

SEVEN YEAR WHOLE BIBLE STUDY COURSE

Year Four
Lessons 27-39

Third Quarter
John 8 – John 20

Summary of Year IV, Quarter 3 -----	Page 1
Foreword -----	Page 2
27. Christ, the Light and Liberty of Life -----	Page 3
Memory verses: John 8:12, 31, 32	
28. The Healing and Saving of a Blind Man -----	Page 9
Memory verses: John 9:25	
29. Christ, the Door -----	Page 13
Memory verse: John 10:9	
30. Christ, the Giver of Life -----	Page 18
Memory verses: John 11:25, 26	
31. The Anointing of Christ -----	Page 22
Memory verses: John 12:32, 33	
32. The Washing of the Disciples' Feet -----	Page 27
Memory verses: John 13:34, 35	
33. The Home of the Soul -----	Page 31
Memory verses: John 14:1-3	
34. The True Vine -----	Page 37
Memory verse: John 15:5	
35. The Holy Spirit -----	Page 41
Memory verse: John 16:7	
36. The High Priestly Prayer of Christ -----	Page 45
Memory verse: John 17:20, 21	
37. The Agony and Trial of Christ -----	Page 49
Memory verses: John 18:11	
38. The Faithful Few at the Cross -----	Page 55
Memory verse: John 19:26, 27	
39. The Resurrection of Christ -----	Page 62
Memory verse: John 20:28	

FOREWORD

The Gospel of John shows us

THE WAY OUT

Philosophy says, THINK your way out.
Indulgence says, DRINK your way out.
Politics says, SPEND your way out.
Science says, INVENT your way out.
Industry says, WORK your way out.
Communism says, STRIKE your way out.
Fascism says, BLUFF your way out.
Militarism says, FIGHT your way out.

BUT Jesus Christ our Lord says: "I AM THE WAY" out!

Which way will YOU TAKE?

I believe you will agree with me when you have studied John 8-20 that ...

IN CHRIST WE HAVE

A love that can never be fathomed,
A life that can never die,
A righteousness that can never be tarnished,
A peace that can be understood,
A rest that can never be disturbed,
A joy that can never be diminished,
A hope that can never be disappointed,
A glory that can never be clouded,
A light that can never be darkened,
A purity that can never be defiled,
A beauty that can never be marred,
A wisdom that can never be baffled,
Resources that can never be exhausted.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

John 6:39

YEAR 4 - LESSON 27 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 27

Page 1

John 8

Memory Verses: John 8:12, 31, 32

Memory Verses:

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life . . . Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. . . . And ye shall know the truth, and the truth shall make you free" (John 8:12, 31, 32).

Public reading: John 8:12-21, 31, 32.

CHRIST, THE LIGHT AND LIBERTY OF LIFE

Napoleon said: "I know men, and I tell you, Jesus is not a man . . . I tell you, Jesus Christ is God."

Jesus made claims of Deity (John 8:12; 10:11; 8:23, 56; 5:46, 39). The great "I am's" of the Gospel of John are the claims of God. The Bible applies hundreds of names to Jesus, as "The Amen," "The Beginning of the Creation of God," "The Christ," "David," "The Author and Perfector of our faith," "Prince of Peace," and "The Lamb of God."

John 7:53 and John 8:1 should be kept together. "And every man went unto his own house." They had houses to go to; our Lord had "not where to lay his head" (Matt. 8:20).

"Jesus went unto the Mount of Olives" (John 8:1) to the peace and strength of communion with God.

I. Discussion About a Woman Taken in Adultery (John 7:53-John 8:1-11)

"Early in the morning . . . temple.. sat down, and taught them" (John 8:2): The time is the next day after the eighth and last day of the feast. Note the enthusiasm of the crowd now as opposed to the divisions of chapter 7. Here Jesus "sat down," the posture of the Teacher (Matt. 5:1).

"And the scribes and Pharisees . . ." (John 8:3): The scribes were theologians. They brought the woman to Jesus for trial to see what he would decide, and to criticize him. They wished grounds for charges (John 8:6). Dods calls this "in itself an unlawful thing to do." They had a court for the trial of such a case. Their sole purpose was to entrap Jesus.

"A woman taken in adultery . . . set her in the midst" (John 8:3): There are three instances of Jesus' dealing with women who had made a moral misstep: This one, the sinful woman of Luke 7:36-50, and the Samaritan woman of John 4:18. In each case Jesus was exceedingly considerate and tender. "It's just like His great love."

John 8:2-11 is wanting in nearly all older manuscripts but Jerome (A. D. 346-420) says that in his time it was contained "in many Greek and Latin manuscripts," and "these must have been as good or better than the best manuscripts we now possess Scholars very generally accept it as a genuine piece of history" (McGarvey).

"Taken in adultery" means to seize, overcome or overtake in the act. They "set her in the midst" so all could see her and what Jesus did with such a case. They knew his proneness to forgive sinners.

The Pharisees and scribes had no legal right to drag her into the public gaze. That should have been

done before the Sanhedrin. With the same brutal indelicacy they told her story. This leaves no room for doubt

as to the woman's guilt (verse 5). Where was the man who sinned with her? Stoning was the legal method of capital punishment (Deut. 22:22). The Talmud prescribes strangulation. They wanted to "catch" Jesus, not punish the woman!

"This they said, tempting him . . ." (John 8:6): They were trying to put Jesus on the spat.

This setting of traps for Jesus was a common practice of his enemies (Luke 11:16).

Rome said: "Life must not be taken without Roman authority." Moses said: "Such should be stoned." "But what sayest thou?" (Verse 5b). "If he said she was to go free, He would be contradicting the Mosaic Law. If he said she was to be stoned. He would be involving Himself with the Roman authorities" (Morgan).

"He that is without sin . . . first cast a stone at her" (John 8:7): We do not know what Jesus "wrote on the ground" (verse 6b). He refused to satisfy his questioners. They would not let him alone, so He arose and told the one who had never sinned to throw the first stone at the woman. "That sentence put me out of the stone-throwing business for the rest of my life!" Then He stooped and wrote again (verse 8) to let the executioners make their exit.

Jesus "began to write on the sand as every one has done sometimes. The only mention of writing by Jesus and the use of "katagrapho" leaves it uncertain whether he was writing words or drawing pictures or making signs. If we only KNEW WHAT HE WROTE! Certainly Jesus knew how to write. And yet more books have been written about this one who wrote nothing that is preserved of any other person or subject in human history. There is a tradition that Jesus wrote down the names and sins of these accusers. That is not likely. They were written on their hearts. Jesus alone on this occasion showed embarrassment over this woman's sin" (Robertson).

"Convicted by their own conscience, went out one by one . . ." (John 8:9): They knew that Jesus knew their lives, that they were as guilty as the woman they had brought. They forgot about the demand of Moses (Deut. 17:5-7) that the witnesses should cast the first stone, and Jesus' answer was like a bolt of lightning. Jesus summons them to judge themselves RATHER THAN THE WOMAN! "Jesus was left behind alone." The woman was left behind also "being in the midst" as they had placed her (verse 3) before they were conscience stricken and left.

"Woman, . . . hath no man condemned thee?" (John 8:10): Jesus had kept on writing on the bound as the accusers had slipped away one by one. No one dared to cast a stone at the woman on Christ's terms.

"Woman" is the same name Jesus used for his mother at Cana (John 2:4) and on His cross (John 19:26). The crowd would have called her "harlot" or something worse. All such women Jesus met in His ministry are anonymous: Their names are never recorded. They will be given NEW NAMES in the "land that is fairer than day" -- the Beyond. Thank God, Jesus blots out the past (Acts 3:19), if we believe, repent and obey Him (Heb. 5:9).

"No man, Lord . . . go, and sin no more" (John 8:11): She makes no excuse for her sin. Jesus does not CONDONE HER SIN. He does give the poor woman another chance (see John 5:14). The most wicked woman or man may be saved by wholeheartedly coming to Christ (John 6:37; Heb. 7:25). If she was caught in the act, where was the guilty man? Kipling says: "The sins we do by two and two, we must answer for one by one." See Romans 8:1.

II. Jesus Declares Himself the Light of the World (John 8:1220)

"Then spake Jesus again . . . I am the LIGHT of the world" (John 8:12): Jesus had called his followers "the light of the world" (Math 5:14), but that was light reflected from him. Already Jesus (the Logos) had

been called the TRUE LIGHT OF MEN (John 1:9; 3:19). The Psalmist calls God his Light (Psa. 27:1). See Isa. 60:19.

In the court of the women where Jesus made this supreme and exclusive claim (repeated in John 9:5), the Pharisees challenge Him. "It will not do to praise Jesus and deny his deity" (Robertson).

"The Pharisees. . . Thou bearest record of thyself" (John 8:13): Technically, the law demanded TWO WITNESSES (Deut. 17:6). In John 5:31 Jesus acknowledged this technical need of further witness outside of his own claims (John 5:19-30), and CLAIMED HIS FATHER, John the Baptist, His works, the Scriptures, and Moses as His witnesses (John 5:32-47). "No man can give witness for himself" (Mishaak, Ketub. 11:9). Hence, they said of Jesus: "Thy record is not true."

"Jesus answered . . . my record is true" (John 8:14): Jesus had complete knowledge as to His eternal existence. He was qualified to testify about Himself. He and the Father were qualified to speak. The Pharisees were "flesh-bound, blinded with the dust of material thinking" (verses 15-18). The Mosaic regulation about "the testimony of two men is true" (verse 17; Deut. 17:6; 19:15). This "combined witness of two is not true just because they agree, UNLESS TRUE LI FACT SEPARATELY. BUT if they disagree, the testimony FALLS TO THE GROUND." The FATHER CONFIRMS THE WITNESS OF THE SON as Jesus had already shown (John 5:37). So Jesus presents himself and the Father as the two witnesses of his claim to be the Light of the World (verses 18,12).

"Where is thy Father?" (John 8:19): "The testimony of an unseen and unheard witness would not satisfy them" (Vincent). The Pharisees were ignorant of His Father (John 5:36-38; 14:7-9). In John 7:28 Jesus said that they knew his home in Nazareth, but He denied them that they knew the Father who sent him. Jesus will again on this occasion (John 8:55) deny their knowledge of the Father. Later He will deny their knowledge of the Father and the Son (John 16:3).

"These words spake Jesus in the treasury " (John 8:20): The treasury "abutted on the Court of the Women, and against its walls were placed chests, trumpet-like in form, as receptacles for the offerings of the worshippers" (Bernard) This court was probably the most public part of the temple (Vincent). It was near the meeting place of the Sanhedrin. Though suited to the arrest of Jesus, he was not taken!

III. He Announces His Departure and the Inability of His Enemies to Follow Him (John 8:21-30j

"Then said Jesus . . . I go my way . . . ye . . . shall die in your sins" (John 8:21): They sought an earthly Messiah, not a spiritual deliverer. Hence they would die unforgiven and could not enter heaven with Jesus.

"Will he kill himself?" (John 8:22): "The mockery in these words is alike subtle and bitter" (Vincent). It was a different group of Jews in John 7:31 who cynically suggested that he was going to work among the Greeks in the Dispersion. Here they infer that Jesus refers to the next world They suggest the depths of Gehenna for Him as the abode of suicides (Josephus, War III. viii. 5). Of course the rabbis could not join Jesus there!

"Ye are from beneath . . . I am from above" (John 8:23): The contrast here is between the earthly (sensual) and the heavenly as in James 3:15-17. The proud rabbis had their origin in this world of darkness (John 1:9) with all its limitations. They had the opportunity to CHOOSE LIGHT and life. They chose darkness and death (John 5:40; 8:230).

"Who art thou?" (John 8:25): See John 1:19. Jesus had virtually claimed to be the Messiah, and on a par with God as in John 5:15. They wish to pin him down and to charge him with blasphemy.

"When ye have lifted up the Son of man, then shall ye know." (John 8:28): "Lifted up" refers to His death on the cross. John uses this several times of the cross of Christ (John 3:14; 8:28 12:32, 34). His "lifting

up" would be the means of breaking down unbelief. In FIFTY DAYS after He was lifted up 3,000 men believed in a single day (Acts 2:1, 3, 7-41).

"And he that sent me is with me . . ." (John 8:29): The crowds and the disciples misunderstood or left Jesus. The Father always comforted and understood him. Jesus did always "those things that pleased Him." "Many be believed on him" (vs. 30) is a momentary reaction in His favor which did not mean much (vs. 59).

IV. Jesus Tells the Jews How to Be Free (John 8:31-45)

"If ye continue in my word . . . my disciples indeed" (John 8:31): Discipleship is an ABIDING CONDITION -- a life, not an art. They "believed on him" (verse 30), but their faith was not made perfect by obedience. Hence Jesus adds the condition of discipleship. Belief must move one to OBEY the word, and "CONTINUE IN MY WORD" to be a true disciple of Jesus.

"And ye shall know the truth . . . make you free" (John 8:32): The only way to know truth is to obey it. God's truth gives us freedom from sin and death. The Jews proudly boasted of being descendents of Abraham; they had been in physical bondage to Egypt, Syria and Rome -- but no one had ever broken their spirit (verse 33). They had completely missed the point in the words of Jesus ABOUT FREEDOM BY TRUTH. Verses 31-33 contain the first of seven statements and replies that completes the chapter.

"Jesus . . . Whosoever committeth sin is the servant of sin" (John 8:34): These proud boasters who said they were "never in bondage" were the slaves of sin! See Rom. 7:9-24. Sin, like the worst narcotic, is habit forming.

"The servant abideth not . . . the Son abideth ever" (John 8:35): The positions of the son and of the slave in the house are in contrast. The servant has no claim to remain continually in the same family; he may be changed at will. The son can remain because he is a son. The Jews, servants of sin, would soon be expelled from the Lord's house.

"If the Son . . . make you free, . . . free indeed" (John 8:36): The Son has the power to set men free from sin. The Son makes us children. Read Gal. 4:19-21 fully to comprehend the figure.

"Abraham's seed . . . Abraham's children" (John 8:37-39): They were Abraham's seed according to the flesh, but not according to the spirit. Abraham had no such spirit as they. Jesus told them "Ye seek to kill me." They would not abide in Christ's word (verse 31). They no longer had room for his word when once they understood the spiritual aspect of his message. See John 6:6U-66. Christ's Father by contrast is not their father (verse 38). "Abraham is our father" (verse 39), they counter by repeating their claim of verse 33. They were not "Abraham's children" spiritually. They had the spirit of Satan; hence spiritually they were the children of the devil whom they were serving (verses 40-45).

"Ye are of your father the devil . . . he is a liar and the father of it" (John 8:44): Christ affirms the personality of the devil, who prompted the first lie and murders in Eve and Cain. Men who give their hearts to Satan "cannot hear my word" (verse 43), said Jesus. The devil reigns in their hearts; he is their father!

Jesus contrasts two households: that of God, composed of his children; that of the devil, composed of his children. All who hear the voice of Christ become God's children by adoption (Rom. 8:15-17). All who refuse to hear him do so because they belong to the devil's household and hear his voice. They "will do the lusts of your father." The one who persists in doing evil is "of the devil" (I John 3:8). John 3:19 gives us a true picture of them. "Truth is uncongenial to them" (Bernard).

V. Jesus Challenges the Jews to Convict Him of Sin (John 8:46-50)

"Which of you convinceth me of sin?" (John 8:46): Jesus points to His sinless character as proof that his words are true. See Heb. 4:15. If they were of God, they would "hear God's Word" (verse 47). They were of the earth and the devil, not of God.

"Thou art a Samaritan, and hast a devil" (John 8:48): "On the spur of the moment in their rage and fury they can think of no meaner things to say. They know, of course, that Jesus was not a Samaritan, but He had acted like a Samaritan in challenging their peculiar spiritual privileges (John 4:9, 39). The charge of having a demon was an old one by the Pharisees (Matt. 12:24) and it is repeated later (John 10:20)."

"I honor my Father . . ." (John 8:49): Jesus calmly says, "I have not a devil" or demon, passing by the reference to the Samaritans as beneath notice. He is not mad in claiming to honor God (John 7:18). They were insulting the Father in insulting Him (John 5:23). Jesus was not seeking "mine own glory" (verse 50). He cared little for their abuse; He did not seek to defend Himself. The Father will judge between them and the Son, though the Son is the Judge of Mankind (John 5:22).

VI. Jesus Declares the Power of His Word, and His Preexistence (John 8:51-59)

"If a man keep my saying . . . never see death" (John 8:51): Here again is a condition and a promise. If any man, Jew or Gentile, male or female, bond or free, will "keep my sayings." See John 14:23 for the blessed fellowship of the Father and the Son with the one who **KEEPS CHRIST'S WORD**. Obedience to the truth sets one free from sin, and brings one **NEW LIFE**. Such a one shall "never see death." "Death of the body is not reckoned death, but merely the gate through which the believer enters upon a more perfect life. The real death is that of the soul." Our bodies will die; our spirit will not die.

"Art thou greater than our father Abraham, which is dead?" (John 8:53): "Abraham is dead" (verse 52); he heard the word of God, and he died. "Whom makest thou thyself?" They do not see that Jesus uses death in a different sense. The Father will honor Jesus (verse 54) by His resurrection from the dead and exaltation. Jesus knew God and kept His saying (verse 55).

"Your Father Abraham rejoiced to see my day . . . and was glad" (John 8:56). Abraham saw it by prophetic vision. This joy of Abraham is referred to in Heb. 11:13.

"Before Abraham was, I am" (John 8:58): Jesus was now about thirty-three years of age. "Thou art not yet fifty years old," means Jesus was not near that age at all (verse 57). It had been about 2,000 years since Abraham's time. Jesus did not say He had seen Abraham, but they twist his words. If Jesus had said, "I was," it would mean priority of existence. "I am" marks timeless existence (Ex. 3:14). "Divinity has no past tense, nor future tense, but always the present"

This chapter of conflict, hostility, unbelief and blindness to spiritual things closes with an attempt to stone Jesus (verse 59), The mob was ready to kill Jesus. His hour had not yet come. Quietly and boldly he went out of the temple. Three months later the Pharisees will try to kill him, but He will pass out of their hands (John 10:39).

