VOICE OF THUNDER 20-36

THE GREEKS ARRIVE 20-33

There were some Gentile/Greek **דגל** men among those disembarked by ship **דגל** to worship at the feast. They approached Philip-a Bethsaida resident saying "Sir (or captain) **דגל** we wish to see Jesus". Philip told Andrew and they tell Jesus. *Philip has a Greek name which seems the likely reason why these are termed Greeks-save that they arrived by sea from the west*. Jesus affirmed "The hour is come for the Son of man to be glorified." He further affirmed "A grain of wheat shall not fall on earth but it dies to produce" (Two affirmations re-His person).The

affirmation promised that “hating self” (putting oneself last) and following would be honoured by the Father.

As if lost for words our Lord added “What shall I say for my soul is stirred like the sea in a storm? ~~אֲנִי~~ “Shall I say ‘Father deliver me’ –

No-for this I reached this hour-rather ‘Father glorify your name!’”

A loud voice ~~אָמַר~~ was heard from heaven “I have already and will

glorify it again!” *The account adds the voice was taken for thunder or for an angel’s word to Jesus. Jesus stressed the voice was for the guests not for Him. Such **Thunder** the Greeks would understand as **divine anger** and our Lord confirmed “It is world judgment and the Prince of the world (Satan) was hurled down or deposed ~~אֶל־הָאָרֶץ~~ without. I when I am lifted up from earth will draw all men to me” (There is a parallelism between Satan’s come down and Christ’s rise to power in Glory via the the cross) John applies this to “being lifted up on the cross”.*

MEMOIR 39 LIGHT REFUSED –AND HIDDEN! 37-50

A Jewish response “Messiah remains forever” was parried by our Lord who deflected “Who is this Son of man?” He spoke of Himself as the Light and said they had light just a little longer and should walk in it or learn from Him becoming “Sons of the Light” by faith. He then ~~הִסְתָּר~~ himself from them, **INCOGNITO 5** John remarks that ‘despite all these signs (heavenly miracles) they did not believe.’

MEMOIR 40 JESUS GREAT CRY 38-40

John puts together Isaiah’s “Who has believed our report” (Isa. 53.1) and Isaiah’s “They have blinded their eyes lest they understand” (Isa. 6.10) for the purpose of showing that the sovereign Lord who was predicted by the prophet 600years previous-He who could heal Israel was despite all being rejected root and branch-even rulers who believed scared by the Pharisees and excommunication refused to confess Him.

Our Lord **cried out** ~~אָמַר~~ “Not believing is distrusting Him who sent me and seeing me is seeing Him who sent me” [This asserts the

Triune solidarity]. Again our Lord asserts He is the Light-distrust is darkness-listening but not guarding His words means judgment-not by Him *there and then* but by the word He speaks at the last or judgment day. [This asserts the **triune unity** of command and bequest with it-

i.e. eternal life] The exact precision of statement “precisely as the Father told me” means Jesus word and teaching is the basis for judgment.

CHAPTER 13 THE LAST SUPPER

MEMOIR 41 FOOTWASHING 1-17

The third and last Passover that John records lay immediately ahead. Our Lord recognized the “hour” of the redemptive divine event-His atoning death was imminent. John opens “Having **loved** His own he loved them to the end **אֶל־הַסֵּוֹף** *the grueling end*-the word reaches from the notion of “*a wicked end*” across the spectrum to the most “*blessed end*” as does the cross itself.

Enthroned on the cross our Lord never reviled-ever loved!

Supper**אֶחָד** was “set up”**אָרַךְ** even to the outpoured wine in the cups –the time and agency of Satan in the heart of Judas son of Simon for our Lord’s betrayal was fixed and everything was in His (Jesus’ hands) He took the deliberate actions He designed-first the act of service that signaled “purification” and He “concealed” **אָסַף** **His nuptial or wedding** garment **אֶת־הַכִּתְוֹנָה** i.e. He prepared Himself for an even more intimate relationship with His own. He washed their feet **אָסַף** [to rub and clean] and wiped them with the cloth with which He was

(lovingly)girded אָסַף This garment also suggests girding from above the waist [Here is one of only a few notices of our Lord’s habit and this “towel” cloth bears comparison with that John Mark wore in Gethsemane Mk14.51]. This act signified **expiation**-the filth was washed from them and soiling Him. The water came from Him and made them clean.

All observed Jesus acts of love but Simon protested “Do you wash me?”

Our Lord referred Peter to time ahead when he would understand.

“Never” said Peter. He would wash his own feet. Our Lord insisted that washing represented Peter’s “share” **אֶחָד** in Him. Peter replied **אָסַף**

“Whatever then” i.e. “I don’t understand but You do it-also my hands and head!” Our Lord replied “There is no necessity”-only the **אֶחָד** feet

Jesus continued “you are all clean but not all of you are clean”. By this our Lord attested “who would betray Him”. He then carefully “took up” **אָסַף** His garments—among them that one woven throughout-as the

priestly garment and **sat** by John (as if His priestly work complete) and asked “Do you know what I have done for you?” It was all about serving and within it forgiving. He called this “an example” **לְעֵינֵינוּ** and Peter’s case is a cogent footnote! Our Lord who was “beautifully called Rabban and Maran (teacher & Lord) said we should be “blessed” or “happy” if we act as servants. Five times the Lord lays emphasis on “service with love”; eight times He stresses humility and foot-washing and the blessing that attends it. The “beauty” of the faith lies in **loving service**.

MEMOIR 42 JUDAS BETRAYAL PREDICTED 18-30

Our Lord proposed this topic not because of His choice because he “knew” all His disciples-but because He was running true to what He spoke through the prophet David 1000 years prior (Psalm 41.9). Our Lord spoke about “one of you” to galvanise belief in Him as **אֶחָדְכֶם** the “I AM” despite opposition and traitorous conduct. He adds that the future welcome of the apostles is nothing less than **a welcome** for the Father. *Judas could not fulfill that role.*

MEMOIR 43 PETER’S HAND SIGNAL 24

Our Lord then “groaned” mightily moved **וַיִּגְדַּח** in His spirit and with the deepest assurance **וְאַחַדְכֶם יִבְּרִיחַ** one of you will betray me. The disciples stared one at another unsure of the traitor. John refers to one who reclined on his lap or bosom (chest)-whom Jesus loved close to Him **וְהַיֵּשׁוּעַ** Simon Peter beckoned, winked or pointed **וַיִּזְכָּק** to him that he should ask whom He (Jesus) spoke about, John “fell” on Jesus breast-lowering himself in the act-and said “My Lord who is this?” Jesus answered “He for whom I moisten the bread I give him” And Jesus dipped the bread and gave it to Judas son of Simon Scariota.

Then Satan **sieged/ overcame** **וַיִּשְׁעָה** Judas and Jesus said “What you do, do quickly [*like a rolling stone or snake writhing on the ground*]. Not one of those seated with Him understood what He said. Some thought because he had the bag Judas was commanded a direction **וְהָיָה לְכֶנֶס** for something for the feast or to give something to the poor. Then Judas took the bread and went out forthwith “son of the moment” **בֶּן זְמַנּוֹ**

using this opportunity to evade unwanted attention and it was “night” ܠܠܐ –the word in Aramaic can also be rendered “foolish” and “night”[LaLIA/ LeLIA]- there was no light left for Judas-the rest of his life was dark!