QUESTIONS

1. Why should John 7:53 and 8:1 be kept together?
2. What is Napoleon reported to have said of Jesus Christ?
3. With what class of people was Christ in conflict as described in this lesson (John 8:3, 13, 22, 48, 52)?
4. How did the Jews attempt to ensnare Jesus (John 8:1-6)? Why did they not bring the guilty man (John 8:3,4)? What accusation did they hope to make (John 8:6)?
5. How did Christ turn the tables on his enemies (John 8: 7-9)?
6. What does Christ's dealing with this sinful woman teach us regarding the grace of God (John 8:10,11; Rom. 5:8, 20)?
7. What are some of the claims of Deity made by Jesus (John 8:12; 10:11; 8:23,56; 5:46,49)?
8. After the interruptions by this woman, what blasphemous charges did the religious leaders make against Christ (John 8:12, 13, 48, 52)?
9. How did Christ answer the Pharisees' charge that the record He bore of Himself was not true (John 8:13- 18; Deut. 17:6; 19:15; John 5:31, 32)?
10. With what did Jesus charge them (John 8:19,23,27,44,45,47,49,55)?
11. Does Christ offer any hope for those who die in their sins (John 8:21; 3:18.36; Acts 4:12; Heb. 2:3; 10: 29; 12:25)? Who only has hope in death (Prov. 14:32; John 14:6; Luke 16:22.26)?
12. Why not know that he referred to God (John 8:27)? What is meant by their Lifting him up, and what the connection of thought (John 8:28,21)? What is the way to have God with us (John 8:29)? What was in this speech to make them believe (John 8:30)?
13. Who did Christ teach were slaves, and who were free (John 8:33-36)? To what "bondage" is reference made in John 8:33, and was their claim true?
14. In what sense were these Pharisees "Abraham's seed" but not "Abraham's children" (John 8:37-39; Gal. 3:7)?
15. What proved that they were not "Abraham's children" (John 8:39, 40)? Were they children of God (John 8:41,42)?
16. In what sense were they the children of the devil (John 8:44)? In what sense was the devil a murderer from the beginning, and the father of lying?
17. Why is His saying the truth a cause of unbelief (John 8:45)?
18. What proved that they were children of the devil (John 8:437)?
19. How did Jesus challenge them (John 8:46)? When first the charge of having a demon (John 8:48; 7:20)?
20. In what sense shall "never see death" (John 8:41)? What is it to keep his word? In what sense did Abraham "see" his day (John 8:56)? Did Jesus appear older than he was? Why wish to stone him (John 8:58, 59)?

YEAR 4 - LESSON 28 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 28
John 9

Page 1
Memory Verse: John 9:25

Memory Verse:

"He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see" (John 9:25).

Public Reading: John 9:1-11.

THE HEALING AND SAVING OF A BLIND MAN

Charles H. Scott has given us a fitting prelude to the study of this lesson:

"Open my eyes, that I may see, Glimpses of truth Thou hast far me; Place in my hands the wonderful key that shall unclasp, and set me free. Silently now I wait for Thee, Ready, my God, Thy will to see; Open my eyes, illumine me, Spirit divine!"

Time of this lesson: The day was after the stirring scenes of John 8. His angry enemies in scorn asked: "Whom makest thou thyself?" (John 8:53). Jesus answered: "Before Abraham was, I AM. Then took they up stones to cast at him" (John 8:58, 59a).

I. Jesus Heals a Man Born Blind (John 9:1-7)

"As He passed by . . ." (John 9:1): Indefinite time note. It may have occurred as the Lord left the temple in John 8:59. Our Lord was always doing things incidentally. He FOUND OPPORTUNITIES everywhere to do good (Acts 10:38). "Brighten the corner WHERE YOU ARE!"

"Blind from birth": Congenital blindness. Blindness is common in the Orient. Jesus healed many cases (Mark 8:23; 10:46; Matt. 11:5).

"Disciples . . . Who did sin . . . man . . . parents . . . ?" (John 9:2): The Jews had a notion that sickness is a PENALTY FOR SIN. The book of Job shows that this is NOT ALWAYS the case, as did our Lord in Luke 13:1-5. The disciples felt the man had sinned in a preexisting state. Jesus ignored the suggestion. Children sometimes suffer BECAUSE of the SINS OF THE PARENTS (Ex. 20:5). "The soul that sinneth it shall die" placed INDIVIDUAL RESPONSIBILITY for sin committed (Ezek. 18:20). There is something in heredity, but not everything! Some people, like the rabbinical casuists love to split hairs on this problem!

"Jesus. . . works of God. . . manifest in him" (John 9:3): "This man's parents were sinners, but neither their sin nor the beggar's own sin had caused this calamity. It had come upon him as a part of God's plan for his life; it was part of the providential arrangement by which God governs the world" (McGarvey). "As he is born blind, it is that the works of God be made manifest" (Faivre).

"I must work. . . while it is day. . . night cometh" (John 9:4): In his earthly ministry, our Lord had his season of activity, or day, which practically ended by the night of death. McGarvey points out that after His resurrection, Jesus performed no miracles of healing (John 7:33; 11:9; 12:35). This note of urgency is upon us all.

YEAR 4 - LESSON 28 - PAGE 2

"Work, for the night is coming, Work thru the morning hours; Work while the dew is sparkling, Work 'mid springing flowers; Work when the day grows brighter, Work in the glowing sun; Work, for the night is coming, When MAN'S WORK IS DONE." -Annie L. Coghill

". . . I am the light of the world" (John 9:5): Christ is ever the light (John 1:4, 10; 8:12) of the world spiritually. Jesus clearly here refers to the historic Incarnation (John 17:11). Here the reference is limited to his manifestation "in the world." While Jesus lived in the flesh, He gave physical sight to many.

"He spat on the ground . . . clay . . . anointed the eyes" (John 9:6): The Jews held saliva was good for eye-trouble. It was forbidden on the Sabbath. "That Jesus supposed some virtue lay in the application of the clay is contradicted by the fact that in other cases of blindness He did not use it" (Dods). See Mark 8:23. Why Jesus here accommodated himself to current belief we do not know unless it was to encourage the man to believe. "He made clay": The kneading of the clay and spittle added another offense against the Sabbath rules of the Sabbath. Jesus spread the clay upon the eyes of the blind man.

"Go wash in the pool of Siloam. . ." (John 9:7): Jesus required an act of faith in the man. Instead of bidding him to see, Jesus sent him to Siloam to wash the clay from his eyes. The Pool of Siloam is a reservoir located within the city walls of Jerusalem at the southern end of Hezekiah's Tunnel, in the Kidron Valley. II Kings 20:20 states that Hezekiah "made a pool, and a conduit, and brought water into the city." Hezekiah "stopped the upper watercourse of Gihon and brought it straight down to the west side of the city of David" (II Chron. 32:30). This refers to the conduit leading from the intermittent Spring of Gihon, which is Jerusalem's most important water supply, through the rock Ophel to the reservoir called the Foal of Siloam. The tunnel is full of twists and turns 7 777 feet long and hewn out of solid rock (Unger). How delightful to walk through this tunnel in the cool water after walking the dusty streets of Jerusalem!

"He went. . . washed. . . came seeing": Sometimes Jesus healed without any means. "Without moans or with means; it is always God who heals" (Morgan). The man obeyed Jesus. He came back seeing.

II. The Discussion Following the Healing (John 9:8-23)

"The neighbors. . . he said, I am he" (John 9:8, 9): The amazed neighbors of the man were uncertain as to his identity. He settled the discussion with his assertion, "I am he." He told them how it was done (verses 10,11) and who healed him. He knew "A man that is called Jesus" healed him. He does not yet know Jesus as the Messiah the Son of God John 9:36).

"They brought to the Pharisees. . ." (John 9:13): The neighbors bring the man to the Pharisees. They were the accepted professional teachers who posed as knowing everything. They desired to see how they would deal with the miracle that was performed on the Sabbath, or Saturday (verse 14). Since the "once blinded man" had been brought to the Pharisees they must make a show of wisdom (verse 15). They do not deny as yet the fact; their only interest is in the "how." "I . . . DO SEE" is the overwhelming fact of the healed man!

". . . a division among them" (John 9:16): "One party laid stress upon the Jewish tradition and judges Jesus a sinner because he had isolated them. The other party laid stress upon the sign or miracle and argued that one who could do such things could not be a violator of God's laws."

"He said, He is a prophet" (John 9:17): A little while before he had said "a man that is called Jesus" (verse 11) healed him. Now he declares that "He is a prophet." A little later he is prepared to receive him as the Son of God (verses 35-38). Opposition often draws one into deeper convictions.

YEAR 4 - LESSON 28 - PAGE 3

"They called the parents. . . Is this your son. . .?" (John 9:18): The Pharisees called out loud far his parents to throw light on this grave problem to cover up their own stupidity (verse 18). They ask a threefold question as to sonship, blindness and cure. The parents clearly answer the first two questions. They evade the third question for fear of the Jews (verses 19-23). They did not want to be put out of the synagogues (verse 22; see Prov. 29:29). Today we must remember that confession of the Lord Jesus Christ before men is the test of discipleship and denial the disproof (Matt. 10:32, 33; Rom. 10:9, 10). "There were three kinds of excommunication (for thirty days, for thirty more, indefinitely)."

III. Organized Religion Excommunicates the Man (John 9:24-34)

"Give God the praise . . . this man is a sinner" (John 9:24): This does not mean gratitude to God as in Luke 17:18, but rather an adjuration to speak the truth (Josh. 7:19; I Sam. 6:5) as if he had not done it before. They can no longer deny the cure as a genuine miracle since the testimony of the parents (John 9:19-21). Now they wish the "once blind man" to admit he was lying in saying Jesus healed him!

"One thing I know . . . blind, now I see" (John 9:25): The man is keen and quick. He refused to fall into the trap set for him. As yet the man did not know who Jesus was and so had not yet taken him as Saviour (verses 36-38). He passes by their quibbling about Jesus being a "sinner," and clings to the ONE FACT OF HIS OWN EXPERIENCE. They cross-examine him, now admitting that Jesus opened his eyes and wishing again to know "how" (see verses 15, 17).

"Will ye also be his disciples?" (John 9:27): The man understands the evil motives of the Pharisees. Ironically he asks them if they wished to become disciples of Jesus! He cut them to the bone. They claimed, falsely, to be disciples of Moses as did all orthodox rabbis (verse 28; 5:46, 47). The reviling of the man caused him to make a glorious statement regarding Jesus (verses 30-33). The "once blind man" is angry now and quick in his insight and reply (verse 30). You confess your ignorance of whence he is, ye who know everything, "and Yet he opened my eyes." 'Chat stubborn FACT STANDS. The man scored with terrific power in his use of Scripture and logic. "If this man were not of God, he could do nothing" (verse 33).

"And they cast him out" (John 9:34): They could not answer his argument. They could and did excommunicate him from their wretched fellowship. They forcibly drove him from their presence. "He had not only taught the rabbis, but had utterly routed them in argument."

IV. The Action of Jesus (John 9:35-41)

"Jesus. . . found him. . . Dost thou believe on the Son of God?" (John 9:35): Organized religion excommunicated a man because he had found SIGHT PHYSIC ALLY, because he was growing in his testimony, understanding, and conviction concerning the Man who had done it. Jesus "sought" and found the excommunicated man, revealed himself to him and was confessed. "I'd rather have Jesus than anything this world affords" might well have become the theme song of the "once blind man!" See Luke 19:10 for Christ's mission, and ours (John 20:21).

"Lord, I believe" (John 9:38): In answer to the question of Jesus (verse 35) this man who had been cut off from all that came through Moses, was led by Jesus to all that came through Him as the Son of God (verses 36, 37). The man "worshipped" Jesus, a word "only used of the attitude of the soul in the presence of God" (John 20:28). Peter refused worship from Cornelius (Acts 10:25f), as did Paul and Barnabas at Lystra (Acts 14:18), but Jesus made no protests here.

YEAR 4 - LESSON 28 - PAGE 4

What really happened that day was "that a man in fellowship with Jesus excommunicated organized religion."

"I am come. . . that they which not might see" (John 9:39): Jesus attracts the needy and repelled the self-satisfied. Those conscious of their spiritual darkness seek Jesus and find LIGHT. Those who COULD SEE IF THEY WOULD are responsible for their blindness (John 5:40; Luke 13:34, 35; II Thess. 1:7-10). This man no, sees physically and spiritually. Those who profess to see like these Pharisees are really "blind." They were "blind guides" (Matt. 23:16). In Galilee Jesus had called the Pharisees blind guides who stumble into the pit (Matt. 15:14). They had opportunity to see and claimed to "see"; they were "blind"; "therefore your sin remaineth" (verse 41).

QUESTIONS

1. What affliction did the man have in John 9:1?
2. What did the disciples believe caused this man to be born blind (John 9:2)?
3. What was God's purpose in permitting the affliction (John 9:3; 11:4)?
4. May suffering be the result of one's own sin (John 5:14,5; I Cor. 11:28-32)?
5. For what other purposes may God permit physical suffering (Job 40:2-8; 42:2-6; II Cor. 12:7)?
6. What was Paul's attitude toward suffering (II Cor. 12:8-10)?
7. What is the meaning of verses 6?
8. How did the blind man show faith in Jesus' words (John 9:7)?
9. What questions were asked of the blind man (John 9: 10, 12, 17, 26, 34, 35)?
10. What was the first attempt to explain away this great miracle (John 9:9)?
11. To whom did the neighbors and friends take this healed man (John 9:131 and why (John 9:22; 11:46,57; 12:42)?
12. Steps taken in the investigation (John 9:15; 18:21, 24)? How would modern science have helped the Pharisees?
13. What difficulty causes a division among the Pharisees (John 9:16)? What explanation did the unbelieving Jews offer? (John 9:18)?
14. What were the four steps in this healed man's understanding of Christ (John 9:11, 17, 33, 38)?
15. What two things did the parents say they knew (John 9:20)? Why did those parents compromise in their testimony to Christ (John 9:21-23)?
16. What did the healed man know? (John 9:28, 29)?
17. Were these Pharisees truly Moses' disciples (Matt. 9:28, 29; 5:46; 8:38, 44)?
18. What evidence that Christ was from God was offered by the man born blind (John 9:30-33; Isa. 29:18, 19; 35:5; 42:7; Matt. 11:4, 5; John 10:21)?
19. What did Jesus do when He heard that this man was cast out of the synagogue? (John 9:35; Luke 19:10)
20. To what two classes of people did Christ refer as "they who see" and "they who see not" (John 9:39-41)?

YEAR 4 - LESSON 29 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 29
John 10

Page 1
Memory Verse: John 10:9

Memory Verse:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

Public Reading: John 10:1-10.

CHRIST, THE DOOR

"One door and only one, And yet its sides are two; Inside and outside, On which side are you?"

The spiritually blind Pharisees with a dead authority had excluded a blind man whom Jesus had healed (John 9:34).

By authority from God, Jesus had received the man into heaven's fold (John 9:35-38). The Pharisees were outside and SO BLIND THEY DID NOT KNOW IT (John 9:40, 41).

Great Claims

In our study today Jesus made four great claims: "I am the door" (John 10:9) and "I am the good shepherd" (John 10:11), the fourth and fifth "I am." See also verses 30, 36. Read John 6:35; 8:12, 58 for the first "I am" of Jesus in this Gospel.

I. The Parable of the Shepherd and His Sheep (John 10:1-6)

"The sheepfold. . ." (John 10:1): A roofless enclosure where flocks were herded. It was walled around with reeds, stone or brick in order to afford some protection against robbers, wolves and other beasts of prey. There is a large door at which the shepherd enters with the sheep. The sheepfold is a figure of the church. Christ is the door into the church.

"Thief and robber": A thief steals by cunning in the shepherd's absence. A robber takes by force. "The Pharisees were both. They stole the sheep in the Messiah's absence, and they slew Messiah when He came. They did not come in the ways ordained of God" (McGarvey). They are false Messiahs and shepherds who arose to injure God's flock (Ezek. 34:1-6).

"But he that entereth in by the door. . . shepherd" (John 10:2): Jesus applies it to Himself in verse 16, and implies it here. Read I Peter 2:25; Hebrews 13:20. Christ is drawing a sharp contrast after the conduct of the Pharisees toward the blind man and between himself and the Pharisees.

"To him the porter openeth. . ." (John 10:3): The gatekeeper whose business it is to guard the door, or entrance. This servant had arms to fight off intruders; he would let the shepherd in. This is an Oriental picture. A self-explanatory allegory Like that of the Prodigal Son in Luke 15.

"The sheep hear his voice. . . calleth. . . leadeth": Several flocks might be herded in the same fold overnight. But the shepherd knows his own (verse 27) and calls their name. The sheep of the East are so tame and so trained that they follow their keeper. Only when a sheep is sick, one shepherd affirmed, would

his sheep follow the voice of a "stranger" (verse 5). A Christian who knows Christ as Saviour and Shepherd and His Lord is able to discern the Truth from error, and true religion from human traditions (II Tim. 3:15-17). If we love and trust our Shepherd we will follow only His call and teaching (Matt. 9:36).

"They understood not. . ." (John 9:6): Jesus spoke this allegory which is one form of the parable, according to Robertson. The disciples understood not what things they were which he spake unto them."

II. Contrast between the True Shepherd and Hirelings (John 10:7-18)

"I am the door of the sheep. . ." (John 10:7): Jesus repeats the allegory with more detail and more directness of application in verses 7-18. The "door of the sheep" is that by which they enter the sheepfold. Jesus is not a physical "door," but He is the ONLY WAY OF ENTRANCE INTO THE KINGDOM OF GOD (John 14:6). Jesus is the legitimate door of access to the spiritual fold, the church. He repeats it in verse 9. This is a new idea, not in the previous story in verses 1-5. This metaphor should help those who insist on the literal meaning of bread as the actual body of Christ (Mark 14:22). False Messiahs and self-appointed leaders keep on coming (verse 8; Matt. 7:15; 24:23f).

"Door. . . if any man enter in. . . saved" (John 10:9): Christ is the ONLY DOOR (Acts 4:12; I Cor. 3:11). He is the OPEN DOOR (Rev. 3:7, 8). The blind man found in Christ PROVISION -- he was "saved." He had PRIVILEGES "go in and out." He enjoyed full PROVISION -- "pasture." What a picture of JOY of the sheep in the surroundings provided by the Shepherd! So do all who come to Christ as Saviour and Shepherd.

"In the Litanies Mary is called the door of Paradise: thus she is made to usurp a title and a function which belong to Jesus alone" (Faivre).

"I am come. . . life. . . abundantly" (John 10:10): In Christ we find spiritual life, "Abundance of life and all that sustains life" (John 1:16). Christianity has produced a civilization "with its schools, colleges, railroads, telegraph, telephone and innumerable privileges and Liberties" (McGarvey).

Stealing is the purpose of the thief, but he will kill and destroy if necessary just like the modern bandit or gangster.

"I am the Good Shepherd. . ." (John 10:11): Jesus is "the shepherd the good one"; note the repetition of the article. This title is applied to Jehovah in Psalm 23 and Ezek. 34:12. Christ here applies it to himself. This Shepherd gives his life for the sin of the world (John 1:29; I John 2:2). Jesus is the ONLY MEANS of SALVATION and of ENTRANCE INTO ETERNAL LIFE.

"An hireling. . . leaveth the sheep" (John 10:12): The hireling loves his wages, but not the sheep. They were expected to love and care for the sheep, despite the perils which abounded (I Sam. 7:34, 35). The false Messiahs who came before Christ were the "thieves and robbers" (verses 8, 12; Matt. 24:23f; 7:15). "Every true shepherd considers the sheep in his care 'his own' even if he does not actually 'own' them. The hireling does not feel so. He cares nothing for the sheep, but only for his own skin (Ezek. 34:5; John 10:13).

"And other sheep. . . not of this fold" (John 10:16): "His flock is not confined to those enclosed in the Jewish fold" (Wescott). Christ takes in all men of all races and times (John 11:52; 12:32; 3:16; Mark 16:15, 16; Acts 28:28). Jews and Gentiles will form ONE FLOCK UNDER LOVE SHEPHERD. This church is ONE of the MANY FOLDS OF THE ONE FLOCK! There is ONLY ONE CHURCH and ONE DOOR into it, and ONE SHEPHERD over it-Jesus Christ, God's Virgin-born Son!

"I lay down my life. . ." (John 10:17): Jesus out of love for us "lay down my life" for the sheep (note verses 10, 15). The value of the atoning death of Christ lies in the fact that he is the Son of God, the Son 9:14). Jesus looked beyond his death on the cross to the resurrection (John 2:19; Rom. 8:11).

YEAR 4 - LESSON 29 - PAGE 3

"I lay it down of myself. . ." (John 10:18): No one forced Jesus to die for us. He did it because he loved us! The Father raised Jesus from the death (Acts 2:32; Rom. 8:11; John 12:49; 14:31). The Son in all things did the Father's will (John 12:49f; 14:31).

III. Division among His Hearers (John 10:19-21)

"There was division. . . among the Jews" (John 10:19): Division of opinion about Jesus is a common thing in John's Gospel (John 6:52, 60, 66; 7:12, 25f; 8:22; 9:16f; 10:19, 24, 41; 11:41f; 12:19, 29, 42; 16:18f). Some said: "He hath a devil and is mad" (verse 20). Others said: "These are not the words of him that hath a devil. Can a devil (or demon) OPEN THE EYES OF THE BLIND?" (Verse 21). "Demons would more likely put out eyes, not open them." This is unanswerable logic!

IV. Renewal of Remarks about His Sheep (John 10:22-30)

"It was. . . the feast of the dedication. . . winter" (John 10:22): "This feast of dedication, celebrated for eight days about the middle of our December, was instituted by Judas Maccabeus B. C. 164 in commemoration of the cleansing of the temp(e from the defilements of pagan worship by Antiochus Epiphanes. It was akin to our July 4. It commemorated national deliverance. See I Macc. 4:59.

Clearly there is a considerable lapse between the events of John 10:1-21 and John 10:23-30, possibly nearly three months from just after the feast of the tabernacles (John 7:37) to the Feast of Dedication (John 10:22).

"And Jesus walked. . . in Solomon's porch" (John 10:23): Solomon built a magnificent colonnade on the East side of the temple area. Christ walked in it. So did the apostles (Acts 3:11; 5:12). It was a covered porch in which people could walk in all weather. This particular part of Solomon's temple was left uninjured by the Babylonians and survived apparently till the destruction of the temple by Titus A. D. 70 (Josephus, Ant. XX, 9, 7). Of course, it was gone when John wrote.

"The Jews. . . If thou be the Christ, tell us plainly" (John 10:24): They hemmed Jesus in. They would force him to declare Himself the Messiah (John 6:14f), the king who would throw off Roman rule and put the Jew in first place! The hostile Jews remembered the stinging rebuke given them by Jesus when here last (John 10:1-19), in which Jesus drew clearly their own picture. They came not for information, but to secure ground for accusation.

"The works. . . bear witness of me. But ye believe not. . ." (John 10:25, 26): The works of Jesus confirmed His words (John 5:36). These Pharisees were the children of the devil in spirit and conduct (John 8:43; Matt. 7:15). They would not believe (John 5:19; 8:36, 56, 58; 9:36). True sheep follow the shepherd (verse 27).

"And I give. . . eternal life. . . never perish" (John 10:28): Jesus gives now to his sheep "eternal life" (John 6:27, 40; I John 2:25; 5:11). The sheep may feel secure (John 3:16; 6:39; 17:12; 18:9). Jesus had promised this security in Galilee (John 6:37, 39). It is good to know that no wolf, no thief, no bandit, no hireling, no demon, not even the devil can pluck the sheep out of our Lord's hand! "Your life is hid with Christ in God" (Col. 3:3).

Christian, NOTHING CAN SEPARATE US FROM CHRIST AS LONG AS WE CHOOSE TO FOLLOW HIM (Rom. 8:38, 39; Heb. 6:48). We cannot be taken from God AGAINST OUR WILL; but our WILL BEING FREE WE CAN CHOOSE TO LEAVE HIM" (McGarvey).

YEAR 4 - LESSON 29 - PAGE 4

"My Father. . . greater than all" (John 10:29): The GREATNESS OF THE FATHER, not of the flock, is the GROUND OF THE SAFETY OF THE FLOCK. Let us DO GOD'S WILL; His GRACE will save us from every adversary.

"I and my Father are one" (John 10:30): "Not one person, but one substance, one essence." This is a declaration to deity. The Jews got the point, too! The Pharisees had accused Jesus of making himself equal with God as his own special Father (John 5:18). Jesus then admitted and proved his claim (John 5:19-30). Now he states it tersely in this great saying: he repeats it later (John 17:11, 21). This crisp statement is the CLIMAX OF CHRIST'S CLAIMS concerning the relation between the Father and Himself -- the Son.

V. Discussion About Stoning Jesus (John 10:31-39)

"Then the Jews took up stones again to stone him" (John 10:31): The Pharisees are stirred to uncontrollable anger. They wanted to kill Jesus when He made himself equal to God in John 5:18. The verb 'ebastasan' means "they fetched stones from a distance" for the purpose of stoning Jesus. They intended to pelt or overwhelm him with stones. Jesus asks them for which of his "good works" they would "stone me" (verse 32)? They had the stones in their hands stretched back to fling at him, a threatening attitude.

"We stone thee. . . for blasphemy" (John 10:33): "Concerning a good deed we are not stoning thee." Flat denial that the healing of the blind man on the Sabbath had led them to this attempt (John 8:59) in spite of the facts. They were about to stone him because Jesus said He and the Father were ONE. This was blasphemy, they said. But was it blasphemy? IT WAS ONLY IF HE WAS NOT THE SON OF GOD. The penalty for blasphemy was death by stoning (Lev. 24:16; I Kings 21:10, 13).

"Jesus answered. . . written in your law. . . Ye are gods" John 10:34): "Does it not stand written?" This is from Psa. 82:6. The term 'nomos' or law applies to the entire Old Testament as in John 12:34; 15:25; Rom. 3:19; I Cor. 14:21. These men posed as the special custodians of the Old Testament. The judges of Israel abused their office and God is represented in Psa. 82:6 of calling them "god" because they were God's representatives.

Civil rules of a land are ordained of God (Rom. 13:1-7; Ex. 22:28). They were regarded as God's delegates -- as such the Psalmist called them "god." The Jews DID NOT THINK THIS AS BLASPHEMY. Why should Jesus who called to DO HIS FATHER'S WILL be stoned (verse 31) for ASSERTING HIS ONENESS WITH GOD (verses 35-38)?

The claims, characters, words and works of Jesus challenge the world today as then. Our Lord's deepest wish for his enemies who stood with stones in their unlifted hands to fling at him was they "ye may keep on knowing" Him! It was a hopeless wish.

"They sought again to take him. . ." (John 10:39): "They kept on seeking to seize" Jesus (John 7:30, 31, 44; 8:20), but in vain. They gave up the effort to stone him. Overawed, but still angry, the stones fell to the ground. Jesus walked out.

VI. Jesus Departs beyond the Jordan (John 10:40-42)

"And went away again beyond Jordan . . ." (John 10:40): "again" refers to John 1:28, Bethany beyond Jordan. It does not mean the other visit was a recent one. This was "where John at first baptized." Probably from here Jesus carried on the first part of the later Perea ministry (Luke 13:22-16:10) before the visit to Bethany at the raising of Lazarus (John 11:1-44).

YEAR 4 - LESSON 29 - PAGE 5

Jesus had been nearly three months in Jerusalem in a very ' stormy ministry. Twice efforts had been made to mob him (John 8:59; 10:31); twice to arrest (John 7:32, 45; 10:39).

"And many resorted unto him. . . many believed on him there" (John 10:41, 42): Jesus was busy here in a more congenial atmosphere than Jerusalem. John wrought no signs the crowds recall though Jesus did many here (Matt. 19:2). The crowds affirm that "all things that John spake of this man were true." "Many believed on him there." John the Baptist had done his work well. When Jesus came, the people recognized the original! See John 1:29-34.

The Good Shepherd

1. Dies for His Sheep.
2. Saves His Sheep.
3. Knows His Sheep.
4. Cares for His Sheep.
5. Calls His Sheep.
6. Keeps His Sheep Eternally.

QUESTIONS

1. Who is the Shepherd of the Sheep (John 10:2; Ezek. 34:11-16; Heb. 13:20; I Pet. 2:5; 5:4)?
2. Who is the "thief and the robber" who "climbeth up some other way" (John 10:1,8; Matt. 15:1-13)?
3. What does Christ do for His sheep (John 10:3,4)?
4. Why do true sheep refuse to follow false shepherds (John 10:4,5; 8:47)?
5. Why did they not understand (John 10:6)?
6. How is Jesus the "door" (John 10:7)? Who were the "thieves" that came before him (John 10:8)? Who the "hireling" (verse 12)?
7. How does John 10:9 show that Christ is not speaking only of a Jewish sheepfold in this chapter? Meaning of "go in and out?"
8. Did Christ come merely to bring life (John 10:10; 1:16; Col. 1:19; 2:9, 10; Eph. 3:19)?
9. What did the good shepherd give for His sheep, and what did He give to His sheep (John 10:11,28)? Whom does he know, and by whom is He known (verses 14, 15)?
10. Who are the "other sheep" (John 10:16; Isa. 11:10; Acts 15:7-17; Eph. 2:14; 3:1-6)?
11. In what sense did no one take his life from Jesus (John 10:18)? What two unique things does John 10:18 reveal?
12. What caused a "division" among the Jews (John 10:19), and was this a common thing in John's gospel? What did some say of him (verses 20,21)?
13. What was the Feast of Dedication (John 10:22)? What interval of time was passed over?
14. What did the unbelieving Jews ask Christ (John 10:24)? Had Christ ever plainly declared His deity (John 10:25; 4:25,26; 5:17-40; 8:24, 58)? Why did these Jews reject Christ's deity (John 10:25)?
15. Can any of his sheep be lost (John 10:28,29)? In whose hands are the sheep held?
16. Can God SAVE YOU AGAINST YOUR WILL (II Pet. 3:9; Heb. 5:9; Rom. 8:35-39)?
17. What great claim did Jesus make in John 10:30? What was the reaction of the unbelieving Jews (John 10:31)?
18. Where written and what was the meaning of "Ye are gods" (John 10:34, 35; Psa. 82:1-8)? What is the place of civil rulers before God, then and now (Rom. 13:1-7; Ex. 22:28)?
19. What did Christ declare concerning Himself (John 10:36)? How did He escape the angry mob (John 10:39; Luke 4:30; John 8:59)?
20. Why were many persuaded to believe in Christ while He abode beyond Jordan (John 10:40-42)?

YEAR 4 - LESSON 30 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 30

Page 1

John 11

Memory Verse: John 11:25, 26

Memory Verse:

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26).

Public Reading: John 11:38-48.

CHRIST, THE GIVER OF LIFE

The verses of this remarkable chapter constitute one of the most remarkable records of our Lord's ministry. It is full of color, of life and of action. It is found only in the Gospel of John.

Why John's Gospel Was Written

From the many signs which Jesus did in the presence of his disciples. The Apostle John selected eight that "Ye MIGHT BELIEVE that Jesus is the Christ, the Son of God: and that believing ye might have life through his name" (John 20:30, 31).

The Eighth Sign

The raising of Lazarus is the eighth sign of this gospel (John 11:28-53). The signs given by John in their order:

1. Turning water into wine (John 2:1-12).
2. Cleansing of the temple (John 2:13-25).
3. The nobleman's son healed (John 4:46-54).
4. Healing of the impotent man at the Bethesda Pool (John 5:1-18).
5. Feeding of the 5,000 (John 6:1-14).
6. Walking on the sea and stilling of the storm (John 6:15-21).
7. The man born blind (John 9:1-38).
8. The raising of Lazarus from the dead (John 8:28-53).

I. The Story Leading to the Sign (John 11:1-27)

A. Sickness at Bethany (John 11:1-3).

"Now a certain man was sick. . . Lazarus" (John 11:1): Lazarus is a shortened form of Eleazer, meaning, "God has helped." He was probably younger than his sisters. He never appears to have any responsibility. He was sick. This Bethany was about two miles east of Jerusalem on the southeast slope of Olivet (John 11:18), and is now called El Azariyeh from the name Lazarus. Jesus is still apparently at the other Bethany beyond Jordan (John 10:40; 1:28). "Mary and her sister Martha" are named for further identification of Lazarus.

"It was that Mary . . ." (John 11:2): John writes long after the event of the anointing to make plain who Mary is. The anointing is given in John 12:3. It made Mary famous (Matt. 26:13). The effort to identify her with Mary Magdalene and the sinful woman of Luke 7:36-50 "is gratuitous. . . grotesque and cruel" (Robertson).

YEAR 4 - LESSON 30 - PAGE 2

"Lord . . . he whom thou lovest is sick" (John 11:3): The sisters make no definite request. They trust that Jesus' love will bring him to Bethany.

B. Jesus Beyond Jordan (John 11:416; 10:402).

"When Jesus heard that . . . sickness is not unto death" (John 11:4): The messenger delivered the message of the sisters. The reply of Jesus is for him and for the apostles. "The sickness of Lazarus was for the purpose or design of a resurrection, so that death was a mere preceding incident. By this resurrection the Son of God would be glorified by manifesting more clearly than ever before that death came under His Messianic dominion, and by gathering believers from amongst his enemies. In all this the Father would be glorified" (McGarvey).

Note that here Jesus called himself "THE SON OF GOD." The death of Lazarus brings Jesus face to face with his own death.

"Now Jesus loved . . . Lazarus" (John 11:5): The love of Jesus for Martha, Mary and Lazarus was not a mere emotional affection. Good speed translates it "Devoted to." Jesus was devoted to them. He stayed "two days" (verse 6) that the death of Lazarus be so certified that there could be no doubt about His power in raising him from the dead. The sisters doubtless expected Him to come at once and heal their brother. Jesus often visited this home (Luke 10:38-43); John 12:1-8).

"Let us go into Judea again" (John 11:7): Judea was the center of hostility to Jesus, where the Jews "sought to stone" Him (John 10:31, 33; 11:8). To the apostles it seemed suicidal madness to go back NOW. But Jesus was walking in the light of His Father's will (verses 8-10). He would not stumble. Hostility could not reach Him until His hour arrived!

"Our friend Lazarus sleepeth . . . I go . . . awake him" (John 11:11): Jesus before this had spoken of death under the figure of sleep (Luke 8:52). The apostles did not understand (verses 12, 13). Then Jesus plainly told them "Lazarus is dead" (verse 14). Had Jesus been present during the sickness, He doubtless would have healed him. Thus the apostles would have missed a more striking proof of His divine power. So Jesus was "glad for your sakes that I was not there" (verse 15). The "SIGN" would cause them to "believe."

"Thomas . . . go . . . die with him" (John 11:16): The Aramaic word for Thomas means Twin. Didymus is the Greek equivalent of Thomas. If Jesus insists on going to Jerusalem, Thomas said: "Let us also go, that we may die with him! This is pessimistic courage (read John 20:25-29).

C. Jesus outside Bethany (John 11:17-27).

"Jesus came . . . in the grave four days already" (John 11:17): It was the Jewish custom to bury on the day of death (Acts 5:6, 10). The climate was hot. The body was not embalmed. Corruption would soon make the body "stink" (verse 39). Jesus set out for Bethany the third day, and arrived there the fourth. The family was influential. "Many of the Jews came to Martha and Mary, to comfort them" (verse 19).

"Then Martha . . . met him" (John 11:20): She violated Eastern custom in doing so. She was honest and angry in her protest: "Lord, if thou hadst been here, my brother had not died" (verse 21). She believed her brother would "rise again in the resurrection at the last day" (verses 22-24).

"Jesus. . . I am the resurrection, and the life" (John 11:25): This is the sixth "I am" of John's Gospel. Jesus IS THE POWER that raises the dead bodies and bestows ETERNAL LIFE on BELIEVERS (John 6:39-54; 10:28). The spirit that resides in the body DOES NOT DIE. It is IMMORTAL and hence CANNOT BE RESURRECTED. The BODY SHALL DIE, but IT SHALL BE RESURRECTED (verse 26). "I" NEVER DIE. MY BODY SHALL DIE, but it shall be RAISED. "Hallelujah! What Saviour!" Study I Thess. 4:13-18. "The resurrection is one manifestation of the Life: it is involved in the Life" (Westcott).

YEAR 4 - LESSON 30 - PAGE 3

"Yea, Lord: I believe . . ." (John 11:27): Jesus gave Martha a sudden test by asking: "Believest thou this?" (Verse 27). She makes a confession of faith that challenges us today. Martha probably did not understand all that Jesus said and meant, but she did believe in the future resurrection, in eternal life for believers in Christ, and in the power of Christ to raise even the dead **HERE AND NOW**. This is **HEROIC FAITH**. Her confession outranks that of Peter (Matt. 16:16). She made her confession with her brother now dead four days and with the hope that Jesus will raise him up now!

II. The Saviour Raises the Body of Lazarus (John 11:28-57)

A. The "sign" itself (John 11:28-44).

"The Master is come, and calleth for thee" (John 11:28): Mary arose and came and "fell down at his feet" (verse 32) to worship and repeat Martha's words (verse 21) with a different emphasis and intention. A good woman like Martha may own a house and run it, and herself to death. Unless in the pressure of service we take time to "sit at Jesus feet, and hear his word" (Luke 10:39) we shall break under the strain. "I must tell Jesus. . . I cannot bear my burden alone" (Matt. 14:12; Heb. 4:16; I Pet. 5:7; Psa. 55:22).