MEMOIR 44 THE NEW COMMANDMENT 31-35

Jesus said “Now the Son of man is glorified ܡܠܟܐ “held in honour for glorious deeds”. In Hebrews5.5 we find our Lord is glorified by the Father. It is in each case a PASSIVE so that from NOW praise arises. It is significant that the disciples sang a hymn at the supper. The entire previous ministry of our Lord and the gift of the Father suddenly gained perspective in the communion psalm (cf. Psalms 113-118). Our Lord then spoke of events immediately ahead. If God is illustrious in His Son He will glorify Him at once ܡܠܟܐ –this is fulfilled in the atoning work of Calvary and its sequel the glorious resurrection about which countless hymns have been sung –which best makes the point. Then our Lord –the Son ܡܠܟܐ BAR (AH) addresses the disciples ܡܠܟܐ “sons” BENI. He is the “creator Son” we are “sons of Adam”. Jesus adds “As I said to the Judeans/Jews “In one little while I go far away ܡܠܟܐ “And where I go even you cannot come now. “A new commandment I give you ‘that you are loving one to another *as I “have loved you*-you also love one another-by this every man will know that you are my disciples if love is among you or in your house ܡܠܟܐ one toward another.”

The Aramaic word “commandment” ܡܠܟܐ relates to visitation with a bequest. The **bequest** which every believer receives is LOVE ܡܠܟܐ This is the Aramaic term for “debt” also hence the love is not just a compassionate interest and kindness but the duty of debt which we bare to our Lord and each other. Jesus came serving us as one paying our debt so we are to live.

MEMOIR 45 PETER’S HOLLOW COMMITMENT 36-38

Peter quickly moved from the theme of living indebted to pursue his query “Where, Our Lord, are you going?” Jesus responded-“Where I go-

a great distance- you cannot follow now but at the end ~~and~~ ^{אחרי} [the latter end as the “stern of the ship”] you will come.”

Simon Peter said “Why unable?” “I will place my soul down on your behalf”. *I will set my life **as a milestone** ~~and~~ on Your behalf.*

Jesus said “Will you place your life **as a milestone** ~~and~~ for me?”/ “You will place your life a milestone for me.... Truly, truly the rooster will not call out until you deny me three times!” *Peter would indeed become a **sign to posterity** that this life is short witness is costly, Christ is worth it all and eternal life is the mark and glorious end.*

CHAPTER 14

MEMOIR 48 THE ONLY WAY TO FATHER’S HOUSE 5-7

The chapter opens “Let not your **heart** be troubled”-the mission is copper-bottomed as sure as God’s in heaven and the Spirit’s on earth. The core of the chapter teaches us we are headed for the Father’s house and that **JESUS** is the “Way, the Truth and the Life”-this reassurance to Thomas is for us all! The gift of the Spirit” leads to the second “Let not your heart be troubled”. The previous chapter culminates “Let us leave *this side/for the distance*” (the idea of crossing the lake emerges as consolation and the “distance” suggests “outside the gate”)-not forgetting the supper but rather recognizing the blood must be shed and reality must be faced to forever consolidate the Way -*so we too speed along and onward through the waves and vississitudes of life conscious that Satan has nothing and Christ is all in all.*

MEMOIR 46 HEART & PURPOSE 1-14

THE LORD UPLIFTS BELIEVERS-WORDS OF COMFORT

The Aramaic and for that matter the Hebrew ^ל concept of the heart is not too different from our own metaphorical use. We are thinking of intelligence and feeling-two ends of the spectrum of being-we would say the brain and the bile or emotions. The idea of heartless –without energy, lazy and senseless is an exact parallel to our “heart”. In Aramaic again the “heart” is the pith, marrow and centre of the life of the soul. We speak of the “heart of the sea” exactly as in Aramaic thought-so the depths of the life of man. The heart needs at times to be consoled, encouraged and comforted for how we think and how we feel is affected

deeply by sorrow and loss. One truism in this 14th of John is that Jesus is not speaking so much into individual hearts in the plural but to the heart of the disciple group. It is “**your heart**”(the heart of all) not “your hearts” that He addresses-so as He well understand the effect of His imminent departure and the manner of it on their mission and the resultant sense of leaderless lives. He presents a series of antidotes or exhortations to dispel the gloom or at least lessen the blow. The ensuing twelve exhortations belong within an unprecedented emphasis on teaching about the “Father” of whom we read no less than 17 times in the chapter-after all the father leads the natural family and the father cares for the whole family-so with the believing family...

MEMOIR 47 THE HOLY SPIRIT 15-30

COMFORTABLE ACTIONS

- 1 The **works** of Jesus-especially miracles-lift the flagging pulse of faith v.11
- 2 Continued **miracle** evidence of Father’s care offsets loss v12
- 3 Efficacy of **Jesus name** in disciples prayers sustains relationship v13
- 4 The appearance of the “**Breaker of the Curse**” brings huge comfort v16
- 5 Jesus’ promise of “**no orphans**”-He will come close soon v18
- 6 Believers will “see” **Jesus (exalted)** –the world won’t know v19
- 7 Jesus will “Be alive” after death- believers **live again** v19
- 8 Obedient believers will be loved by the Father & **see Jesus** Heb2.8-9 like Caesar’s coin as a Sovereign & Saviour worldwide v21
- 9 Believers “keep Jesus word” which holds its own bequest to faith v23
- 10 The curse breaker (Holy Spirit) **will teach & remind** to inspire v26
- 11 **Jesus will give SHALOM peace** and every benefit of grace v27
- 12 The prince of the world (cf12.31) is cast out-has nothing in common-nothing to offer-nothing to hold ultimately-**let us leave this side and go from here!** v31 With three words our Lord sums it up-

the world knows good and evil-Satan has lost heaven, lost relationship with Christ, finally he will lose the world to its sovereign the Christ.

COMFORTABLE WORDS FROM THE **Father** 8-31

There are no less than 18 references to **THE FATHER** in this chapter. There is very significant source of comfort in the Father's care.

1. We are to be **united in His heavenly home**-His spacious home v2
- 2 The Father **united to His Son instituted the way** v6
- 3 **We know God's thought through Christ's union with the Father** v7
- 4 Philip prompted Jesus "**in what manner**" ﷲ would you see the Father?" Union of Father & Son means Christ manifests the Father v10 No better revelation could ever be!
- 5 Father & Son are united **in the Word** ﷲ v10
- 6 Father & Son are united **in the work** of Christ ﷲ v11
- 7 **Higher percentage of/added work** when Father & Son are joined in glory i.e. the worldwide mission Matthew 28.19 v12
- 8 **The Father answers prayer** when Jesus joins Him -the Pater Noster taught that lesson v15
- 9 The Father & Son **jointly send the Spirit**-curses will break v16
- 10 We will see Christ again with the Father in glory v20
- 11 **In keeping Christ's commands we enjoy the Father's love** too v21
- 12 When we keep the Lord's word, ﷲ Father & Son dwell with us v23
- 13 **The Spirit will teach** and unite us bringing SHALAM v26
- 14 **We rejoice in the unity of Father & Son** above-again LET NOT YOUR HEART BE TROUBLED Father is "Great" ﷲ
- 15 The world will know-the devil will be defeated for the cross will change all that and our Lord led on with a 3 word war cry!