"When Jesus therefore saw her weeping . . ." (John 11:33): Mary was weeping at the feet of Jesus, not at the tomb. Mary's weeping was genuine. That weeping of the Jews was partly professional and probably actual "wailing." "Jesus groaned in the spirit." This is from a word for violent displeasure, to snort with anger like a horse. The notion of indignation is present in verses 33 and 38. The presence of these Jews, the grief of Mary, Christ's own concern, the problem of raising of Lazarus --**ALL GREATLY AGITATED THE SPIRIT OF JESUS**. He struggled for self-control. "His sympathy with the weeping sister and the wailing crowd caused this deep emotion" (Dods).

"Jesus wept" (John 11:35): Jesus knew what He would do, so He politely asked for direction to the tomb of Lazarus (verse 34). "Jesus burst into tears." This was apparently as Jesus started towards the tomb (verse 38). In a sense it was a reaction of the severe strain of verse 33. It showed that the human sympathy of his heart with Martha and Mary was touched with the feeling of our common weakness (Heb. 4:15). In many situations all that we can do is to shed tears in grief too deep for words. This is the shortest verse in the Bible, and surely one of the most touching. Read Rom. 12:15; Luke 19:41; Heb. 5:7; Rev. 21:4.

"Jesus . . . Take ye away the stone" (John 11:39): Jesus does nothing for us we can do for ourselves. Jesus was in the presence of sorrow, blindness and death. He "groaned" (verses 33, 38) and was angry, and indignant at what sin had accomplished. He reassured Martha whose faith faltered (verses 39, 40) at the hope of an immediate resurrection.

"Father, I thank thee . . ." (John 11:41): Clearly Jesus had prayed to the Father concerning the raising of Lazarus. He **HAS THE ANSWER BEFORE HE ACTS**. No pomp of incantation, no wrestling in prayer even; but simple words of thanksgiving, as if already Lazarus was restored" (Dods). Jesus knew the issues involved on this occasion. If he failed **HIS OWN CLAIMS TO BE THE SON OF GOD**, the Messiah would be hopelessly discredited with all. If he succeeded, the rulers would be so embittered as to bring about His own death.

"Lazarus, come forth" (John 11:43): The loud voice was not for the benefit of Lazarus, but for the sake of the crowd standing around that they might see that Lazarus came forth simultaneously with the command of Jesus. Andrew Bonar says: "So mighty was the voice of the Resurrection and the Life, that when He cried out, "Come forth," had He not specified Lazarus by name, all the dead in and about Jerusalem, yea in the whole earth, would have sprung from their graves."

YEAR 4 - LESSON 30 - PAGE 4

"And he that was dead came forth . . .grave clothes . . . Loose him" John 11:14: "Came out the dead man" and JUST AS HE WAS AND AT ONCE! "The earth had never beheld a more wonderful or startling sight. The onlookers were astonished and dazed: Jesus bade them "Loose him, and let him go," Jesus is the LORD OF LIFE and DEATH.

B. The immediate effects of the "sign" (John 11:45-53).

"Then many of the Jews . . . believed on him" (John 11:15): They could not doubt after such a display of Divine Power. Some reported it to the Pharisees (verse 46). The chief priests and Pharisees held a council (verse 47) and "took council to put Jesus to death" (verse 53) after the "expedient advice of Caiaphas, son-in-law of Annas and successor and high priest for 18 years (18-36 A.D.) in verses 48-52.

C. Jesus retires until the Passover (John 11:54-57).

QUESTIONS

1. In what place was this miracle or sign" performed (John 11:11)?
2. How many signs has John already given in his Gospel? Why were these "signs" given (John 20:30,31)? Name these eight signs.
3. What is the meaning of Lazarus? How many sisters did he have, and can you name them (John 11:1,2)?
4. Did Mary and Martha ask Jesus to come and restore Lazarus (John 11:3)?
5. Why did our Lord permit Lazarus' sickness and death (John 11:4, 15)?"
6. While this miracle proved Christ as the Son of God, how did He display His humanity (John 11:5, 11, 33, 35)?
7. How did "doubting Thomas" reveal a genuine loyalty to Christ even in his pessimistic courage (John 11:7-16)?
8. How many days had Lazarus "lain in the grave" (John 11:17)?
9. Did Martha put household cares before Christ as she had previously done (John 11:20; Luke 10:38-42)?
10. Why had Mary failed to meet Him (John 11:28,39; compare Luke 10:38-42)?
11. What were Mary's and Martha's first words to Jesus (John 11:22, 32)?
12. What did Martha understand and believe (John 11:24-27)?
13. What at is the difference between "the resurrection" and "the life (John 17:3; I John 5:12; I Cor. 1:20-23; Phil. 3:20, 21)?
14. Did the Jews believe Christ wept in personal sorrow, or in sympathy for the sisters (John 11:35, 36)?
15. Did any of the Jews expect the resurrection of Lazarus (John 11:3)? How were the people asked to show faith in Christ's power (John 11:39-41)?
16. Why did Christ pray to the Father (John 11:41, 42; 17:8, 21, 25)?
17. What was the result of Christ's command (John 11:43, 44) Why did he call "Lazarus" by name?"
18. What future command is foreshadowed by this one, and what does it mean to YOU (John 11:43; John 5:28, 29; I Thess. 4:16)?
19. Did the Jews make any effort to den this notable, public miracle (John 11:45-47)?
20. What great Prophetic truths did the Holy Spirit utter through wicked Caiaphas (John 11:49-52; see Numbers 24:2; II Pet. 2:15)? What was the effect of Caiaphas' words (John 11:53, 59)?
21. Has the hope of the resurrection of the body pulled the sting out of death and the grave for YOU (John 11:25, 26; I Cor. 15:52-58; I Thess. 4:13-18)?

YEAR 4 - LESSON 31 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 31

Page 1

John 12

Memory Verse: John 12:32, 33

Memory Verses:

“And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die (John 12: 32, 33).

Public Reading: John 12:1-11

THE ANOINTING OF CHRIST

John places the supper and anointing on the day before the triumphal entry. This would be on Saturday. It was probably a month after He had raised Lazarus from the dead (John 11:43, 44). McGarvey has it as April 1, A.D. 30. The shadows of the Passion were now falling across the path of the Christ.

I. Three Events of the Final Hours of Jesus Public Ministry (John 12:1-36)

A. Jesus is anointed at a supper in Bethany (John 12:1-11).

“Six days before the Passover.” (John 12:1): Jews went up to Jerusalem before the Passover to have time to purify themselves of ceremonial uncleanness before the feast (Exodus 19:10, 11; John 18:28; 11:55- i. Jesus "appears to have arrived in Bethany, Friday, afternoon, March 31, AD 30. It is likely that He spent the Sabbath day at that place. Bethany is situated about two miles southeast of Jerusalem (John 11:18) on the eastern slope of Mount Olivet. Some call this the Judean home Jesus.

"There they made him a supper." (John 12:2): It was after sunset on Saturday, which, according to the Jews, was the beginning of our Sunday. "Martha served." Remember how serving four had distracted her (Luke 10:40-42)? Now she "served" seventeen with gracious poise: Jesus, the twelve, Mary, Lazarus, Simon the host, and Martha. She had learned from Jesus HOW to BE SWEET WHILE SERVING! The fact that Martha was serving does not show that Martha was the wife of this Simon at all. Doubtless they were friends and neighbors, and Martha was that which was her bent. Mark 14:3 and Matthew 26:6 mention the name of the host. It is not Simon the Pharisee (Luke 7:36), but Simon the leper in whose house they meet. The Simon in Luke was sharply critical of Jesus; this Simon is full of gratitude for what Jesus had done for him. Perhaps Simon gave the feast in honor of Lazarus and Jesus since all were talking now of both (John 12:9). It was a gracious occasion.

"Then took Mary . . . spikenard . . . anointed Jesus" (John 12:3): Ointment of spikenard "is the head of spike of an East Indian plant, very fragrant. It was rose red." The cruse seems to have been long-necked flask sealed with wax so tightly as to necessitate it being broken to extract the nard. These flasks were tasteful and costly objects such as women delight to possess. Many of them were so delicate that Pliny compares them to CLOSED ROSEBUDS," and further reckons it an instance of excessive luxury to anoint the feet or ankles with it. "A pound" is a recent word with weight of twelve ounces. It was worth about \$50.00 in our money (verse 5). Only wealthy people can afford \$50.00 bottles of perfume. In this love offering of Bethany we see her at the Master's feet again (Luke 10:39; John 11:32; 12:3). Mark 14:3 and Matthew 26:7 have "his head." Robertson asks, "Why not both, though neither Gospel mentions both?" Wherever the gospel is preached, Mary's memorial is known (Mark 14:3-9).

YEAR 4 - LESSON 31 - PAGE 2

"Judas . . . Why . . .?" (John 12:4, 5): Contrast the act of Mary and the attitude of Judas, the betrayer. He was blinded by selfishness and spoke in criticism. "The radiant loveliness of Mary's action shines like a rainbow of God over the dark clouds that were gathering about" Jesus. Judas was a thief (verse 6), as John had learned during the ministry of Christ. "Mary in her devotion unconsciously brings about honor of the dead. Judas in his selfishness unconsciously brings about the death itself" (Westcott).

"Let her alone . . ." (John 12:7): The idea of Jesus is that Mary had saved this money to use in preparing his body for burial. She was giving Him the flowers before the funeral! Before a week passed Jesus would lie in the tomb. It was customary to anoint dead bodies for burial. There would be plenty of opportunities of doing good to the poor (verse 8; Deut. 15:11). After seven days gifts could only be given to Jesus by bestowing them upon the poor (Matt. 25:40).

"Much people . . . came . . . see Lazarus" (John 12:9): There was much curiosity about Lazarus on the part of the people. The chief priests consulted to put Lazarus to death (verse 10) to destroy the evidence of His raising from the dead which caused many people to believe on Jesus (verse 11; 11:53; 7:32). Martyrdom cannot destroy Christ or His church. "The blood of the martyrs is the seed of the church."

B. The public welcome of Jesus (John 12:12-19).

"Much people . . . heard that Jesus was coming to Jerusalem" (John 12:12): This is called the triumphal entry. It was on Sunday our Lord's day. The Master is defying the Sanhedrin with all their public advertisement for Him (John 11:57).

"Branches of palm trees . . . Hosanna . . ." (John 12:13): Palm trees grew on the Mount of Olives (Mark 11:8) on the road from Bethany to Jerusalem. The two crowds, one in front and one behind (Mark 11:9; Matt. 21:9; John 2:18), cut the branches as they came (Matt. 21:8).

"Hosanna" means "Save now." The crowd proclaimed Him as 'King of Israel.' Note that Jesus allowed the multitude to greet Him as the long-looked for Messiah of Jewish hope (Luke 19:38-40), a thing He had prevented a year before (John 6:14f). Jesus rode into Jerusalem on a donkey, the beast of Kings. John says this acclamation of Jesus as King fulfilled prophecy (John 12:14, 15; Zech. 9:9). On the human level, the entry was poor and paltry. Before heaven, it was the entry of the King of Heaven and earth. "It was this public acclamation of Jesus as King of Israel or King of the Jews which was the foundation of the charge made against him before Pilate (John 18:33)" (Bernard).

"The Pharisees . . . the world is gone after him" (John 12:19): This is a graphic picture of the Pharisees standing off and watching the enthusiastic crowds sweep by. As people usually do, they blame each other for the defeat of their plots against Jesus and for his final victory, as it seemed. Behold "how ye prevail nothing" was their pathetic confession of failure because the rest of the plotters had bungled the whole thing. The "world" is a bunch of fools, they feel but see for yourselves. The Sanhedrin had advertised to "find" Jesus! They can find him now!

Actually the city was filled with commotion (Matt. 21:1-11). The stupendous burst of welcome was of little worth, as subsequent events proved. However, Jesus moved through the worthless present, transmuting it into the triumphant future.

C. The request of certain Greeks (John 12:20-36).

"And there were certain Greeks among them . . ." (John 12:20): These were real Greeks, not Hellenists or Greek-speaking Jews (Acts 6:1) but Greeks like those in Antioch to whom Barnabas was sent (11:20). Probably they were proselytes of the gate or God-fearers like those worshipping Greeks in Thessalonica whom Paul won to Christ (Acts 17:4). We do not know whether they came from Decapolis, Galilee, or

YEAR 4 - LESSON 31 - PAGE 3

further away. They found the pilgrims and the city ringing with talk about Jesus. It is possible they witnessed the triumphal entry.

McGarvey points out that "Gentiles came from the east at the beginning of Jesus' life . . . they also came from the west at the close of his ministry." They came to Philip because he had a Greek name (verse 21). They may have seen Philip in Galilee where there were many Greeks, probably (Mark 6:45) the Western Bethsaida in Galilee, not Bethsaida Julius on the Eastern side (Luke 9:10).

"Sir, we would see Jesus" (John 12:21): They wanted to see Jesus. They desired an interview with him. These noble words came from men who were sick of heathenism and Judaism; both had been tried; both were found wanting. "Sir, we would see Jesus" stared at me as I spoke in the pulpit of First Christian Church, Springfield, Ohio. The message of teachers and preachers must be Christ-centered, Bible-based, and people-pointed always and everywhere.

"Philip cometh and telleth Andrew . . ." (John 12:22): Andrew was also of Bethsaida, and he and Philip seem to have been inseparable friends. Andrew is another apostle with a Greek name. See John 6:7f; 1:41. Andrew was clearly a man of wisdom for a crisis. What was the crisis? These Greeks wanted an interview with Jesus. Jesus had said something about "other sheep" than Jews (John 10:16), but he had not explained. Philip and Andrew wrestle with the problem that puzzled Peter on the Joppa housetop (Acts 10:9-18), that middle wall of partition between Jew and Gentile that was only broken down by the Cross of Christ (Eph. 2:11-22), and that many Christians and Jews still set up between the other. Andrew has no solution for Philip. They bring the problem, but not the Greeks, to Jesus.

"Jesus . . . The hour is come" (John 12:23): The seeking of these Greeks is in vivid contrast to the continual rejection of the Jews (John 1:11). The incident of the coming of the Greeks is full of revelation, for it drew from our Lord that contemplation of His own death and its issue expressed in the symbol of the grain of wheat.

The gospel invitation would be for ALL MEN, but it was not to be given until after the death, burial and resurrection of our Lord (Rom. 1:4; Mark 16:15, 16). God conferred upon Jesus the glory and honor of the right to die for all men (Heb. 2:9, 10). "The hour" is the predestined hour, seen from the start (John 2:41, mentioned by John (John 7:30; 8:20) as yet not come and later known by Jesus, as come (John 13:1), twice again used by Jesus as already come in his prayer just before the betrayal in the Garden (John 17:1; Mark 14:41). Jesus is stirred to His depths by this desire of the Greeks. This request shows that interest in Jesus now extends beyond the Jewish circles.

"Except a corn of wheat . . . die" (John 12:24): This statement is prefaced by "Verily, verily" that gives solemn emphasis to enforce a great truth. "Grains of wheat have been found in Egyptian tombs three or four thousand years old, but they are now dead. The bore no fruit." "The germ of life in the grain of wheat can only pass into other grains by departing from the original grain and leaving it dead, SO THE TIME which was in Christ Jesus could only pass into his disciples by His death" (McGarvey). A grain of wheat which saves itself will remain one grain until it dies; so with a self-seeking life (John 12:25, 25). Jesus gave His life and found eternal exaltation. The grain gives its life and lives a hundred-fold: those who consecrate their lives, give them up for others, dedicate them to holy work, will live eternally. See Matthew 16:24-26.

"Now is my soul troubled . . ." (John 12:27): Because He was human as well as divine Jesus dreaded the Cross. John does not tell us about Gethsemane, but he here reveals Gethsemane's experiences. God assures His Son He will nerve His soul for the coming ordeal (verse 28). In Gethsemane an angel came to strengthen him; here the Father's voice speaks in approval. Three times the Father's voice was heard from the sky. (1) When Christ was buried in Jordan, a type of His own burial (Matt. 3:17). (2) When Moses and Elijah talked with Jesus on the holy mount about his death (Luke 9:31). (3) When he had his struggle of soul

in view of death portrayed here, and triumphed.

The request of the Greeks called up graphically to Jesus the nearness of the Cross. While the soul of Jesus shrank instinctively and naturally from the Cross, our Lord instantly surrendered to the will of God here and in Gethsemane.

"Now is the judgment of this world" (John 12:31): "Now" or this hour," the "hour" referred to in verses 23 and 27 is the hour of the cross, the hour for which He had come into the world. That was to be the hour of "judgment," the CRISIS, which should determine who should rule the world. The CROSS became a THRONE. It gave Jesus the CROWN. "The prince of this world . . . cast out": This phrase describes Satan as in possession of the evil world. See John 14:30 and 16:11. In the temptation Satan claims power over the world and offers to share it with Jesus (Matt. 4:8-10; Luke 4:5-8). Our Lord did not deny Satan's power then but here proclaims final victory over him. He is a usurper; he shall finally be cast into the lake of fire, as the Book of Revelation portrays final victory over Satan.

"And I, if I be lifted up . . . draw all men" (John 12:32): The cross is that magnetism of God that draws all who will believe Christ, to the Father (verse 33). The magnetism of the Cross is now known of all men, however little they understand the mystery of the Cross. By "all men" Jesus does not mean EVERY INDIVIDUAL MAN. Simeon said Jesus was "set for the FALL and RISING AGAIN OF MANY IN ISRAEL; and for a sign which shall be spoken against" (Luke 2:34).

The Greeks can came to Jesus by the way of the Cross (verse 21). It is the only way to the Father (John 14:6). The Cross was a stumbling block to the Jew (verses 34-36; I Cor. 1:23). They would put out the Light, not follow it. After this Jesus retired to Bethany; the people saw Him no more until He was a prisoner in the hands of His enemies.

II. The Unbelief of the Jews (John 12:37-43)

"Many miracles . . . they believed not on him" (John 12:37): "They kept on not believing on him," stubborn refusal in the face of the light God gave them (verse 35). Like a pendulum the multitude had swung from belief to unbelief. Despite all the miracles and marvelous wisdom Jesus had shown on this the day of hard questions, the people settled down in unbelief! Miracles do not convert people. The miracle of the resurrection of Lazarus made men want to kill both Lazarus and Jesus!

"That the saying of Esaias (Isaiah) . . . be fulfilled" (John 12:38): They were blinded because they closed their eyes. God's law is that those who WILL NOT SEE SHALL NOT SEE! Read Isa. 53:1; 6:10. Those who denied God's word through Isaiah and Jesus are rejected and blinded. God did not directly harden men's hearts; men's reaction to the message of God through Isaiah and Jesus caused them to harden their hearts and reject the message, or soften their hearts and receive the message (verses 39-41).

"Chief rulers . . . did not confess him" (John 12:42): These members of the Sanhedrin believed with the head rather than with the heart (Rom. 10:10). Joseph of Arimathea and Nicodemus were two who believed on Jesus (John 19:38, 39). Many more believed, but for fear of excommunication, "did not confess" Jesus. They did not want to be "put out of the synagogue" (John 9:22). "For they loved the praise of men more than the praise of God" (verse 43).

III. A Summary of the Teaching and Claims of our Lord (John 12:44-50)

"And Jesus cried and said . ." (John 12:44): These words were of course spoken before the departure mentioned in verse 36. "They are placed here to bring out in stronger light the final unbelief of the Jews and the patient, persistent effort which Jesus had made to win those who were the better inclined."

YEAR 4 - LESSON 31 - PAGE 5

"He that believeth on me, believeth . . . on him that sent me" How sublime are these closing public utterances of our Lord. The Father had sent the Son into the world to reveal through Him the Gospel as Love, Light, and Life. Jesus here declares that the Gospel will try men and that some will be saved and some condemned by it. The words left by our Lord in the world will decide the destiny of every man. All shall be "judged out of those things which were written in the books" (Rev. 20:12).

QUESTIONS

1. On what day does John place the supper and anointing (John 12:1)?
2. Why did the Jews go up to Jerusalem before the Passover (John 12:1; Ex. 19:10, 11; John 18:28; 11:55-57)?
3. Did Christ have social fellowship with his friends (John 12:1, 2; I John 1:7)?
4. How did Christ show his love for this family (Luke 10:38-42; John 11:43, 44)?
5. How did they now show their love for Christ (John 12:2, 3): How many were served by Martha on this occasion?
6. How did Mary show her love for Christ (John 12:3)? What did Jesus say regarding this act of love (Mark 14:3-9)?
7. Why- did Judas resent Mary's gift (John 12:5, 6)?
8. With what words did Jesus rebuke Judas (John 12:7)? What was Mary's purpose in anointing Jesus (John 12:7b)?
9. Why did the chief priests hate Lazarus (John 12:9-11)?
10. Did Jesus allow the multitude to meet Him as the long-looked for Messiah (John 12:12-15; Luke 19:38-40)? What had Jesus prevented a year before (John 6:14 ff)?
11. What was the reaction of the disciples (verse 16), the people (verses 17, 18), and the Pharisees (John 12:19)?
12. What laudable desire did the Greeks (Gentiles) express (John 12:20-22)?
13. Did Christ reveal Himself to these Gentiles as the King of Israel" or as the Lamb of God" (John 12:23-50 cf. John 1:29)?
14. How is Christ's death referred to in verses 24, 27, 28, 32, 33?
15. How did the people react to Christ's revelation of His death (John 12:25, 26; 14:21, 23)? How only could Christ bring forth fruit (John 12:24)
16. What is the reward for serving Christ (John 12:25, 26; 14:21, 23)?
17. What are the results of Christ's death as set forth in this lesson (John 12:24, 28, 31, 32, 46, 47)?
18. What remedy did Christ suggest for the spiritual darkness of the people (John 12:35, 36) Why were the Jews unable to see and understand (John 12:39, 40; John 5:40; II Pet. 3:9; I Tim. 2:3, 4)?
19. What is the purpose of Christ's first coming as set forth in John 12:46, 47 (Luke 19:10; John 5:22; Acts 17:31)?
20. According to what will the man who rejects Christ be judged in the last day (John 12:48)? Who gave this word of our Lord (John 12:49, 50)?

YEAR 4 - LESSON 32 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 32

Page 1

John 13

Memory Verse: John 13:34, 35

Memory Verses:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciple, if ye have love one to another" (John 13:31, 35).

Public Reading: John 13:2-15.

THE WASHING OF THE DISCIPLES' FEET

For a time our Lord devoted Himself to His own, and in this connection we have the account of his washing the disciples' feet. This third and last division of John consists of two sections: chapters 13-17, and 18-21.

"For the devout student of the oracles of God, the wonder of this section never ceases. Like the alternating lights and shadows of the Urim and Thummim upon the breastplate of the high priest of old, the star proceeds, radiant with glory, and yet almost terrible with deep darkness."

A group of thirteen men is seen; it presently becomes twelve as Judas is excluded. Jesus is the central figure. Peter, John, Judas, Thomas, Philip and Jude with the six unnamed apostles are seen grouped around our Lord.

I. Jesus Washes the Disciples' Feet (John 13:1-20)

"Before the feast of the Passover . . ." (John 13:1): "Just before," John means, not "twenty-four hours before." The whole feast including the feast of unleavened bread lasted eight days. The Passover feast began on the fifteenth of Nisan, at sunset, the Passover lamb being slain the afternoon of 14th Nisan. The meal of John 13:1-20 is the real meal described by Matthew 26:21-25; Mark 14:18-21; Luke 22:21-23 followed by the instituting of the Lord's Supper as given by the Synoptic Gospels.

"Jesus knew that his hour was come": The time of his suffering and death. Jesus was fully conscious of what He was facing. He was not stumbling into the dark as He faced "His hour." He knew "that he should depart out of this world unto the Father.

"Having loved his own. . . loved them unto the end." Jesus loved the disciples in life; he loved them as He faced death. "Unto the end" means to the uttermost, to completion, to perfection.

"And supper being ended . . ." (John 13:2): The Revision says "during the supper." Verse four shows that He means it was still going on. Luke 22:3 says that Satan entered Judas when he offered to betray Jesus. Hence John's "already" is pertinent. John repeats this in verse 27. In John 6:70 Jesus a year ago had seen that Judas was a devil. Satan had an open door into Judas' heart (verse 3, 27).

Jesus broke in upon the ritual of the Passover feast to wash the disciples' feet (verse 3, 4). "The towel girt about the loins in the East was the sign and BADGE OF SLAVERY." The apostles saw Him assume the badge of a slave! Did Peter not recall this (I Peter 5:5)?

"Began to wash the disciples' feet." (John 13:5) Jesus was fully conscious of His deity and Messianic dignity when He performs this humble task (verse 3). There is a legend He went first to Judas. There is no

YEAR 4 - LESSON 32 - PAGE 2

proof of this. Peter's loud protest (verse 8) leads me to think Jesus went to Peter first. "Peter, we may suppose, drew his feet up, as he spoke, in his impulsive humility." (Bernard) To understand Peter, emphasize the pronouns "THOU shall never wash my feet ... IF ... THOU" (verse 8). To think his lord, his teacher would wash his feet! This was no mere foot washing. It was an example of humility and "a symbol of the purification which the Lord accomplished for us by reason" of His death (McGarvey). Without this cleansing, we have "no part with" Jesus Christ (verse 8b). Then Peter decided he wanted a Saturday night bath – all over (verse 9).

"Jesus .. He that is washed" (John 13:10). The disciples had only bathed before leaving Bethany. The guest before coming to a feast would bathe. Only the feet had to be washed on removing the sandals.

One who has been "washed" from his sins in the blood of the Lamb (Rev. 1:5) by baptism needs not to be RE-BAPTIZED every time he sins. Such sins are removed by confession and repentance, or dying to the practice of sin (I John 1:7-9; Rom. 6:7-13).

"Ye are clean, but not all." This is a plain hint of the treachery of Judas who is reclining at the table after making the bargain with the Sanhedrin (Mark 14:11). "For He knew who should betray Him; therefore said He, ye are not all clean" (verse 11).

"Know ye what I have done to you?" (John 13:12). They knew the act, of course, but did they comprehend its meaning?

"Ye call me Master and Lord" (John 13:13). You address me "Master" and "Lord for so I am." Jesus distinctly claims here to be both Teacher and Lord in the full sense, at the very moment when He has rendered this menial, but symbolic service to them. Here is a hint for those who talk lightly about "the peril of worshipping Jesus!"

"If I then .. ye ought also" (John 14:13). "If I, being what I am, washed your feet, as I did, the obligation rests on you to do this or any other needed service." The widows who washed the saints' feet in I Timothy 5:10 did it "as an incident of their hospitable ministrations" (Bernard). Until 1731 the Lord High Almoner in England washed the feet of poor saints on Thursday before Easter, a custom that arose in the fourth century, and one still practiced by the Pope of Rome.

Jesus is telling these apostles that instead of seeking the preeminence, disputing concerning the seats of honor, an shrinking from humble service to each other, **YOU SHOULD FOLLOW MY EXAMPLE!**

"Do AS I have done to you" (John 13:15). Christ gave us an **EXAMPLE** not as church ordinance. A few literally observe the ritual. "In the entire New Testament there is no command for this, nor is there any passage which recognizes any such church ordinance or practice. Jesus **DID NOT INSTITUTE FEET-WASHING**; he found it already a familiar custom of the land, and merely used it as a **MOST APPROPRIATE WAY OF SHOWING THE PROPER SPIRIT OF HUMBLE SERVICE**. Hence he does not say, "Do **WHAT I HAVE DONE**," but "**DO AS I HAVE DONE**," which **REQUIRES** us to **DO SOMETHING SIMILAR TO THAT** which Christ had done, but not necessarily the very same thing. The washing of feet as an act of courtesy or hospitality was never a custom among Western people, and to adopt it because of these words of Christ is to entirely miss the meaning. What He did was a natural daily act of hospitality" (McGarvey).

There is no mention of this as a church ordinance until the fourth century. Like our Lord we must always be ready to serve others in a spirit of humility and self sacrifice (verse 16).

"If ye know . . . happy are ye if ye **DO THEIR**" (John 13:17). If we understand the meaning of the act of Jesus in washing His disciples' feet, happy are we if we exemplify the same spirit in our own lives (verse 15), an "example" of humility which was given to rebuke the pride, jealousy and strife of the apostles that night (Luke 22:24-27).

YEAR 4 - LESSON 32 - PAGE 3

"I speak not of you all . ." (John 13:18): Judas was not clean. He does not choose to be blessed. This is in keeping with the prophecy of Psalm 41:9. "It was a gross breach of hospitality to eat bread with any one and turn against him so. The Arabs hold to it yet." The supreme action of God is SERVICE, and that fellowship with Him demands such action on the part of his followers (verses 15, 19, 20).

II. Jesus Announces the Betrayal of Judas (John 13:21-30)

"Jesus . . was troubled in spirit" (John 13:21): Jesus was ONE WITH GOD (John 5:19), and yet He had our real humanity (John 1:14). A traitor was present among the apostles. Jesus had said a year ago that "one of you is a devil" (John 6:70), but it made no such stir then. Now it was a bolt from the blue sky as Jesus swept his eyes around and looked at the disciples (verse 22). Read Mark 14:18; Mark 26:21; Luke 22:21. Our Lord was agitated over the betrayal and death that awaited Him. They recalled their own strife about who should be "first," and Judas did not give himself away!

"Now there was leaning on Jesus' bosom . ." (John 13:23): "Whom Jesus loved" is John's description of himself (John 19:26; 20:2: 21:7. 20), identified in John 21:24 as the author of the book and necessarily one of the twelve because of the "explicit" (Bernard) language of Mark 14:17 and Luke 22:14. This was John, son of Zebedee and brother of James. At the table John was on the right of Jesus, lying so that his head lay on the bosom of Jesus. Jesus occupied the center, the place of honor. The next place in rank was to the left of Jesus, held by Peter (Wescott) or by Judas (Bernard) which one doubts.

"Simon Peter . . beckoned. . . ask who ." (John 13:2J): Peter was cautious but could not contain his curiosity. John, in front of Jesus, was in a favorable position to have a whispered word with Him. This is the moment represented in Leonardo da Vinci's "LAST SUPPER," only he shows the figures like the monks for whom he painted it.

"He gave it to Judas . ." (John 13:26): John in a low tone saith unto Jesus, "Lord, who is it?" When John saw Jesus dip a piece of bread into the sop of bitter herbs on the Passover table, and give it to Judas, he knew who was meant.

For the host to hand a guest a sop from the common dish as a great courtesy (Ruth 2:14; Mark 14:20). Jesus made his last appeal of Judas' better feeling" (Dods). Judas had determined in his course. He had made his choice and would stick to it. Satan had full possession of him now (verse 27). This is the natural outcome of one who plays with the devil. Jesus ratified the choice Judas made, saying, "What thou doest, do quickly!"

Judas now knew that Jesus knew his plot. The disciples had not yet perceived the treacherous heart of Judas (verses 28, 29).

"He then . . went. . .out, and it was night" (John 13:30): John records this as a natural fact. Out into the terror and the mystery of the dreadful night, symbol of his devilish work, Judas went.

III. Jesus Announces His Speedy Departure and Peter's Denial (John 13:31-38)

"Now is the Son of Man glorified" (John 13:31): When Judas was excluded, our Lord uttered the significant words, "NOW is the Son of Man glorified." This made possible our Lord's final instruction to His disciples. Now at last the crisis has come with a sense of deliverance from the presence of Judas and of surrender to the Father's will. "Straightway," without postponement, will come the cross and then the resurrection and ascension.

YEAR 4 - LESSON 32 - PAGE 4

“Little children . . .” (John 13:33): A word of infinite tenderness. A word that recognized that “crucified” is really to be “glorified.” Jesus dreaded the pain, but kept His eye on the joy beyond the pain. Jesus’ final farewell to the twelve is given in John 13:31-17:26. Judas is now gone. These four chapters are “the most tender words in the Bible. Chapter 14 was uttered while yet at supper, 15, 16, 17, while on the way to Gethsemane.”

“A new commandment . . . love one another” (John 13:34). The measure of our love for one another is set by Christ’s love for us. Hatred for one another proves we are not disciples of Jesus. Read Lev. 19:18. Tertullian gives us the exclamation of the pagans about the Christians: “See HOW these Christians love one another.” In John 17:23 Jesus prays for mutual love among the disciples “that the world may know” that the Father sent Him (verse 35). Jerome (ad. Galat. vi. 10) says that in his extreme old age John repeated often this command of Jesus and justified it: “Because it is the lord’s commandment, and if it be fulfilled it is enough.” (John 14:31)

“Peter . . . I will lay down my life for thy sake” (John 13:37). Peter, strangely perplexed, asked Jesus, “Whither goes thou?” (Verse 36). Our Lord replied by showing Peter that he, Peter, could not at that time accompany Him on the pathway. When Peter protested, our Lord showed him that He knew all the weakness lurking within him better than he himself could know it, as He declared that before sunrise Peter would deny him thrice (verse 37). For Peter’s denial of Jesus read Matt. 26:31-35; Mark 14:29-31; Luke 22:31-34).

QUESTIONS

1. What four things did Christ know as stated in John 13:1, 3, 11, 18?
2. By what two predictions recorded in this lesson did Christ reveal His knowledge of men (John 13:21, 38; 2:24, 25; Acts 1:24).
3. Whom did Christ love with an unfailing love before and after His ascension (John 13:1; Rom. 8:35-39; Eph. 5:25)?
4. What seven acts did our Lord perform (John 13:4, 5)?
5. In what sense could Peter have "no part" with Christ without cleansing (John 13:8; Rev. 1:5; I John 1:3-9; 2:1, 2)? What did Peter then request (John 13:9)?
6. To what bathing is reference made (John 13:10; 11:55)?
7. What practical application did Christ make of this incident (John 13:12-17; Luke 22:24; Rom. 12:10; Gal. 6:1, 2; Eph. 5:21. Phil. 2:3; I Pet. 5:5)?
8. Is this a precedent of feet washing for us (John 13:14, 15)? Is this an example, or a church ordinance?
9. What great danger did our Lord suggest as recorded in John 13:17; Luke 12:47; James 1:25; 4:17)?
10. Why did Christ foretell Judas' betrayal (John 13:19), and did the disciples suspect Judas (John 13:23-29; 14:29)?
11. Contrast Peter's attitude with that of Judas (John 13:9, 30, 37).
12. Who prompted the awful betrayal of Judas (John 13:2, 27)? In what sense did Satan then "enter" Judas?
13. What was the habit in regard to the poor (John 13:29)?
14. To what event does John 13:31-33 refer?
15. To whom was the new commandment addressed (John 13:33, 34; I John 2:8-11)?
16. What is the test of true discipleship (John 13:35)?
17. What will be the result of keeping the new commandment (John 13:35)?
18. What does Tertullian report that the pagans said of the early Christians?
19. What does Peter ask our Lord? (John 13:36) and what does Peter rashly affirm? (John 13:37)
20. What did Jesus say Peter would do thrice before sunrise (John 13:38; Matt. 26:31-35; Mk. 14:29-31)?

YEAR 4 - LESSON 33 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 33

Page 1

John 14

Memory Verse: John 14:1-3

Memory Verses:

"Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Public Reading: John 14:1-11.

THE HOME OF THE SOUL

This Farewell Discourse to His Disciples was given by Jesus in Jerusalem on the evening before the crucifixion. Our Lord and the apostles had observed the Passover. The Lord's Supper had been instituted (Matthew 26:20-29), with Judas absent (John 13:27-30). The eleven apostles were troubled. Four of them asked questions and received answers (John 13:36-14:24). They all knew Jesus was going away. They could not understand that it was the way of suffering and death by crucifixion, leading to the glorious resurrection. They never grasped the meaning of the resurrection until Pentecost (Acts 2:, 24, 32-36).

"Peter . . . whither goest thou" (John 13:36): Peter was puzzled. He had not grasped the idea of the death of Christ. He was not afraid of danger and death (see Thomas' attitude in John 11:16). Jesus challenged his boasted loyalty (John 13:3 i-38) by announcing Peter's denial!

I. Jesus Announces His Return (John 14:1-5)

"Let not your heart be troubled . . ." (John 14:1): Jesus faced Gethsemane, the betrayal, the denial, the mock trial, the scourging and the cross. However, He was NOT THINKING of HIMSELF, but of his troubled disciples. It's Just Like His Great Love!" He does not ask comfort. He gives then; comfort. Jesus knew what it was to have a "troubled" heart (John 11:3; 13:31).

"Your heart": This is not the physical organ of life (Luke 21:34i, but the seat of spiritual life, the center of faith and feeling (Rom. 10:9, 10), "the focus of religious life" (Vincent) as in Matthew 23:37. Belief in God and in Christ IS THE CONDITION UPON WHICH OUR HEART MAY BE FREE FROM TROUBLE-THEN AND NOW!