LET US GO *into the distance -TO GLORY*
BY THE CROSS v31

Again the idea of crossing the lake of life to the heavenly shore is the parting encouragement.

Said the Robin to the sparrow "I would really like to know
Why these anxious human beings rush about and worry so"

Said the Sparrow to the robin “Friend I think that it must be
That they have no heavenly Father such as cares for you and me!”

CHAPTER 15 THE FATHER’S VINE BEARS FRUIT

MEMOIR 49 THE VINE OF TRUTH 1-3

The “I am’s” of John as they are called are signaled in Aramaic by a double “I” so they read “I, I” ܐܝܝܐ -an expression which occurs frequently in John-far beyond the seven “I am’s” and always marks the deity of our Lord.

The vine of reality ܐܝܝܐ is the historic plant taken from Egypt-and characterized by layering-the term GAPAN means “to dig” “to cut and layer” new life. The task of the vine-dresser is to “till or dig”and “prune” as he extends the vineyard.

Recently at the walled garden in the Stackpole estate, Pembrokeshire over 500 holes about 500 cm cubic have been dug in readiness for new vine plants which were layered and grown to about 2 feet in another series of holes dug for that earlier purpose. Thus we discovered that the vinedresser is *not only* concerned to cut and trim and pick fruit *but also* to do the earthwork belonging to establishing and maintaining a vine crop.

Our Lord cites the specific work of the vinedresser in taking away or out fruitless branches and “cleaning” or pruning the fruitful branches with the aim of producing lots of fruit.

The pruning or “cleansing” work is done by the Word of Christ ܐܝܝܐ i.e. adducing faith in the Word and its promises.

MEMOIR 50 THE “REMAIN” 4-15

Through the next ten verses our Lord is speaking of what we call “Abiding”. Books have been written on this subject. A hymnology has developed around it-one of which now used at funerals encourages us to abide even when life is bleak and dangers loom.

Abide with me fast falls the eventide
The darkness deepens Lord with me abide
When other helpers fail and comforts flee
In cloud and sunshine Lord abide with me.

That stanza stresses our call for Christ's companionship but our Lord's call is for our trust and confidence in His word so that we abide in Him. Let's look at the ten "abides" in more detail!

1 Remain in me-the absolute command **אבד** We are as a ship waiting for the wind or a branch awaiting the sap and life or a city surviving from year to year. The notion of periodic revival lies here. v4

2 And I remain in you. The "I-you (plural)"relationship is an equal "must" and reality. Christ as the true vine simply states His faithfulness-it is not qualified by any mood of the verb or any circumstance of life.v4

3 The branch is unable "to produce" **אכל** and this is a rare form of אכל to give -from another verb **אכל** with links to **אכל** meaning "to trade" and so "give and take"-our Lord is using a specific detail of the Aramaic language-adopting a word which shows that there is a source beyond our souls from which fruitfulness or regeneration comes. **We are as it were the retailers-the heralds-but the Lord is the wholesaler-the true merchant**-the real vinedresser.v4

4 So also we as believers must abide in Christ to be fruitful-to lead others to the Lord.v4

5 Our Lord said that we are "branches" and the individual abiding branch will bear fruit. No **אכל** "I am" no fruitv5

6 Failure to abide means being cut off or "thrown away" and ending up **outside** kindling for fire **אכל**. v6

7 If you abide what you wish or **agree** **אכל**, to ask you will have v7






8 The Father loved me and I have loved **אכל**you HOBABH [*with affection and consideration of debt*]**remain** in my **אכל** love RAHAM [*delight desire and bowels of compassion*] Our Lord changed His word for "love" from one (among equals)where we work to acknowledge a debt of loving those enduring hardship i.e. the estate of others engages our thoughtfulness.v9

9 If as servants we keep our Lord's commands with benefits bequeathed we will also **remain** in His love i.e. we will acknowledge our debt of love HOBABH since He made us His own-"sons of God"v10

10 Our Lord alike kept the Father's command even to the cross and was especially then **abiding** in His love HOBABH as He paid a debt for us and fulfilled obedience to the Father. v10

The crux is to be in the place where as those raised to the “son-place” we love HOBAB as He loved us with affection and awareness of life-long debt.

SUMMARY Love joy friendship CHOICE prayer 15.16

Our Lord revealed that His discourse on the vine was aimed at disciples being a joyful people  with a fullness  joy –a “healthy” joy. The command going with “abiding” is to “love one another.” Our Lord then explicitly depicts the greatest love-to give one’s life for a friend  and friends of Jesus do what He commands. He calls those who obey “friends” not “servants” because friends know the Lord’s business and the Lord revealed all He heard from the Father. Our Lord significantly added “You did not choose me but I chose you and positioned and ordained you  to bear fruit (*outreach*) and that your fruit remain”  and what you ask my Father in my name He will give you.

MEMOIR 51 THE UNFORGETTABLE “HYPOTHETICALS” 7-24

- 1 If you remain in me and my words in you ask and you will have v7
- 2 If you keep my commands you remain in my love v10
- 3 You are my friends if you do all I command v.14
- 4 If the world hates you be aware it hated me first.v18
- 5 If you are of the world the world would love you as its own. V19
- 6 If they persecute me they will persecute you v20
- 7 If they keep my word they will keep yours v20
- 8 If I had not come & spoken they would have no sin-now they have no excuse v22
- 9 If I had not done these deeds (miracles) they would have no sin but they have seen and hated so their sin remains v24

MEMOIR 52 WORLD HATRED 18-25

- 1 The world hates you as it hated me before v18
- 2 I have chosen you from the world therefore it hates you v19
- 3 He who hates me hates my Father also v23
- 4 They have seen what I have done-the word of Ps35.19&69.6 is fulfilled “They hated me without cause. V25

MEMOIR 53 THE HOLY SPIRIT’S MISSION 26-27

The **פָּרָאק לִיטָא** PARAQ LITA delivers from the curse of Eden by applying the benefits of Christ's death and showering "comfort and blessing" on believers.

He (the Holy Spirit) our Lord said "He would send from the Father". There is no doubt that this church age mission of the Holy Spirit is a plan and purpose of both Father and Son involving obviously the Holy Spirit Himself.

CHAPTER 16

MEMOIR 54 SCANDALS1-15

1 These things already spoken

There is a time and place for everything. Our Lord explained that He was talking about a new set of necessary topics in the light of His return to heaven. He had already shared on the need to "remain" close to Him and the nature of the new relationship of PRAYER and the "hypotheticals" housed around FOLLOWING His way in His absence and on the hatred soon to be faced.

2 These things about shipwreck v1

Our Lord now explains the 'why and wherefore' of His teaching. ***It was designed to offset the danger of "stumbling" or "scandal"*** such that having known such a glorious tour with the Christ in His absence they would give up on it all—they would be like a ship on blue Galilee which suddenly hit an almighty storm and they would feel the Lord cared not that they would perish—that is the Aramaic meaning of "scandal" **חַטָּא** leaving in the lurch

They will exclude you from their synagogues or gatherings and think they bring approach offerings to God when they kill you—because they do not know what belonging to the Father of me is.