"Believe . . . believe": The two verbs "believe" may be indicatives or imperatives. They are translated as present active indicative plural second person and present active imperative in the King James Version. The form is the same. Both may be indicative: "Ye believe . . . believe also in Me. Both may be imperative: "Believe . . . believe also in me." The first may be indicative ("ye believe"), and the second imperative ("believe also"); the first may be imperative ("keep on believing") and the second indicative (and "ye do believe," this is less likely). Probably both are imperatives, as "keep on believing in God and in me" (Mark 11:22) also illustrates.

"In my Father's house are many mansions. . ." | John 14:2): By the "Father's house" is meant the heavenly abode. "Mansions" is "monai" from the old word "meno", to abide abiding places. It is found in the New Testament only here, and in verse 23. The Berkeley Version has "many homes." Christ's picture of

YEAR 4 - LESSON 33 - PAGE 2

heaven is the most precious one that we possess. It is OUR HEAVENLY HOME with the Father and with Jesus. The Father's house is the whole universe. Jesus was only going from one abiding place in His Father's house to another abiding place. J. B. Phillips translates "many mansions" by "Many rooms." (Appendix, Note 6, in "The Gospels translated into Modern English.")

"If it were not so, I would have told you": We have the word of our precious Lord for the fact of "many mansions." He is "THE TRUTH!"

"I go to prepare a place for you": It was customary to send one forward to "make ready-" Numbers 10:33). So Jesus had sent Peter and John to "make ready" for the Passover meal (Matt. 26:17; Mark 14:12). Jesus is thus our Forerunner in heaven (Heb. 6:20).

The going, or death, of Jesus opened a fountain filled with blood to cleanse us from our sins (Rev. 1:5; I John 1:7; Heb. 9:22, Matt. 26:28). He opened the way to heaven for us. Here "Jesus departed to prepare places for His own in the Father's House" (McGarvey).

Thank God for James C. Moore's song:

"I have heard of a land, on the far away, strand, 'Tis a beautiful home of the soul;
Built by Jesus on high, there we never shall die, 'Tis a land where we never grow old!"

"And if I go. . . I will come again" (John 14:3): This is not a reference to Christ's return from the grave, but to RETURN FROM HEAVEN, the Second Coming of our Lord, which is a part of the Christian faith (see I Thess. 4:17; Phil. 1:23).

Jesus DECLARED He would "come again." This is a DEFINITE PROMISE. Heaven CONFIRMED His declaration (Acts 1:10, 11). The New Testament has 27 books and 318 references to the coming again of Jesus for His own.

How are we to interpret "COME" Jesus "came" to them in the resurrection. He came to them in a full and new sense when the Comforter came. He came to receive them as they passed through the valley of the shadow. BUT, "the ultimate reference was undoubtedly to HIS SECOND ADVENT" (Morgan).

"Ye know the way" (John 14:4): This is a definite allusion to the puzzle of Peter in John 13:36f. The path to the Father's house is now plain. This is heaven for the believer: to BE WHERE JESUS IS and WITH HIM FOREVER!

"Thomas . . . We know not" (John 14:5): Thomas was honest, and bluntly contradicted Jesus by "renewing the doubt about the destination of Jesus including the path or way thither. Thomas is the spokesman for the materialistic conception then and now."

"Jesus . . . I am the way . . . truth . . . life" (John 14:6): Jesus had called himself "the life" to Martha (John 11:25), "the door" to the Pharisees (John 10:7), "the light of the world" (John 8:12). He spoke "the way of God in truth" (Mark 12:14). In Christ "ALL THINGS CONSIST", or hold together (Col. 1:17). This seventh "I am" of Jesus again demonstrates His Deity. On the lips of any other man, they are unthinkable and blasphemous. Because He is the incarnate Son of God, His claims are true (John 1:1, 14, 18). Only through Christ can we come to God. Reject Christ, and you reject all hope of salvation (Acts 4:12; I Cor. 3:11).

II. His identify with the Father (John 14:714)

"If ye had known me . . ." (John 14:7): McGarvey say-s the "unity of nature and of character is so perfect that to know the Son is to know the Father also." God is like Jesus Christ. This is a bold and daring claim to deity (John 1:18). Robertson reminds us "The only intelligible conception of God is precisely what Jesus here says. God is like Christ."

YEAR 4 - LESSON 33 - PAGE 3

"Philip . . . Lord, show us the Father" (John 14:8): Is Philip not voicing the cry of humanity? Possibly he hoped for a theophany (Ex. 33:18-23) a **VISIBLE COMING OF GOD BEFORE THEM**. Philip did not grasp the idea Jesus had just expressed. Jesus claims to **REVEAL THE FATHER** (John 14:9-11). His oneness with the Father Jesus had already stated (John 10:38) as shown by his "words" and "works" (John 3:34; 5:19; 6:22). A man will never "find" God by groping after Him in Mature, but by coming to God through Jesus Christ (John 14:6; Col. 2:9).

"Greater works than these . . ." (John 14:12): Not greater miracles or spiritual works in quality, but greater in quantity. At his death Jesus had converted about 500 disciples (I Cor. 15:6). On Pentecost the apostles converted 3,000 in one day (Acts 2:41; 4:4). It is a greater thing to lead a soul to Christ than to perform a physical miracle. "All the physical demonstrations at Mt. Sinai did not prevent the manufacture and worship of the golden calf." The resurrection of Lazarus did not "convert" all the Jesus (John 11:53). To utilize the power of the Gospel (Rom. 1:16) is to release a power more far-reaching in its effects for time and eternity' than the power of the world stockpile of atomic bombs.

"And whatsoever ye shall ask . . ." (John 14:13, 14): Would **ANY MAN DARE TO MAKE SUCH A PROMISE?** To enjoy the fullness of these glorious promises we must

- (1) Believe (verses 10-12). Without **FAITH** it is impossible to please God (Heb. 11:6).
- (2) **ASK IN HIS NAME**, or, in dependence upon the merit and intercession of Christ. See also John 14:26; 15:16; 16:23, 24, 26. Plead Christ's name in prayer to the Father.
- (3) Come in a spirit of **COMPLETE SUBMISSION TO THE FATHER'S WILL**, feeling that his will is best, and affirming in our hearts, "**THY WILL BE DONE!**"

"If ye love me, keep my commandments" (John 14:15): Obedience is the fruit of love. Continued love prevents disobedience.

III. The Promise of the Holy Spirit (John 14:15-24)

"If ye love me, keep my commandments" (John 14:15): Obedience is the fruit of love. Continued love prevents disobedience. It is silly to talk about loving Jesus, and then refuse to be immersed as He directed us (Matt. 28:18-20; Mark 16:15, 16; Acts 2:37 ff), or observe the Lord's Supper **EACH WEEK** (Acts 20:7), or be a good steward (I Cor. 4:2; 16:2; Heb. 7:8).

"I will pray the Father . . . give . . ." (John 14:16): Rather, "make request of." As Christians we **PRAY**. The Son **REQUESTS**.

"Another Comforter. . .": No English word fully translates the Greek word "Paraclete" which is translated "Comforter" in the King James Version. The word "Advocate" may be used. "Helper" is better than "Comforter." Only **OBEDIENT BELIEVERS** may receive the Holy Spirit (John 7:38, 39; Acts 2:38; 5:32). The Holy Spirit will "abide with you (us) forever!" "The Lord had been with them over three years, but is about to depart. Henceforth He will abide with them, not in person, but by the Holy Spirit that he shall send. Through this agency he will be with his people 'ALWAYS'." Robertson points out that "The Christian has Christ as his Paraclete with the Father, the Holy Spirit as the Father's Paraclete with us" (John 14:16, 26; 15:26; 16:7; I John 2:1; Matt. 28:20).

"The Spirit of truth . . ." (John 14:17): He is so called because He leads to all truth and speaks the truth (John 17:19; I Cor. 2:4; I Thess. 1:5; Acts 2:4; 5:32; Heb. 2:4).

YEAR 4 - LESSON 33 - PAGE 4

"Whom the world cannot receive": The Holy Spirit dwells in a heart prepared for Him by FAITH AND OBEDIENCE, "whom God hath given to them that OBEY HIM" (Acts 5:32). He is a person, and not a mere influence. Left to itself the sinful world is helpless (I Cor. 2:14; Rom. 8:7f). The world failed to recognize Jesus (John 1:10), and likewise the Holy Spirit.

"But we know Him": Because believers have seen Jesus the Revealer of the Father (John 14:9) in contrast with unbelievers who do not know or love Him (John 15:19). He "dwelleth" or abides "By your side," is "at home with you" timeless present tense.

"I will not leave you comfortless . . ." (John 14:18): Or "desolate" or "orphans," bereft of parents and of parents bereft of children. In John 13:33 Jesus called the disciples "little children." "I will come to you." He is with us always, in the Spirit.

"Because I live, ye shall live also" (John 14:19): This is our blessed guarantee of immortal, eternal life, the continued living of Jesus. He is the surety of a better covenant (Heb. 7:22), the Risen Christ Jesus. He had said it before (John 6:57).

"At that day ye shall know. . ." (John 14:20): "That day" began on Pentecost, Acts 1-3 bear eloquent witness to these words. There was no more doubting after the Holy Spirit was sent. "That day" will come to YOU the day YOU SURRENDER to the Christ of the Everlasting Gospel (John 1:17)!

He that hath my commandments . . ." (John 14:21): Note the conditions on which Christ will be present in each soul, seen, and enjoyed:

- 1) One must LOVE Christ;
- 2) One must lovingly OBEY FROM THE HEART Christ's commandments;
- 3) The Father will love such a loving, obedient soul;
- 4) Christ will love him;
- 5) The Father and the Son will manifest themselves to him;
- 6) This manifestation is BY ONE'S COMING AND ABIDING in Him through the helper, the Holy Spirit.

"Judas . . . not Iscariot . . . how . . .?" (John 14:22): This is the apostle Thaddeus, also known as Simon called the Zealot. He expected Jesus to be an earthly king. He could not imagine how Jesus could so have changed his plans as to withdraw himself utterly from the world.

"If a man love me . . ." (John 14:23): If one keeps on loving Christ, THAT IS THE MEANS BY WHICH THE BLESSED INDWELLING IS OBTAINED OF GOD. "It was better that Judas should busy his heart and will about the MEANS OF BLESSING rather than his head about the mysterious and incomprehensible MANNER OF IT" (McGarvey). Do YOU "LOVE" HIM (verse 24)?

IV. Other Work of the Spirit, and Words of Comfort (John 14:25-31)

"These things have I spoken unto you. . ." (John 14:25): "The word 'spoken' of the twenty-fifth verse stands in contrast with the word 'teach' of the twenty-sixth. Jesus had uttered the truth, but because of the divine plan of salvation through the death, burial and resurrection and ascension of our Lord was yet incomplete, all the words which he had spoken were but dimly understood, since they were related to and founded upon this incomplete plan. When the plan was completed the Holy Spirit would REVEAL OR TEACH (verse 26) the meaning of the words by bringing them to remembrance after full comprehension of the plan to which they related" (McGarvey).

YEAR 4 - LESSON 33 - PAGE 5

"Peace I leave with you . . ." (John 14:27): This is Christ's precious bequest, or parting benediction to the disciples before He goes. It is used here and in John 16:33 in the sense of spiritual peace such as only our blessed Lord Jesus Christ can give and which His incarnation offers to men (Luke 2:24).

Note the breadth of the legacy:

- (1) The quality of it: It is the peace that Jesus himself possessed while upon the earth-peace with all things save the devil and his powers.
- (2) The nature of it: It was not peace from WITHOUT, but from WITHIN. This peace might not pacify persecutors, but it would produce an inner calm in its possessor that nothing could destroy.
- (3) The manner of it: It was no "stinted, measured store such as the world bestows, but a full, FREE GIFT FROM THE OVERFLOWING BOUNTY OF GOD."

"Neither let it be afraid": This is added to the prohibition in verse 1. That night Jesus was seized and taken from them.

"If ye loved me, ye would rejoice" (John 14:28): Jesus gently rebuked the disciples. Their desire that He was not taken from them was due, in part to selfish motives. After all the humiliation of the trials, the crucifixion, and the burial would come the resurrection and His exaltation in departing from them to BE WITH THE FATHER, at God's right hand (Heb. 12:1, 2; Phil. 2:6f). Jesus told them fully of His return to the Father (verse 29), that they might be prepared firmly for the events that led to it.

"The prince of this world . . ." (John 14:30): The worldly powers of which Satan is prince. See John 12:31. The sorrows and sufferings of Christ were borne by Him out of love for us; in all these things our Lord sought the Father's will, not His own (verse 31).

QUESTIONS

1. What were Christ's first words to His disciples in John 14:1 (Heb. 4:15)?
2. Over what were the disciples "troubled" (John 14:1; Matt. 26:21-28; Mark 14:18-25; Luke 22:14-23; John 13:33; 16:5, 6)?
3. Does God have the cure for a sorrowing, troubled heart (John 14:1-3; Acts 1:11; I Thess. 4:16-18; Titus 2:13)? Can you explain "Believe . . . believe?" In whom are we to "keep on believing" (Mark 11:22)?
4. What do these verses tell us concerning the believer's future home (John 14:1-6; Heb. 12:22-24; Rev. 21, 22)? Will there be any housing shortage in heaven?
5. What part of our Lord's promise has been fulfilled, and which has not been fulfilled at the present time (John 14:2, 3; Acts 1:9-11; John 17:24)?
6. What blessed privilege will be ours when Christ comes to receive us (John 14:3; John 17:24; II Cor. 5:8; Phil. 1:23; I Thess. 4:17)?
7. What does Jesus call Himself in John 14:6? Only through whom may we come to the Father (Eph. 1:7; 2:13; Col. 1:22; Heb. 10:19, 20)?
8. Have you in obedience in baptism been cleansed through the blood of Christ, and "put on Christ" (Gal. 3:27; Acts 2:38)? If not, why not obey Him today?
9. What two-fold evidence of His oneness with the Father did Christ give to Philip (John 14:7-11; Deut. 6:4; Mark 12:29; John 10:30)?
10. What are the "greater works" of His followers (John 14:12; Acts 1:8; 2:38-41; 4:1,13, 33)?
11. What new privilege followed our Lord's departure to be with the Father (John 14:13, 14; 16:24)? What three things are essential to enjoy these promises?
12. What does it mean to ask in the name of Christ (John 14:14, 6; Eph. 2:13, 18; Heb. 10:19-22)?
13. If we truly love Christ, what will believers do (John 14:15, 21, 23)?
14. What did Christ refer to the Holy Spirit as "another Comforter" or helper (John 14:16, 26; 16:13; I John 2:1; Acts 8:29; 11:12; Rom. 8:26)?
15. Why cannot the world receive the Holy Spirit (John 14:17; Acts 5:32; I Cor. 2:14; Rom. 8:7f)?
16. Does John 14:19 refer only to the future resurrection of the body, or may it refer also to the new life which Christ gives believers while on the earth (Rom. 5:10; II Cor. 4:10, 11; Gal. 2:20)?
17. What seven promises did Christ give His troubled disciples to comfort them concerning His departure (John 14:3, 12, 13, 16, 19, 23, 27)?
18. What is learned by the answer to Judas' question (John 14:23, 16)?
19. How does the peace which Christ gives differ from that which the world gives (John 14:27; 16:33; Deut. 29:18-20; Isa. 26:3)? What is its breadth?
20. Why is Satan referred to as the "prince of this world" (John 14:30; 16:11; II Cor. 4:4; Eph. 2:2; I John 5:19)?

YEAR 4 - LESSON 34 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 34
John 15

Page 1
Memory Verse: John 15:5

Memory Verse:

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

Public Reading: John 15:1-8.

THE TRUE VINE

The remarks of Jesus between the supper and the arrest begin with John 15:1 and conclude with John 17:26. After Jesus had given commandments to be obeyed (John 14:15,21-24), peace to be entered into (John 14:27), love to be yielded to, and joy to be experienced, He said, "Arise, let us go hence" (John 14:31). There are the closing words of chapter 14.

The Passover had been observed the Lord's Supper was instituted. Some think Jesus here left the upper room, that John 15:1-17:26 were spoken while on the way. McGarvey thinks, "it is likely that the words of these chapters were spoken in the upper room after they had risen from the table and prepared to depart, and that John 18:1 marks the leaving of the upper room as well as the crossing of the Kidron."

I. Parable of the Vine and Its Branches (John 15:1-8)

"I am the true vine . . ." (John 15:1): Because the Lord's Supper had just been instituted by Jesus, the metaphor of the vine is naturally suggested by "the fruit of the vine" (Mark 14:25). Jesus uses various metaphors to illustrate himself and his work. He said, "I am the Bread of Life" (John 6:48, 51). He said that He was the "Light of the world" (John 8:12). He also stated, "before Abraham was, I AM" (John 8:58); "I am the DOOR" (John 10:9); "I am the GOOD SHEPHERD" (John 10:11); "I am the RESURRECTION" (John 11:26); "I am the WAY, the TRUTH, and the LIFE" (John 14:6); and this text (John 15:1). This is the final sign in the realm of words.

John's Gospel gives eight "SIGNS" in the realm of WORKS, and eight in the realm of WORDS to establish our faith "that Jesus is the Christ, the Son of God" (John 20:30, 31).

Jesus is the true Messianic vine. The Jewish people had been such a vine (Isa. 5:1-7; Psa. 80:8; Jer. 2:21). The vine was common in Palestine. This figure of speech was familiar to those who heard Jesus. "On the Maccabean coinage Israel was represented by a vine" (Dods). God is the husbandman, the One who cares for the vine, who sees to it that the vine bears fruit.

"Every branch in me that beareth not fruit he taketh away . . ." (John 15:2): The fruitless branch God "taketh away," or prunes away. Judas, an unfruitful branch which did not have in it the LIFE OF THE VINE, had just been severed and had gone forth.

"Every branch that beareth fruit, he purgeth it." The husbandman prunes and dresses the branches in order that they may be healthier and "bring forth more fruit." This is a good test for the Christian today. Are you BEARING FRUIT for Christ and for His Church? If not, do you know what God will do to you -- unless you repent and START PRODUCING FRUIT (Matt. 21:28-32ff)?

YEAR 4 - LESSON 34 - PAGE 2

"Now are ye clean through the word . . ." (John 15:3): God through Christ cleanses the soul. This is done through hearing, believing and obeying the Word of God which tells us WHAT TO DO that we may be cleansed and saved (Eph. 5:26; James 1:18).