3 These things to remember in my absence v4

Previously I did not tell you or address the subject **פָּרָאק** for I was with you. I now go to His intimate presence that sent me yet not one asks me "Where are you going?"

4 These things occasion sorrow v6

I have told you these things but the brevity or sorrow of it **פָּרָאק לִיטָא** has filled you but I (Jehovah) **יְהוָה** tell you it is an advantage or a flourishing blossoming benefit **פָּרָאק** for if I go not the Deliverer from the

Curse of Eden(the Holy Spirit) will not come –but I go to send Him to be your intimate.

(a)He will rebuke **חַטָּאת** the age of sin-because they don't believe

(b)And the just **צַדִּיקִים**, because I go to my Father & you won't see me

(c) And judgment **דִּין** because the archon of this age is sentenced.

5 There are more things but it's too much to hold/defend now **אֲנִי**

When the Spirit of truth comes “He will take you on that journey into all truth” **וְהָאֵלֹהִים הַחַיִּים יִשְׁמְרוּ**

6 There are future things

He will not expound His own soul but what He hears and make known future things **וְהָאֵלֹהִים הַחַיִּים** He will receive from me and show you-all that is my Father's is mine-that's why I open the subject about showing what is mine to you. This extends the earthly teaching of our Lord in its detail and unfolding e.g. on “things to come”

MEMOIR 55 GRIEF TO JOY...THE “LITTLE WHILE” 16-19

A little you will not see me and a little you will **וְהָאֵלֹהִים הַחַיִּים** A brief time like the passing of a cloud over the sun. Jesus goes to intimacy with the Father. The disciples mull this over among them concluding “We do not understand”. They know He knows their thinking hence the debate. The Lord (aware v19) intrudes “Are you querying the ‘little while’? Truly you will weep as for the dead and cry out loudly-the world rejoices-you are sad-but it will switch to joy as when a woman comes through the delivery ordeal to the joy of a son. So now sadness but when I see you joy no-one steals.

MEMOIR 56 PRAYER BEQUEST 23-28

Jesus predicted the disciples would not ask Him but ask the Father in my name. He mildly rebuked them for making no requests **וְהָאֵלֹהִים הַחַיִּים** –then the promise “He will give you everything you ask in my name!” Ask and you shall receive **וְהָאֵלֹהִים הַחַיִּים** and your joy will be complete.

OUR LORD GIVES GREAT CLARITY 25-33

7 These things with allegories or parables

Jesus had reasoned **סוד** covert now is the hour He speaks overt **סוד** openly. He will not plead with the Father for the Father loves you who believe I issued from Him intimately and return to that intimate relationship. The disciples said “Now you are clear-not even one parable!” Now we understand you are omniscient and don’t need us to ask You, You issued from God. Here the famous “proceeding” **סוד** of theology occurs.

So our Lord is as “the sun in the morning & in strength” like the “flowers opening in spring and in summer glory” and like a “mighty Roman cohort to consolidate peace on earth”.

Taking up the military picture language our Lord and the disciples had shared, Jesus then adds “You will be scattered”-overcome-defeated 1Kings 12.24 but “I will not be alone” (cf. the victory of Calvary-that of Father & Son) and you will have “peace and affliction” **שלום וצער** as every soldier must endure but says our Lord “I have overcome **גברתי**, the world” . This victory theme along with the “peace” theme marks a high point in the gospel and it is picked up again in the first epistle and in the apocalypse.

CHRISTUS VICTOR

Stand up! stand up for Jesus!
 Stand in His strength alone;
 The arm of flesh will fail you;
 Ye dare not trust your own.
 Put on the Gospel armor,
 And, watching unto prayer,
 Where duty calls, or danger,
 Be never wanting there.

CHAPTER 17

MEMOIR 57 THE GETHSEMANE PRAYER 1-26

THE HIGH PRIESTLY PRAYER-OF THE MEDIATOR

The model prayer is our exemplar in Matthew & Luke-the High-Priestly prayer is our paradigm in John where the Lord taught the Father’s “love” secured us answers and where He showed how burdens are brought to God and lifted though tribulation must be borne.

This chapter is generally called “High-priestly” and in it we have our Lord crossing Kidron after He shares all the elements of that

relationship with God we call “union with Christ”. This union **Mde. Gugen** urges is the core of the prayer life.

There are 18 mentions of **“the world”** alongside 7 of the **“Glory”**. Our Lord had come into the world which He loved (John 3.16 **אני**).

Let’s take **“Glory”** **אני** first-that’s where Jesus was headed.

1 Our Lord prayed “Glorify your Son so Your Son may glorify you-in accord with that absolute authority that gives life to each particular soul Given by the Father (v.1)

2 “I have glorified you on earth” with the service you gave me to do v.4

3 “Now glorify me along with You my Father” v.5

4 “Glorify me with that glory I had with You before the world was 1.5

5 “Everything that is especially mine is especially **אני** Yours- I am glorified by them v.10

6 “And I gave them the glory you gave me so they may be one **אני** as we are –perfected/completed **אני** in one that the world may know you sent me & loved them v.22

7 “Father those you gave I desire to be with me to see the glory you gave me because you loved me before the foundations **אני** of the world 1.24

OUR LORD PRAYS FOR 1stCENTURY DISCIPLES 6-19

Now let’s turn to the world into which He came and in which we remain as witnesses.

1. “I had glory with you ere the world **אני** existed v.5

2. “I made known your name to those You gave me from the world v.6

3. “I pray for them-not the world-for they are Yours v9

4. “From now I will not be in the world” v11

5. “These are in the world”v11

6. “While I was in the world I kept them in Your name”-(as under-shepherd)v12

7. “I reason these things in the world so my joy **אני** is in them v13

8. “The world hates them because they are not of the world v14

9. “As I am not of the world” v14

10. "I do not pray you take them out of the world but keep them (as a Shepherd) from the evil one" v15
11. "For they are not from the world" v16
12. "As I am not from the world" v16
13. "As you sent me יְהוָה (dismissed or commissioned) into the world" v18
14. "So I send them under commission into the world v18
15. "So all may be one as You in me & I in you that the world may believe you sent me" v21
16. "That they be perfected in one that the world believe You sent me and loved them" v23
17. "I desire they see the glory you gave me before world foundations(plural)v24
18. "Upright Father the world has not known You but I know You and these know you sent me"v26

THE BENEFITS CHRIST ENDOWS6-26

The crucial element is LOVE אֱהוּבָה HOBAB but here we have mention of so much in wonderful gift and benefit that our Lord brought- LIFE, THE WORD, THE TRUTH, SHEPHERD CARE, JOY, SANCTIFICATION, UNITY, LOVE & PERFECTION and in particular the GLORY אֲדָמָה.

Let's take the bequests in order. I call them bequests rather than benefits because whenever the Lord visits man with commands at the core of command is bequest-even at Sinai and in all the vision of the patriarchs and much more in the coming of Christ. The word "command" אִצְוָה includes the concept of abiding bequest.