"Abide in me. . ." (John 15:4): The only way to continue "clean" or pruned, to bear fruit is to keep vital spiritual connection with Christ (the vine) is to "ABIDE IN" CHRIST. We "abide" in Christ by KEEPING HIS WORDS, or having his "word abide in" us (verse 7). Judas has been severed from the Vine, Christ; all the apostles will be sifted like wheat (Luke 22:31f). NONE of us dare fall into complacency. Day by day we must continue to ABIDE IN CHRIST and "bear fruit" for HIM!

Note the three degrees of fruit bearing: "Fruit" (verse 2). "More fruit" (verse 2): "much fruit" (verses 5, 8). As Christians we must bear the nine-fold "fruit" of Gal. 5:22, 23. Such fruit bearing glorifies God (Matt. 5:16; Phil. 4:17).

The vine includes all-root, stem, branches, leaves and fruit. No figure of speech could more perfectly set forth the intimate relationship between Christ and His own. "Without me ye can do nothing" (verse 5).

"If a man abide not in me, he is CAST FORTH. . ." (John 15:6): Lifeless and fruitless branches are cut off the vine and carried out to wither and be burned. The apostles are vividly warned against presumption. Jesus as the vine will fulfill his part of the relation as long as the branches keep in vital union with him. A Christian who does not abide in Christ is SEVERED FROM THE VINE and the angels at the great day will cast them into the fire and they are burned.

"If ye abide in me. . . ask. . . it shall be done unto you" (John 15:7): Christ requires that we be faithful to him, that we take His Word as our supreme authority (John 8:31). Such intimate union with Christ will ask nothing out of accord with Christ and the Father. The name of Christ is mentioned in John 15:6; 14:13; 16:23. Matthew 5:16 is the best comment of verse 8.

"There's a place for every worker in the vineyard of the Lord,
Where with all our powers united, we can toil with one accord;
There are needy hearts now waiting for the help which we can give,
Let us guide them safely onward, let us show them how to live."

-Neal A. McAulay.

II. The Disciples Exhorted to Abide in the Love of Christ (John 15:9-17)

"Continue ye in my love. . ." (John 15:9): Our love for Christ is the result of Christ's love for us and is grounded at bottom in the Father's love for the world (John 3:16).

"If ye keep my commandments . . . abide in my love" (John 15:10): Outwardly we show our UNION with Christ by bearing fruit. The INWARD BOND of union, which is the cause of the fruitfulness, is LOVE. "Love is, as it were, the sap which passes back and forth between the vine and the branch." Only by keeping Christ's commandments can we abide in His love and be called His friends (verse 14). The high example of Jesus, the Son, in relation to the Father is set before us as the goal (Heb. 5:8, 9). This gives us genuine joy (verse 11; Heb. 12:2).

"My commandment . . . love one another" (John 15:12): As Christians, we must keep on loving one another (Heb. 13:1). To harbor malice toward a brother in Christ brands one as a murderer who is on the road to hell (I John 3:15-16). We must love God and one another (Matt. 22:36-40), "AS HAVE LOVED YOU!" Christ died for us "while we were yet sinners" (Rom. 5:8; II Cor. 5:14, 15).

YEAR 4 - LESSON 34 - PAGE 3

"Greater love . . . lay down his life for his friends" (John 15:14): For a man to lay down his life "in behalf of his friends" and so "in place of his friends" is the highest exhibition of human love that earth has ever seen.

"Self-sacrifice is the high-water mark of love" (Dods). Christ did MORE THAN DIE FOR HIS FRIENDS. He DIED "FOR the ungodly" (Rom. 5:6)!

"Ye are my friends, IF . . ." (John 15:14): We are not to obey Christ in the spirit of bond-slaves, but as His friends. We must obey Him daily; this is not spasmodic obedience; it is being FAITHFUL UNTO DEATH (Matt. 28:18-20; Acts 16:31f; 2:38 8:37; 22:16). Are we Christ's friend (James 2:23)?

"I call you not servants . . . friends" (John 15:15): Christ had called them "servants" in John 13:16. He was their Rabbi (John 1:38; 13:13) and Lord (John 13:13). Paul gloried in calling himself Christ's 'doulos,' bond-slave. "Servants" then were bondservants, or slaves. In calling us "friends" our Lord gives us a new, permanent state of dignity. Friends of Christ will prove worthy of it by' continued obedience to Christ as Lord.

"I have chosen you" (John 15:16): Christ chose the apostles (Luke 6:13), and us through the Gospel to bear fruit. Ask God for strength to make up our deficiencies and bear "much fruit" (verse 8) for His glory. Then Jesus repeated His command (verse 17). If we "love one another," we will not be guilty of jealousy and wrangling (Luke 22:24; John 13:3, 15).

III. Remarks on the World's Hatred (John 15:18-27)

"If the world hate you . . . it hated me" (John 15:18): The "world" is the unregenerate portion of mankind. The presence of Christ was a reproach to the sinful world (John 7:7; 17:14; I John 3:13). The world loves things material, its own people, its own ways, its own self-satisfaction. The world hates Christ who comes with a command to DENY SELF (Matt. 16:24). "Does the world hate us? If not, why not? Has the world become more Christian or Christians more worldly?" Reread verse 19.

"If they have persecuted me . . . you" (John 15:20): Jesus was persecuted like a wild beast (John 5:16). The servant-friend must expect similar treatment to that given the Master. Read John 16:33; Mark 10:30; Luke 21:12; I Cor. 4:12; II Cor. 4:9; Gal. 4:29; II Tim. 3:12 for proof that this prophecy came true. Today the world does praise the word of Jesus, but dreads to follow it!

Christians were persecuted for bearing the name of Christ (Acts 5:28, 41; H Cor. 12:10; Gal. 6:17; Rev. 3:8). If we truly bear witness with the Spirit of Christ, we shall be persecuted. With the apostles, let us rejoice that we are "counted worthy to suffer shame for His name" (Acts 5:41).

"If I had not come . . . they had not had sin" (John 15:22): Note these conclusions:

- (1) The degree of our sin is measured by our opportunities;
- (2) Increased opportunities bring a consciousness of sin; light in the room enables us to see stains and dirt;
- (3) The sin of sins is the rejection of Christ. Since he came there are NO CLOAK, NO COVERING, AND NO EXCUSE. Those who refuse Christ die in their sins, because they will not part from them.

"Hateth me hateth my Father also" (John 15:23): Because Christ reveals God (John 14:9), to dishonor Christ is to dishonor God (John 5:23). The Jews claimed to love God, but when God manifested Himself

through Christ in the flesh, they hated Him (verse 24). The "world" and the religious leaders, the Sanhedrin, had united in this attitude of hostility to Christ and hence in reality to God.

"They hated me with a cause" (John 15:25): The allusion is to Psa. 69:4, or to Psa. 35:19. "Law" here is for the whole of Scripture as in John 12:34. The hatred of the Jews toward Jesus the promised Messiah (John 1:11) is "part of the mysterious purpose of God" (Bernard).

YEAR 4 - LESSON 34 - PAGE 4

"Then the Comforter is come . . . he shall testify of me" (John 15:26): "Whenever the Comforter comes," as in John 16:7, but in John 14:16, 26, the Father sends at the request of, or in the name of Jesus. See also Luke 24:45 and Acts 2:33. "This is the Procession of the Holy Spirit from the Father and from the Son." The Spirit's mission is "to testify of me" or bear witness of me, said Jesus (John 16:14).

"And ye also shall bear witness, because ye have been with me from the beginning" (John 15:27): Since the apostles had been with Jesus "from the beginning," they KNEW ALL THE FACTS about our Lord. If He was true they knew it; if He stilled the waves and the wind, and raised the dead they knew it; if He rose from the tomb they knew it. They bore witness to Him by word; they left their words to us! They bore witness by life, by lip, by giving up all for Him, and by dying for Him. Such testimony cannot be denied.

QUESTIONS

1. What passage of scripture comes between the Lord's Supper and the arrest of Jesus?
2. "So I do" what (John 14:31)?
3. Whom had God revealed as His strange, barren vine (Psa. 80:8; Isa. 5:1-7; Jer. 2:21; Hosea 10:1)?
4. After Israel's failure, who became God's plant for bearing fruit (John 15:1, 2, 16; Rom. 11:11)?
5. What the "taking away" and the "cleansing" (John 15:2, 3; Heb. 12:6, 11)? What two methods of "cleansing" does God use?
6. What part do the Father, Son and Holy Spirit have in the Christian's fruit bearing (John 15:1, 4, 5, 7; Gal. 5:22, 23)?
7. Which glorifies the Father bearing fruit, bearing more fruit or bearing "much fruit" (John 15:2, 8)? Why? How do we glorify God (John 15:8)?
8. What is the requirement for bearing "more fruit" (John 15:2), and that for bearing "much fruit" (John 15:5)?
9. What is the inner, personal reward for abiding and bearing "much fruit" (John 15:11; I Thess. 2:19, 20)? Do you have this "joy" to the full?
10. What is the attitude of obedient Christians toward one another (John 15:12)?
11. By what four titles did our Lord refer to believer in this chapter (John 15:2, 8, 14, 20)? In what respect does a servant differ from a friend (John 15:15)?
12. To what is the believer united (John 15:5), and FROM WHAT is he separated (John 15:19; James 4:4)?
13. What three things take place before believers can "bring forth fruit" (John 15:16)? Why is love so important (John 15:17)?
14. Why does the world hate believers (John 15:19; 17:14)?
15. Does the believer separate himself from the world by merely withdrawing from its activities (John 15:19; I Cor. 5:10; Titus 2:14)?
16. Why do we know the followers of Christ will be persecuted in the world (John 15:20; Phil. 1:20; II Tim. 3:12)?
17. In what two-fold way did Christ's coming leave the world without excuse (John 15:22, 24)? Real cause of the world's hatred (John 15:21)?
18. Where is it "written in their law" (John 15:25)?
19. Who helps the believer to counteract the persecution of the world (John 15:26; I John 4:4)?
20. What evidence is found in John 15:26 that the Father, Son and Holy Spirit are three distinct personalities? Who are the two witnesses who testify of Christ (John 15:26, 27)? Are you "bearing witness" for Christ where you are today?

YEAR 4 - LESSON 35 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 35

Page 1

John 16

Memory Verse: John 16:7

Memory Verse:

"Nevertheless I tell you the truth; It is expedient for you that I go away,; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7)

Public Reading: John 16:5-16.

THE HOLY SPIRIT

Throughout these discourses our Lord was preparing His disciples for all that He saw coming to them. There is no break between chapters fifteen and sixteen. After John 16:16 it seems that our Lord paused. The disciples are seen talking together. They are perplexed about what Jesus had just said (John 16:17). Jesus cleared up their difficulty. Then He said: "NOT are we SURE that thou KNOWEST ALL THINGS . . . BY THIS WE BELIEVE that thou camest FORTH FROM GOD" (John 16:30).

Jesus questions their confidence, indicates they would break down and fail Him. With this great claim (John 16:33), His teaching ceased. In John 15:26, 27 our Lord states that the Holy Spirit and His followers, the church, would testify of Him.

I. Persecution Is Predicted and Other Work of the Spirit Stated (John 16:1-15)

A. Persecution is predicted (John 16:1-6).

"These things have I spoken . . . not be offended" (John 16:1): Jesus now plainly warns His disciples of coming persecutions. When they came their faith would not be shaken (Matt. 13:21). To be forewarned is to be forearmed. "Offended" refers to the "stumbling blocks which trip up a disciple. (Bernard)

"Whosoever killeth you . . . will think that he doeth God service" (John 16:2): The blind man had already been put out of the synagogue, and had been made a religious outcast (John 9:35). Persecutors would not be content to take away religious privileges such as excommunication from synagogue worship. They would seek to take away life, to kill Christians. Paul is an example of such who felt that God wanted Christians to be killed (Acts 26:9-11; 8:1-3; I Tim. 1:12-16).

"No persecution is more bitter than when done by religious enthusiasts and bigots like the Spanish Inquisition" (Robertson).

So blind are such fanatics that "whosoever killeth you will think that he doeth God service." The rabbis so felt when they crucified Jesus and when they persecuted the disciples (Acts 6:13; 7:57f). "FOX'S BOOK OF MARTYRS" edited by W. B. Forbush for the John C. Winston Company, pictures the sufferings of the early Christians and the Protestant martyrs. Get it. Read it. It will send you back patiently to serve Christ, if you love Him and His word (John 15:14).

When Latimer and Ridley were at the stake for their faithfulness to Christ, Latimer said: "Be of good cheer, Master Ridley, for by the grace of God we shall light such a candle as shall never be put out."

"And these things will they do . . . because . . ." (John 16:3): Definite reason for the religious hatred is ignorance of God and Christ as in John 15:21. Church members who hurt and hinder the work of Christ are actually persecuting Christ (Matt. 25:40; Acts 9:4). Are such really saved (Matt. 7:18-20)

YEAR 4 - LESSON 35 - PAGE 2

"But these things have I told you, that . . . ye may remember" (John 16:4): When persecution comes, Jesus wanted them to remember that He warned them it would come. "From the beginning" (as in John 6:64) Jesus told them that they would have sorrow resulting from their suffering for Him. While Christ was with them, He was the object of attack (John 15:18; 13:19).

"None of you asketh me, Whither goest thou?" (John 16:5): Now that the apostles realize that Jesus is going to die on the Cross, be buried and leave them their thoughts turn on themselves. They cease asking question (as John 13:36; 14:5, 8, 22). They do not see how they can go on without Jesus (verse 6).

B. The work of the Spirit toward the world (John 16: 7-11).

"It is expedient for you that I go away." (John 16: 7): What seemed then a crushing sorrow was a real blessing. His mission could never be accomplished unless He went away. "Expedient" is a word that was used by Caiaphas (John 11:50) as a wily politician. Unless Jesus went away, the Comforter "will not come unto you." He says His physical contact with them was a poor thing compared to that which begins when the Comforter comes.

"And when he is come . . . reprove the world of sin" (John 16:8): The Revision says: "Will convict the world of sin." Sin, righteousness and judgment are interrelated. Jesus had been doing this (John 7:7). But "convicting the world of sin" is pre-eminently the work of the Holy Spirit and the most needed task today for our complacent, self-satisfied age.

"Sin" is a fact of failure, as all men know. Sin is a deadly malady. Sin is MISSING THE MARK -- God's mark for man. Sins are symptoms. Sin is not a mere slip or animal instinct. Man is responsible for choosing evil. "Some scientists and psychologists (Freudians and behaviorists) seem bent on destroying man's sense of sin. Hence crime waves even in youth."

"Of sin, because they believe not on me" (John 16:9): Jesus' coming into the world makes it possible for man to reject Him. This sin will blast, blight and damn the soul. The Holy Spirit tries to get us to BELIEVE THE WORD ABOUT JESUS (John 20:30, 31; Acts 5:32). "Without this conviction by the Paraclete such men actually have a pride of intellectual superiority in refusing to believe on Jesus."

"Of righteousness . . ." (John 16:10): "With the bodily eyes and without the Holy Spirit they are unable to behold Jesus with the spiritual vision" (John 14:19). Without Christ they lose the sense of righteousness as sin in the "new, morals" – immorality, loose views of marriage, shirking of responsibility. Christ is God's STANDARD OF RIGHTEOUSNESS.

"Of judgment . . ." (John 16:11): The prince of this world, Satan (John 14:30) stands condemned before God. The sinful world is in his grip. But he will be cast out (John 12:31). Satan as prince of this world when Jesus on the Cross. When Christ rose from the dead, and all power was given into His hands, this was a judgment in the COURT OF THE UNIVERSE AGAINST the prince of the world.

C. The work of the Spirit toward the apostles (John 16:12-15).

"I have yet many things to say . . . ye cannot bear them now" (John 16:12): that a revealing statement! Jesus knew how frail and faulty they were. They were failing to grasp His teaching. He had many things yet to say to them. Some things Jesus did not tell them at first. He did not tell them about His own Cross until He had been with them three years (Matt. 16:21-23). Jesus reveals things to us AS WE ARE ABLE TO BEAR THE REVELATION. He teaches us as we are able to hear. The untaught cannot get the full benefit of teaching (I Cor. 3:1; Heb. 5:11-14). The progressive nature of revelation is a necessity. Thank God, Jesus did not reveal to me at the beginning all the things of my life. Some burdens and problems would have completely

YEAR 4 - LESSON 35 - PAGE 3

disheartened me. I might have quit. But daily He keels on pouring power into me to do His work (Phil. 4:11. 13, 19)! He will do the same for you!

"Howbeit . . . the Spirit . . . will guide you" (John 16:13). What I am unable to say to now, Jesus tells them, the Spirit will reveal to you of me when He comes. A guide always means a pilgrimage, a process. Today we have the complete New Testament revelation that the Holy Spirit gave to the apostles. It is "profitable . . . unto all good works" (II Tim. 3:15-17). We must not "add unto" or "take away from the words of the book" of God (Rev. 22:18. 19).

"He shall glorify me. . ." (John 16:14): The Holy Spirit had no new teaching. It was Christ's teaching. The Spirit would enable the apostles to declare the whole truth (John 14:6; Acts 18:26). HE would "bring to mind and republish in the minds of he apostles all the word which Jesus had spoken. He would also add those things which, being now in the mind of Jesus, were really part of His teaching, but which He, at this time, forbore to utter, the apostles not being able to bear them" (McGarvey).

"All things that the Father hath are mine . . . He . . . show unto you" (John 16:15): Here the Father. Son and Spirit are ONE -- a striking illustration of the unity of the Godhead. They are so united that WHAT PROCEEDS FROM ONE PROCEEDS FROM ALL. The Holy Spirit as Guide and Teacher will teach them what they can only receive and understand after the resurrection and ascension of Jesus.

II. His Departure and Return (John 16:16-24)

"A little while . . . not see me" (John 16:16): The period from now until His death was brief (John 7:33; 13:33; 14:19). They would not see Him between the death and the resurrection. They saw Him after His resurrection a number of times during the forty days (Acts 1:3). "The seeing here spoken of refers more especially of that spiritual communion with Him" (John 14:19-23). In which they saw Jesus as never before. This perplexed the apostles (verse 17). They did not grasp His meaning (verse 18), and confess their ignorance to one another.

"Now Jesus knew . . ." (John 16:19): He always knows our ignorance and would instruct us fully. Jesus knew the were "desirous to ask him." Their embarrassment was manifest after four inquiries already Peter, Thomas, Philip and Judas. So Jesus takes the initiative.

"Ye shall weep . . . world shall rejoice" (John 16:20): How sad were the brokenhearted disciples as they wept at the tomb. Their enemies were gloating over their triumph. Soon all was changed for your "sorrow shall be turned into joy" See the change from sorrow to joy in John 20:14-16 when "they disbelieved for joy" (Luke 24:41). So violent was the reaction on the sudden appearance of Jesus.