1 **Eternal Life** v2 This life consists in coming to an experiential knowledge אָדָּמָה YADA or intimate acquaintance with God the Father in all His reality יְהוָה as "sons of God". That includes a relationship with our Lord Jesus whom the Father sent and confessing Him as the anointed Lord and King v3 The "Name" of the Lord as Jehovah the Life-giver signifies this overwhelming bequest.

2 The word and the reasons אֲדָמָה אֲדָמָה MALA MALTHA were shared with believers. Our Lord shared His PRE-EXISTENCE and the fact that He now knew by experience what the Father spoke of before earthly intimacy with them and during ancient intimacy in Glory (i.e. He now

knew His disciples) and also that He share how He issued **ܡܠܟܐ** with a mission from Glory and that comprehensive mission He bequeathed. A second reference to the Word in v14 indicates that Christian reasoning or Theology is a ground for hatred by men of the world.

3 The **Shepherd care** and keeping **ܕܡܠܟܐ** NATAR of the Father is sought in this high-priestly prayer v11 and the keeping involves “unity” **ܐܝܢܐ**. Oneness involves mainly integrity of the flock-that none be lost. The perseverance of believers was our Lord’s central concern.

4 The **joy** of the Lord *literally* “fullness of joy” **ܡܠܬܐ ܕܝܪܝܢܐ** HADOTHI MASHMALIA. This “overjoying” began after the resurrection when our Lord demonstrated His hands and side to them all. Resurrection means joy-and it assures us deeply of our future too. It is promoted second by His inbreathing or “insufflation” by the presence among us of the Holy Spirit-cf. John 20.

5 Sanctification **ܡܫܚܐ** or HOLINESS derives as our Lord said from the Word and the Truth or reality **ܕܡܠܟܐ** SHARIRA and central to this commitment of everything (entire sanctification) is the mission of Christ.v19

6 Unity –that is the integrity of believers as a family and as members of the body of Christ was designed that the world might believe that Christ was sent on a mission of salvation.v.21

7 Glory **ܡܠܟܐ** SHUBHA was given disciples as it was given our Lord. This “glory” scripture says God would not give to “**another**” (**one of a different sort**). What then are we to say? Has Christ spread glory too far? By no means! He has shared it only with those who are not strangers –those of a different sort from God in His holiness-**those “one with Christ”**. Those alone who are “sons of God” by faith v22 have no part in its enjoyment.

MEMOIR 58 OUR LORD WANTS US IN GLORY

OUR MEDIATOR CITES HIS LAST DAYS’ DISCIPLES:

20-21

8 The bond of perfection **ܡܠܬܐ ܕܝܪܝܢܐ** GAMIRIN or love. Christ did all this and bequeathed all of which we read in order to show the world the fervent love that God had for His Son even before the world was founded and also for the World of sinners undone(John3.16) v23

9 The final bequest enfolded in this covenant love **אהבה** is that the disciples at the last see the “special” **הדרה** GLORY shared by Father and Son. The world was largely ignorant of message and glory; the disciples had learned the mission and sensed the glory and the Son prayed that ultimately we would share the eternal glory-if any gift equals that of forgiveness grace and being declared righteous it is the gift of intimacy with the **RIGHTEOUS FATHER אבי קנה** ABI KANA in Glory-a world where there is only justice and life is lived straight vv25-6

CHAPTER 18

MEMOIR 59 JESUS ARRESTED-THE TIME HORIZON OF TRIAL 1-14

There are in the gospel of John over 219 **time horizon particles** in the form of **אבל** which are brought over into Greek as “but” “again” or “moreover” and so transliterated into the English Bible. Thus sequence answering to diary record is hidden and lost. In this chapter there are 21 such particles which thread us through the event horizon of Gethsemane and trials of our Lord before Caiaphas and Pilate. I simply register these in introducing the chapter.

v2 At that time Judas knew the whereabouts v4 Then **אבל** Jesus said “Whom do you seek” v5 Judas then was with the officers v7 Then **אבל** they said “Jesus of Nazareth”(to Jesus 2nd question) v11 Then Malchus was servant of the high priest v12 Precisely then **אבל** taking opportunity as Jesus spoke privately to Peter the company arrested Jesus v14. That year’s High Priest then counseled Jesus’ vicarious death v15 Simon was then **אבל** trailing the party to Annas’ hall v15 Then John entered the hall v16 At that time **אבל** Simon stood outside the gate v17 Then **אבל** the girl at the gate said “You are one of them” v18 Then **אבל** Simon stood getting warm at the courtyard fire v19 Then **אבל** Annas asked Jesus re His disciples & teaching v24 Now Annas sent Jesus to Caiaphas v27 Then **אבל** they brought Jesus to Pilate v29 Then **אבל** Pilate went outside to them v33 Then **אבל** Pilate entered the judgment hall & called Jesus v36 **Now or at this time אבל Jesus said “My kingdom is not from this world”.** V37 Pilate asked “Are you now then **אבל** a king?” v39 “Then /at this time **אבל** (Passover) you have a

custom v40. Then **ܡܕܢܐ** at that time Barabbas was a thief. **From this event horizon we can reasonably assume John is a diarist** and that his writing is distant from the events by perhaps as long as half a century, jobs had changed and quite possibly Jerusalem itself was largely in ruin and High Priests a thing of the past. Most interesting of all Pilate caught Jesus nuance about His kingdom and he asked the question “Are you really now a king or not?” If Jesus had denied the charge fell! But Jesus maintained His Messianic status so the words on the indictment stood “Jesus of Nazareth King of the Jews”. Pilate’s acceptance of this fundamental led directly and inevitably to the death of our Lord and the Aramaic time particle plays a vital role in demonstrating this reality.

MEMOIR 60 THE PRIESTS’ CONVERSATION AND REASONING 19-24

The second way to approach the crux of this important chapter is through what is said and reasoned. Thirty three “spoken memories” light up the story with exchanges between our Lord and others-all treasured memories and amid them three vital reasoned conclusions. To follow the former is redundant as reading the English text supplies the conversation thread.

The core “rationale” appears quite clear from the three Aramaic **ܡܕܢܐ** “reasoned” passages.

1 Our Lord combated Annas’ action and grounds for arrest with the argument “I taught in the synagogue and temple gatherings-nothing was in secret-why query me (on teaching) ask the hearers-its all in the open! v21

2 Our Lord’s confounding of Annas drew a slap on the face from the temple guard and a follow up reply from our Lord “If I have spoken wicked or ill **ܡܕܢܐ** “protest” or bring witness (2 persons) against the wickedness-if I have spoken beautifully why strike me? v24 *The guard was rebuked and silenced It appears Annas and guards were action men whilst the thinking behind our Lord’s arrest was done by Caiaphas.*

3 The Judean reply to Pilate “We have no power to exercise the death penalty” John takes as evidence of their intent and of the Lord’s accuracy about the death He must die. It was then that Pilate adopted the course of grilling our Lord on His being “a king” v32

PEOPLE IN THE FINAL DENOUMENT

This chapter brings together the principal figures in the story of Christ's arrest and trials.

1 **Judas** He knew Gethsemane so well from former visits with disciples. John says he had gathered “*yonder*” v.2 **הַשָּׁמַיִם** (a term used to describe a lovely heavenly place reflecting John's experience a place later denuded of trees by the Romans) Again John tells how “*yonder* heavenly grove” became a scene of “torches and lamps and weapons” v3. John says little about Judas except “Judas the betrayer was with them” but emphasizes Jesus' appeal to secure the release of all the disciples and John quotes our Lord “Of those you gave me I have lost not even one”.

MEMOIR 61 PETER'S INITIAL DENIAL 15-18

2 **Simon Peter** **שִׁמְעוֹן כְּפָא** whose story is spun through the skein of the narrative –first with his full title in v10 and notice of his sword which the Lord bid him put away earlier. He drew it and severed Malchus' ear. Our Lord rebuked “Cephas” **כְּפָא** v11 reminding him of His CUP. In v15 John speaks of “Simon” without using “the rock” several times but maintains the “Simon Peter” designation in association with himself and his auspice in gaining Peter access to the Priest's courtyard. It is Simon Peter **שִׁמְעוֹן כְּפָא** and another **אֲנָשִׁים** disciple (who knew the High Priest) who follow Jesus. In v.17 the gate-keeper girl recognizes Simon **שִׁמְעוֹן** In v18 Simon **שִׁמְעוֹן** warms himself for it was cold. She accosted him on being a disciple -he replies “No!” Then in v.25 as **שִׁמְעוֹן כְּפָא** Simon Peter was still getting warm those about him asked “Are you one of His disciples?” He said “I am not!” There is no record of him swearing either in v.17 or 25-that is to say John was factual but not condemnatory. Then a kinsman of Malchus asks the question “Did I see you in the garden?” to which John says Simon **שִׁמְעוֹן** gives a denial as the rooster crows. Again only denial is recorded- John is kind to omit Peter's expletives.

MEMOIR 62 HIGH PRIEST'S QUESTIONS 19-24

3 **Annas and Caiaphas**

The high-priest (**Annas**) asked Jesus about His disciples & teaching-it was interrogation with menace **לֹא** not begging. The smarting swipe of the guard- for which no priestly apology was forthcoming- shows menace and malice. This was the beginning and end of Annas role vv21-23

Of **Caiaphas** we hear not a word-but the bonds of Annas stay in place and our Lord is passed with dispatch to Pilate v28. The return to Caiaphas registered in the synoptics is absent

4 **Pilate** hovers over the narrative like the Roman eagle that he was. There are 6 references to his conduct of the trial here and 12 in the next chapter. Let's trawl through all 18.

JESUS BEFORE PILATE

1 (18.29) Pilate like the mountain to Mohammad humbly went out to the priestly party to secure Jewish Passover purity

2 (18.31) Pilate charged them "Take Him & judge Him!" They demurred under excuse of having no right to use capitol sentence

3(18.33) Pilate set Jesus before the judgment seat to face Kingship queries

4 (18.35) Pilate faced Jesus query "Did others say or are you saying 'I am a king'?" answering "Am I a Jew?" "Your people handed You over!"

5(18.37) Pilate said "Then you are king" **הֲלָא** Jesus said "You are saying that "I, I a king" **אֲנִי מֶלֶךְ אֱלֹהִים** i.e. That **I Jehovah am king**

6 (18.38) Jesus said "I came to the world to testify to truth or reality. Pilate said "What is reality?" **מָה הָאֱמֻנָה**...Pilate then offers Jesus to be freed or killed according to Jewish decision or whim but as "King of the Jews"

7(19.1) Pilate scourged Jesus. The 39 strokes are allegedly replicated on the shroud of Turin. This act was vicious but if gauged to extract pity from the baying crowd it failed.

8(v4) Pilate announced he was bringing "him" out-his words were derogatory. The blood scarcely disguised by the robe and Jesus' face marred and the brow crowned with thorns.

9(v5) "Behold the man" *Ecce homo*(an arch in the city honours our Lord) **הִנֵּה הָאִישׁ** **hero** Whether spoken in jest or sincerity it was true-for

Jesus on His own “issued” **أصدر** like a soldier whether marching to Pilate’s tune or simply demonstrating he was the true conqueror. A moment to be perpetually savored by John the writer.

10(v6) You take Him and crucify Him for I find it impossible to incriminate Him **أحدهم**

11(v8) When Pilate heard this reasoning or argument **أدلى** that Jesus “employed himself” or “served as” or “worked creatively” as the Son of God he showed dread **أدلى** Evidence of Caiaphas’ machination

12(v10) Pilate said “Don’t you understand I have absolute authority **أدلى** to crucify you?” Jesus countered –only as given from above **أدلى** that was true 2 ways-(1) Caesar’s (2) The Father’s.

13(v12) Pilate desired **أدلى** to release Him. The crowd countered doubtless prompted by Caiaphas’ shrewd legal wrangler “Release him and you are not Caesar’s delight-you lose his favour!”(For all who live as or revive as a king is an opponent of Caesar)

14(v13) Pilate brought Jesus out fit for duty **أدلى** both robed and perhaps without restraint as he sat on the judgment seat saying “Behold your king” There on the pavement of small stones-chosen stones(**Gabbatha**) the Jews shouted “Take Him away-crucify Him-crucify Him”.

15(v15) Pilate said “Shall I crucify your king?” The third rouge of Caiaphas and company confirms Jewish fate and our Lord’s death- “We have no king but Caesar!” Jesus was “farewell-ed to them” “made the complete offering for them” and He was led out bearing His cross **أدلى** to Golgotha.

16 (v19) Pilate wrote on a parchment or leather codicil **أدلى** “This is Jesus of Nazareth King of the Jews” in Hebrew Greek and Roman letters.

17(v21) The chief priests said “Do not write HE IS” but “He said I AM” king of the Jews.

18(v22) Pilate said “The fact or matter I have put in writing **أدلى** have written”. In other words his judgment and his belief he affirmed.

19(v31) The Jews begged Pilate to break the legs because of the coming Passover Sabbath so permission was given but our Lord was already dead so “not a bone of Him was broken” as scripture said. They pierced His side and the rivulet of blood and water acclaimed His broken heart on our behalf.

20 (v38) Joseph of Arimathea an active but hidden disciple requested the body of Christ from Pilate-the request was readily granted. The Aphel tense shows he had to make an active decision-elsewhere we read he had it confirmed first by a party of soldiers that Jesus had died. The “swoon” theory stalls with Pilate’s act of confirmation.

CHAPTER 19

MEMOIR 63 WHAT IS TRUTH? JESUS SENTENCED 1-16

Truth אמת is “reality”. Truth is “firmness” and is used for “recovery of strength” after illness and so of “health”. It means “settled, fixed, firm” hence come to be used of the word of God. It also carries the significance “genuine, trustworthy, steadfast”. It is the Hebrew writer’s full assurance of faith Hebrews 10.22. It is the doctrine of truth referred to in all three of John’s epistles. It is a ratified covenant and a promise made good which is what the NT is-a fulfillment. It relates to confirming one’s word with “signs” and so Jesus our Lord by his whole life from birth to death is “the truth” the confirmation by every miracle from that of his incarnation to His resurrection and ascension of the promises of God.


THE SOLDIERS “SHADOWY WORLD OF FUN”

They wove a crown-they covered Him with robes and even at the cross they dined and played their game and lived in their own world of unreality.

THE SADDUCEES “WORLD OF SHADOWS”

Our Lord said “Everyone that is from the truth hears my voice” (18.37) Pilate responded “What is truth” אמת SHARIRA. Our Lord earlier proclaimed “I am the way אמת the truth אמת and the life חיים.” Throughout chapter 18 the scheming Sadducees and Jewish leaders are shown to be opposed to our Lord. They approached “reality” by religion. They thought to bind themselves to God by trappings-by offerings and sacrifices from which they made a mint of money as the chief purveyors or temple sacrifice. They wore the clothes of the religious and said the prayers of the religious but they were not near to God. They appear in 19.6 crying “crucify” and again in 19.21 urging Pilate to replace the statement that “Jesus of Nazareth is king of the Jews” Religion can be wholly facade.

THE SUPREMO'S "WORLD OF SHADOWS"

Pilate could not find "one single"  fault in our Lord v5; he announced "behold the man" v6; he feared lest Jesus' assertion as "Son of God" were true v8; he wanted to release Jesus v12; he led Jesus to the **Gabbatha** judgment seat v14 himself a sinner by our Lord's statement (19.11); he affirmed Jesus their king v15; he placed a tablet on the cross v19 stating as much; he showed no regret for his script v28; he granted the deposition v31. Despite all this Pilate lived in Caesar's world and he approached reality as "power v12.c.f 19.15

MEMOIR 64 THE DEATH OF OUR LORD BY CRUCIFIXION 28-37

Our Lord's "world of reality" The reality of our Lord's Messiah-ship is seen by John through his fulfillment of scripture.

1 18.4 He knew everything that was coming according to the word

2 18.6 Jesus the Nazarene. "He shall be called 'Nazarene'"

3 18.14 One should die for the people c.f. Abram's ram in the thicket etc.

4 18.38, 19.9 "As a lamb before her shearers is dumb"

5 19.1-5 "Scourged" "He was bruised and set at naught"

6 19.6 "Crucify" "They pierced my hands and my feet" "What are these wounds?"

7 19.11 "Authority" "He will see of the travail of His soul"


8 19.19 "Wounded for our transgressions" Isaiah 53

9 19.24 "They parted my garments among them"

10 19.28 "I thirst" fulfilling scripture

11 19.36 "Not a bone of Him shall be broken"

11 19.32/38 "With the wicked & rich in His death".

JESUS "THE REAL MESSIAH" How beautiful the comments of John as the gospel account stands out as solid reality and beautiful witness! 19.4 He rejoiced in a faultless Lord-the Lamb! 
not even one fault!

19.5 John rejoiced that our Lord showed the bearing of a hero 

19.7-8 John rejoiced that our Lord feared not to state His credentials-as God's Son and noticed Pilate's dread or learned it later

19.9 John rejoiced that Jesus did not give Pilate even a little sweet word –a delicacy to mull over with pride **אֵלֶּיךָ**

19.11 John rejoiced Jesus expressed His absolute authority **אֵלֶּיךָ**

19.13 John plays on the word CEPHAS “stone” –the judgment seat GABBATHA sat on “chosen stones” “densely packed” Latins see it as a small matter-Jews as a matter of divine election. Also the Romans with their game of stones as the greatest event in the world proceeded

19.22 John joys in the adamant determination of Pilate’s “It is written”

WOMEN NEAR THE CROSS

19.25 John observed the awesome beauty of faithful women near **אֵלֶּיךָ**
near the cross. *Jesus keep me near the cross there my glory ever
Till my raptured soul shall find peace beyond the river.*

19.29 John observed the meanly milk of human kindness in the vinegar and sponge

19.30 John observed our Lord “lengthen His neck” **אֵלֶּיךָ** reaching toward heaven as He expired. *The Aramaic is more significant than the final bowing of the head in death(recorded in the Greek text)-the cry “Into thy hands” may have been broken in two-one part with the raised head-the final as it lowered!*

19.34 John records the “broken heart of Christ” **אֵלֶּיךָ** “out issued blood and water” at the spear thrust.

MEMOIR 65 BURIAL OF OUR LORD 38-42

19.38 John observed Joseph was “hiding actively” **אֵלֶּיךָ** but took His stand at the cross. Together with Nicodemus he proved a disciple indeed.

19.42 “Near the grave” **אֵלֶּיךָ** John tells us of the proximity of the tomb to the garden. Today we speak of the garden tomb as the site has become known in our days.

CHAPTER 20

The chapter tells us much about Jesus –Jesus “miraculously absent” - Jesus “standing at the tomb” - Jesus “posting angels at His resting place” and Jesus “countering tears”. Jesus who “knows your name” “lives on earth and in heaven. Jesus “breathes on Thomas as he touches

him". Jesus "stands between believers". Jesus "filled three years and forty days with signs" for Jesus presents to faith as "Life- and King".

MEMOIR 66 MARY MAGDALENE ALONE AT THE GARDEN

TOMB1-10

Mary was at the tomb to witness the dawn chorus of little birds-it was amid the shades of morning in the dim obscurity that Mary saw the great stone sitting apart from the tomb-actually either rolled uphill in the channel or lifted over the channel. Either way it was enough to cause her about-turn for help-it bespoke an act of massive power.

MARY, THE "OTHER DISCIPLE" & PETER AT THE TOMB

Mary told Peter and John. They ran as one simultaneous maybe- but **John anticipated Peter or ran earlier** or before Peter and came earlier or before to the tomb. Mary may even have given John a start by finding him first.

John "looked in" observing from a little distance or "into the gloom" and saw the positioning of the linen clothes but stayed out. Peter came after and entered and saw the positioning of the linen or their appointment for service or settling as adduced for debate At exactly that time John entered, saw and believed They did not know from scripture that He was equipped or ready to rise from the dead.

MEMOIR 67 JESUS APPEARS TO MARY 11-18

Those disciples withdrew like a wave of the sea to their own place

Mary stood close to the tomb crying. She looked into the gloom and saw angels in white (brightness) sitting –one at His pillows and one at His feet where the body of Jesus had rested. They enquired "Woman why are you crying?" She said "They have taken my Lord and I do not know where they laid Him!" She turned outwards and

saw Jesus standing but did not know it was Jesus **INCOGNITO 6.**

Jesus said "Woman why are you crying?" "Who do you want?" She thought He was the gardener. She said if you took him tell me

where and I will go and take Him. Jesus said “Mary!” and she turned around and said in Hebrew RABBULI “my beloved Rabbi”-so “teacher”. Jesus said to her “Do not come intimately near me for I have not gone intimately close to my Father but go close to my brothers and tell them “I am going away to be intimate with my God and yours”. Mary went and declared the good news ܕܡܠܟܐ to the disciples –that she had seen “our Lord” and He told her these things.

MEMOIR 68 JESUS APPEARS TO DISCIPLES IN THE UPPER ROOM 19-23

It was evening and the doors were held shut because of dread of the Jews and Jesus came and stood between them and said “**Peace** be with you”. He said this and exhibited His hands and His side and the disciples **rejoiced** that they had seen our Lord. And Jesus said again ‘peace be with you’ this time adding “Exactly as my Father sent me I-I **send** you”. When He said these things He said to them “Receive ܡܠܟܐ **[accept as a gift] the Spirit** of holiness.” “If you put away the sins of any they will be **put away** [as an unwanted wife]–if you hold the sins of anyone [as they were shut in by the door] they are **held in**.” The doctrine of salvation and of the gift of the Holy Spirit and of forgiveness and authority to apply the truth are all packed into this proclamation of mission.

MEMOIR 69 THOMAS CHANGES HIS TUNE 24-29

Now Thomas ܬܡܝܡܐ called the “twin” ܬܡܝܡܐ was not there ܐܝܢܐ when Jesus came. The use of three words by John which look very alike is significant. The second word applies to “**double doors**” much as did the word “held” or “**locked**”. The name of Thomas in Greek is but in Aramaic it signifies “garlic” or “thyme” so **it appears to have been changed to “the twin”**. If it was given by our Lord it now became highly appropriate for on this second time the (twin-doors?) were shut and this time Thomas was present “there” or “yonder” ܕܝܗܝܠܐ (by the time of writing this place was either gone or long in the distant memory. This word ܕܝܗܝܠܐ double as “the eighth”(cf.v26). If it was the second “First day” when they met –it would be the evening of the same and the event

would run into the morning of the eighth since sunset on day 7 was 6pm as the hours 9-12 of the 7th day died out and the first watch of the 8th began at 6pm. This throws light on John's tell-tale expression. And the disciples told him "We have seen our Lord" Thomas replied "Unless I see in His hands the places of the nails and place in them my fingers[plural] **وَأدخل**, and stretch out my hand into or over His side I will not believe. The writer John alludes to the "eight day" connection in v26 and specifically connects the *eight days* and *the doors-not just single door-he says "doors"*. Jesus stood between them again and said "peace be with you". Jesus said "Reach your finger [singular] **فدع**, here and look and stretch your hand over my side and do not be an unbeliever but a believer". Thomas answered "My Lord and my God". Jesus said to him "Now you have seen and you have believed-blessed are those who have not seen & believe. Jesus did many different **آيَات** signs before His disciples not written in this book but these **آيَات** nevertheless or **book-cover-i.e. "end of book" signs** were written that you would believe Jesus is the messiah the Son of God and when you believe you would have eternal life through His name. [John returns to this theme in v26 of Chapter21]

CHAPTER 21

The final chapter of this great Gospel narrative which looks back possibly over 7 decades since the Lord's ministry helps us see how intimate "church-conscious" relationships had developed from the earliest apostolic combinations and how John

MEMOIR 70 THE SEVEN GO FISHING1-8

This event is recollected from a time when John was possibly the sole survivor of the seven. There Peter led and Thomas and Nathaniel Bartholomew accompanied along with James and John of course and two others at least one of which we might guess is Andrew. There is an fair possibility that Philip made up the numbers. This manifestation is different. It is in the morning; it is on the beach; it is as host at breakfast for hungry and suddenly elated men. Jesus queried "Little children is there anything life you have to eat?" They answered "No!" He said "Cast from the right side of the ship and you will find (or be able to

find) حجد like you might find grace, mercy and pardon.” They cast but were not able to haul the net aboard. It held lots of fish.

MEMOIR 71 BREAKFAST ON THE BEACH 9-14

The story merges into the next-John the beloved disciple (as stated) said of Jesus **INCOGNITO 7** to Peter “This is our Lord ܐܠܗܐ and Peter stripped to the waist threw on his cotton coat and **tucked his garment around his waist [female style ܐܠܗܐ]** because he was naked or stripped ܐܠܗܐ and he cast him ܐܠܗܐ into the sea (much as an arrow from a bow) that he might come close to Jesus-Jesus was his target in this 100yard swim to shore. He wanted to be close ܐܠܗܐ to Jesus. The other six not lots of distance from shore came dragging the net of fish. There our Lord had burning anthracite ܐܠܗܐ and fish on the anthracite and bread also. *We hear nothing of Jesus meet with Peter just that he responded to a command to bring some fish by dragging the net to land full of 153 “great fish.* The disciples responded when Jesus opened the conversation saying “Come and drink or imbibe ܐܠܗܐ (not the word for eating but rather drinking)—it appears they were being called for more than was on the fire—for the water of the word or the wine of heartening teaching besides—or more likely for what our Lord had to say. Not one from His disciples (even Peter) dared that asking concerning manna ܐܠܗܐ for they were aware He was “our Lord” ܐܠܗܐ Then Jesus came intimately near ܐܠܗܐ took the bread and fish and gave to them. This was the third time Jesus appeared to His disciples after he rose from the dead.

MEMOIR 72 PETER’S RE-COMMISSIONING 15-25

They completed the breakfast and Jesus engaged Simon who had three times denied him. The dialogue is reported in detailed Aramaic-as spoken. “Simon son of Jonas do you delight in me or desire me more and above these or of increased value beyond these or as excelling these ܐܠܗܐ” He said “Yes My Lord, You know I delight in you!”(ܐܠܗܐ a word used for “love/passion/bowels of affection” in all cases in the Aramaic-it does not have two levels as the Greek PHILIA and AGAPE) How then does Philia enter? This Greek text variant may owe itself to the draw of camaraderie besides sheer love of fishing. AGAPE better

reflects the usage of our Lord who stays with the passion of covenant love as reported in the Aramaic. To Peter's first answer our Lord gave reply "Feed my lambs!" Jesus used the birth name not the apostolic Christian name of Cephas on all three occasions and each time called him to pastoral and not fishing activity.

The Lord spoke identically a second time-Peter replied "Yes My Lord You know ***I delight in*** you!" Jesus said "Feed my sheep!"

The Lord said a third time "Simon Son of Jonas do you ***delight in*** me?"

Peter was sad ܚܝܬ or pained-even hurt because He said a third time

"Do you love or delight in me?" and he said "My Lord you know ܡܚܕܝܬ everything (i.e. You bottom everything –i.e. know the embroidery of every scheme –You know that ***I delight in*** you!" Jesus said to him "Feed my ewes". This is a most appropriate answer because Peter had used an Aramaic term for the intricacies of life represented by a lady's embroidery.

Truly, truly when you were a boy or youth with Jonas ܬܠܐ[tala]you **bound on your girdle [tying around legs]** ܬܠܐ cf. ܬܠܐ (21.7) –[the earlier expression re Peter *preparing to swim* features the female ***affixing a skirt*** by tucking it in ܬܠܐ ܬܠܐ] and walked exactly ܬܠܐ where you wanted but when you grow old you will stretch out your hands and another will ***bind you tight*** ܬܠܐ and escort you(as the banks direct a river) where you would not. This He did to show by what death he would be made ready ܬܠܐ to glorify God.

Simon turned his face around and saw the disciple Jesus loved who came following who fell at supper on Jesus breast (and said "Who will betray you?) When Peter saw this man he said "My Lord and what of this man?" Jesus said "If I desire he remain standing until when I come what is that to you-follow me!" The message went out that this disciple should not die but rather than this Jesus said "***If I wish*** this man remain till I come what is that to you?"

This disciple testified & wrote all these things and we know his testimony is true. There still exist lots of quite different events (to testify & write of) which if one by one they were written I suppose or hold the opinion that the world would not be competent to learn/able to accommodate the books written ܬܠܐ.

MARANATHA SULTANA

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