Their sorrows would be the birth pangs, leading to a "joy no man taketh from you" (verses 21, 22).

"And in that day . . ." (John 16:23): After the Kingdom came on Pentecost Acts 2:1ff), "Whatsoever ye shall ask the Father IN MY NAME, He will give it you." We must come to God THROUGH HIM (John 14:6) His is "the only name." Before, when they prayed, He told them to say, "Our Father" etc. NOW THEY MUST PRAY IN THE NAME OF HE ASCENDED LORD (verse 24).

III. An End of Speaking in Parables (John 16:25-33)

A. A new relationship to the Father (John 16:25-27).

"These things have I spoken unto you in proverbs . . ." (John 16:25): He had spoken in figures. Now He would speak plainly.

YEAR 4 - LESSON 35 - PAGE 3

"Ask in my name . . ." (John 16:26): Fullness of knowledge would lead them to look readily to Christ as intercessor. Christ did pray for the disciples before His death (John 14:16: 17:9, 15, 24) and he prays also for sinners (Luke 23:34: I John 2:1). Here it is the special love of God for the disciples of Jesus (John 14:21, 23; 17:23; I John 4:19; John 16:27).

B. Summary of Christ's mission (John 16:28-33).

"I came forth from the Father . . . go to the Father" (John 16:28). The coming of Jesus in the flesh as a babe is the Incarnation. THAT is a PERMANENT FACT, once only a blessed hope (John 11:27). He is leaving the world and going to the Father does not set aside the fact of the Incarnation. Now the cross is ahead, Jesus will die, be buried, rise from the dead the third day, ascend to the Father. This is VICTORY for Him, and for us, for HE WILL RETURN (John 14:1-3; I Cor. 15:57)

"Now we are sure . . . we believe" (John 16:30). Jesus heard their thoughts. They boldly declare their faith in His divinity. Jesus foretold their coming failure (verses 31,32) and gives us the promise of peace, trial, and victory" (verse 33). Christ's return to the Father and His throne is the Christian's SOURCE OF PEACE. By the power of Christ we, too, shall rise as MORE THAN CONQUERORS OVER ALL TROUBLES and TRIALS (Romans 8:37)!

QUESTIONS

1. Did Christ try to prepare His disciples for persecution and trials (John 16:1)?
2. Why and to what extent, were the disciples to suffer persecution (John 16:2, 3; Acts 8:1-3; 9:1, 2; Phil. 3:6)?
3. Why had Christ said nothing about this persecution at the beginning of His ministry (John 16:41)? Do you think it is a blessing that God conceals the future, as to events that will happen to us? Why?
4. What was the purpose of these sad predictions (John 16:4)?
5. How did the disciples show a lack of interest in the unseen dwelling place of God (John 16:5,6; Col. 3:1)?
6. Why was Christ's departure from them necessary, (John 16:7)?
7. In what way is the universal and indwelling presence of the Holy Spirit more desirable than Christ's presence in the flesh (John 16:7; 6:17; 11:21)?
8. To what class of peoples does the Holy Spirit minister as described in John 16:8-11?
9. To whom does the Holy Spirit minister in John 16:12-15?
10. Concerning what three points does the Holy Spirit convince the world (John 16:8)?
11. What is the supreme in of the world (John 16:9; John 3:18; 8:24)?
12. What do the resurrection and ascension of Christ prove regarding His own righteousness (John 16:10; Acts 3:14, 15; 17:31)?
13. What is the absolute proof that the world will be judged (John 16:11)?
14. Why could not Christ reveal His full person and program to the disciples (John 16:12)?
15. What two things did Christ say the Holy Spirit would show the disciples (John 16:13-15)?
16. To what period of time did Christ refer in the "little while" of John 16:16 (verses 16-19)?
17. Why did not the disciples understand him (John 16:17)? How was their sorrow turned into joy (John 16:20-22)?
18. Why does the Father love believers (John 16:27)?
19. Who only did Christ say would be loyal to Him in those coming dark hours (John 16:32)?
20. What do believers have in Christ, and what do they have in the world (John 16:33)?

YEAR 4 - LESSON 36 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 36

Page 1

John 17

Memory Verse: John 17:20, 21

Memory Verses:

"Neither pray I for these alone, but for them also which shall believe on me through their Lord: That they all may be one; as thou, Father, art in me, and I in thee; that they also may, be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

Public Reading: John 17:1-9.

THE HIGH PRIESTLY PRAYER OF CHRIST

John 17 is the real Lord's Prayer. This is not the composition of a disciple put into the mouth of Jesus. It is rather the tenacious memory of an old man recalling the greatest days of his life" (Bernard). Remember, too, the Holy Spirit promised for this very purpose guides John as he writes (John 14:26: 16:13-15).

Jesus had the habit of prayer.

"And in the morning, rising up a great while before day, He went out and departed in to a solitary place where He prayed." (Mark 1:35). See also Mark 6:46; Matt. 11:25, 26; Luke 3:21; 5:16; 6:12; 9:18, 28; 23:34, 46; John 11:41; 12:27.

In this chapter Jesus prayed for himself (John 17:15), for the disciples (John 17:6-19), for all believers (John 17:20-26). The prayer is similar in spirit to the Model Prayer (Matt. 6:9-13).

I. Jesus Prays for Himself (John 17:1-5)

"Jesus . . . lifting up his eyes" (John 17:1): This chapter records for us words of our Lord addressed to His Father. In this section He was dealing strictly with relationship between Himself and the Father.

Our Lord's work on the earthly level was completed. His teaching was over. Now we are permitted to come into His presence as He prayed to His Father in the presence of His disciples. The shadow of the cross is over Him.

"Father": This is Christ's usual way of beginning His prayers.

"The hour is come": The hour for His glorification has come as he had already told the disciples (John 13:31f: 12:23). Read John 2:4: 8:2, 28; 12:27; 7:30. "The hour" of the great sacrifice, of the tragedy of the cross, the hour for which Christ came into the world, had now come.

"Glorify thy, Son": Jesus was about to stoop to shame. Had he been left in the tomb, the shame would have been complete. Christ not only prays that He shall be "lifted up" (John 12:32), but that He may so "drink the cup" that the cross itself shall be a glory. He prays for power to glorify the Father by His death, resurrection and ascension "that the Son may glorify thee."

"As thou hast given him power . ." (John 17:2): Jesus made it plain that He glorified the Father who had given the world eternal life through Him who has authority over all flesh (Matt. 28:18). The deepest passion of the heart of Jesus was not the saving of men, but the glory of God, and then the saving of men, because that is for the glory of God.

"And this is life eternal . . . know thee" (John 17:3): Jesus is the way to the Father and THE ONLY

WAY (John 14:6). We cannot live His life without His revelation of God. The key to the knowledge of God is faith and love. We must "keep on knowing"; it is daily dying to sin, and growing in knowing God!

"I have glorified thee . . ." (John 17:4): "My meat," said Jesus to His disciples, "is to do the will of him that sent me, and to finish His work (John 4:34).

As Jesus faced the Cross, He had no sense of failure. For Him the cross was finishing the Father's will on earth. "Christ does not die a disappointed man, but as the successful messenger, or apostle (verse 3) of the Father to man" (Robertson). "It is finished" (John 19:30) is one word in the Greek, "tetelestai." Our Lord's work was completed to the last detail, as the sixth word of the Cross declared.

"Glorify thou me . . ." (John 17:5): The second desire of Jesus is for Himself. He was expressing His desire to return to that glory with the Father which He had before he "emptied" Himself (John 1:1, 14; Phil. 2:511). Jesus could only realize this desire by the way of the cross. When we next sing,

"In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

-Sir John Bowring

Let us remember Christ gloried in His Cross. Do you glory in your cross (Matt. 16:24). Christ didn't whine, or grow sullen or quit when He faced Calvary. Nor should we when we are tried or reprov'd (John 1:20; 16:33; Heb. 12:1-13).

II. Jesus Prays for the Apostles (John 17:6-19)

"Men . . . thou gavest them me" (John 17:6): Jesus thinks of the apostles as the Father's gift to Him. In this division He makes a fourfold pleas for the disciples He then had, followed by petitions in their behalf. Jesus pleads that the Father bless the Apostles be cause they are His property by gift the Father. We are twice His: by CREATION, and by REDEMPTION.

Jesus claims loyalty and fidelity in these men with the one exception of Judas (verse 12). He does not claim perfection for them, but thy have at least held on to the message of the Father in spite of doubt and wavering (John 6:67-71; Matt. 16:15-20).

"Now they have known . . ." (John 17:7): They have come to know, not as fully as they felt (John 16:30), and yet in a real sense.

"Words . . . they have received them . . . believed" (John 17:8): Jesus pleads that God bless them because they had received and believed the truth He revealed. They trusted Him.

"Thou didst send me": This solemn refrain occurs five times in this prayer (verses 8, 18, 21, 23, 25).

"I pray for them" (John 17:9): The apostles. The prayer from verse 9 to verse 19 is for these.

"I pray not for the world": Now at this point in the prayer Christ means, Jesus has not forgotten the world (John 3:16). But for the moment, our Lord is not praying for the world, BUT FOR THOSE WHOM He is going to reach and save the world -- those of the world who will BELIEVE and OBEY THE GOSPEL (Mark 16:15, 16; Heb. 5:9). In verse 19 Jesus prays for the world -- for future believers, that the world may believe (verse 21). Jesus died for sinners (Rom. 8:5), prayed for sinners (Luke 23:34), intercedes for sinners (I John 2:1; Rom. 8:34; Heb. 7:25).

"And all mine are thine . . ." (John 17:10): Jesus has joint possession with the Father of these men. He emphasizes the unity of the world (John 16:15). In spite of their shortcomings and failings, "I am glorified in them" (verse 9). This comforts us.

YEAR 4 - LESSON 36 - PAGE 3

"I come to thee . . ." (John 17:11): Jesus urges the Father's care over the apostles because He will no longer be in the world to care for them. Note John 13:3; 14:12; 17:13. He is no longer with us VISIBLY, but HE IS WITH ALL BELIEVERS THROUGH the Holy Spirit (Matt. 28:20; Heb. 13:5).

"That they may be one": This is His last plea for them. This first petition follows it. His departure would tend to scatter them (John 21:3). Jesus prays for ONENESS of WILL and SPIRIT. The disciples were together then, but they lacked unity or oneness of spirit. They had just been quarreling about "which of them should be accounted the greatest" (Luke 22:24; John 13:4-15). "Jesus offers the unity in the Trinity (three persons, but ONE GOD) as the model for believers. The witness of the disciples will fail without harmony" (verse 21).

"None of them is lost, but the son of perdition" (John 17:12). Judas is here called the "son of perdition." The loss of Judas was not in any way the fault of Christ, the Good Shepherd. Psalm 41:9 predicted the betrayal of Jesus. Judas met his final loss, not annihilation, but the meeting of his eternal destiny (Acts 2:25). Jesus would be our Sentinel daily (Acts 5:23).

"The world hath hated them, because they are not of the world" (John 17:14): The disciples of Christ must not be like the world, nor get their spirit, standards and message "out of the world," else they can do the world no good. Verses 14-19 picture the Master's ideal for believers and go far towards explaining the failure of Christians in winning the world to Christ. Too often the world fails to see the difference or the gain by the change.

"I pray . . . that thou shouldest keep them from the evil one (John 17: 15): Jesus does not pray that they be "taken out of the world." They had work to do. He prays that the Father would keep them from the power of the evil man, Satan or the evil deed. Because the apostles are not like the world, "the world hated them" (verse 14). He "asks for PROTECTION, and not REMOVAL FROM, the world. It is best both for the Christian and for the world that He should remain in it" (Matt. 5:14-16; Rev. 2:26; 3:21).

"Sanctify them through thy truth" (John 17:17): To sanctify is to render holy. It means to consecrate or set apart persons or things to God. See Ex. 28:41; 29:1, 36; 40:13. Ponder Paul's prayer for the Thessalonians (I Thess. 5:23).

"Those sanctified are saints. The means of canonization is not a Pope, but the truth: and, lest some should mistake, Christ adds, "Thy Word is truth." He prays for their consecration by the power of the word is their hearts. Every disciple should be this consecrated, but the means is not a miraculous work of grace, but the reception of God's word into our hearts and the complete surrender to His will spoken in His word. "

"I sanctify myself . . ." (John 17:19): This act of Christ helps us. It by no means takes the place of PERSONAL CONSECRATION ON THE PART OF THE BELIEVER. This high and holy prayer and act of Christ should shame any one who uses the grace of heaven to serve the Devil in as does sometimes happens, alas (II Cor. 11:13-15)

III. Jesus Prays for All Other Disciples (John 17:29-26)

"For them also which shall believe on me through their word" (John 17:20). This is the third section of the prayer, and is for all disciples in every age. This includes YOU, and me!

"That they all may be one" (John 17:21): UNITY AMONG BELIEVERS IS BASE ON UNITY WITH GOD IN CHRIST! God's Word is the guidebook on unity (Eph. 4:1-6; II Tim. 3:15-17; I Pet. 1:25). Divine unity of Father and Son is the NORM FOR OUR UNITY, and with one another (verses 22, 23). Strife, quarreling and division are our stumbling blocks to the outside world. "If Christ abides in the heart, the ONE LIFE will draw all who have Christ formed within them into one family. "

YEAR 4 - LESSON 36 - PAGE 4

"Father, I will that they . . . be with one" (John 17:21): It is heaven to BE WITH Jesus (John 12:26; 13:36; 14:3; Rom. 8:17; II Tim. 2:11f; I John 3:2). Thank God we KNOW GOD (verse 25) as "Holy Father" (verse 11) and "Righteous Father." WE LOVE GOD and some day will be WITH HIM (verse 26).

The Son and the Father are ONE, have one work, one kingdom, one spirit and one interest. All who are Christ's must "keep the unity in the bond of peace."

Let us "declare" or make it known the world around, since this is the perpetual mission of Christ through the spirit (John 16:12, 25; Matt. 28:18-20).

QUESTIONS

1. To whom were the words recorded in John 17 spoken (John 17:1)?
2. Did Jesus have the habit of prayer? Can you give several illustrations Mark 1:35; Matt. 11:25, 26; Luke 3:21; 5:16; 6:12; 9:18,28; 23:34,46; John 11:41; 12:27)?
3. What "hour is come" (John 17:1; 2:4; 7:30; 2:20,27; 12:27; John 13:31f; 12:23)?
4. For whom did Christ primarily offer this prayer (John 17:9, 11)?
5. Why do you know Christ included you in this prayer (John 17:20)?
6. What four gifts had Christ received from the Father (John 17:2, 4, 6, 22)?
7. What did Christ say He had already done (John 17:4, 6, 8, 12, 18, 22)?
8. What two requests did Christ make of the Father in behalf of Himself (John 17:1,5); What was His glory before the world was (John 17:5; 1:1; Phil. 2:6; Heb. 1:3)?
9. What had been the Son's attitude toward the Father during His earthly ministry, and what were the results (John 17:6-8)?
10. What five requests did Christ make of the Father in behalf of all believers (John 17:11, 15, 17, 21, 24)?
11. How were believers kept before and after the death of Christ (John 17:11, 12; I Pet. 1:5; Jude 24; John 10:28-30)?
12. What is the believer's relation to this world as set forth in this chapter (John 17:6, 11, 14-16,18, 25)?
13. How are we to be sanctified (John 17:17)? What is TRUTH?
14. For whose sake had Christ "sanctified" himself (John 17:19)?
15. Why did Christ desire the oneness of believers (John 17:21, 23)?
16. What gift of Christ makes the unity of believers possible (John 17:22, 23)?
17. Why did Christ ask that believers might be with Him in glory (John 17:24)?
18. By what titles did Christ address the Father (John 17:25, 11)?
19. Could the Father possibly refuse any request made by the Son (John 8:28, 29)?
20. What blessing have YOU received from the study of this high priestly prayer of our Lord Jesus Christ?

YEAR 4 - LESSON 37 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 37

Page 1

John 18

Memory Verse: John 18:11

Memory Verses:

"Then said Jesus unto Peter. Put up thy sword into the sheath: the cup that my Father hath given me, shall I not drink it?" (John 18:11).

Public Reading: John 18:1-11.

THE AGONY AND TRIAL OF CHRIST

From the sacred hours of teaching and prayer, our Lord passed to the final acts in His mighty work. This brought Him to Gethsemane, where we have a revelation of His majesty and His meekness. He suffered Himself to be seized and bound, and led away, and so He passed to the court of the high priests.

The arrest and condemnation of Jesus are found in John 18:1-19:16. The death, burial and resurrection of Jesus concludes the book (John 19:17-21:25).

The Great Sign

Chapters 18-21 of John give the story of the GREAT SIGN of the book. We have sixteen (16) signs in the Gospel, eight (8) in the realm of . . .

WORKS: Turning the water into wine at Cana (John 2:1-11), cleansing the temple (John 2:13-17), healing the nobleman's son (John 4:50), feeding the five thousand (John 6:10-11), Jesus walks upon the sea (John 6:15-21), the man born blind is healed (John 9:6, 7), the resurrection of Jesus Christ (John 20:1ff), Jesus appears to the disciples (John 20:19).

There were eight (8) signs in the realm of

WORDS: "I am the Bread of life" (John 8:35), "I am the light of the world" (John 8:12), "Before Abraham was. I am" (John 8:28), "I am the door" (John 10:9), "I am the good shepherd" (John 10:11), "I am the resurrection, and the life" (John 11:25), "I am the way, the truth, and the life" (John 11:6), "I am the vine" (John 15:1, 5).

John 2:19 and Matt. 12:38-42 make it plain that His death and resurrection would constitute the ULTIMATE SIGN, the CROWNING ONE of His authority. Note that

I. Jesus Is Arrested and Taken Before Annas (John 18:1-14)

A. The arrival at Gethsemane (John 18:1).

"When Jesus had spoken these words. . ." (John 18:1): The words of John 14:1-16:33.

"He went forth . . . over the brook Kidron": The valley along the East side of Jerusalem, in which the Pool of Gihon, whose water t-as brought by an aqueduct cut by King Hezekiah's workmen into the Pool of Siloam within the walls. The valley was between the city and the Mount of Olives. Through the Kidron Valley runs a winter torrent: the Brook Kidron was dry much of the year.

"Where there was a garden": John, like Luke, does not give the name Gethsemane. "Then cometh Jesus with them into a place called Gethsemane" (Matt. 26:36: Mark 14:32).

YEAR 4 - LESSON 37 - PAGE 2

B. The betrayal and arrest (John 18:2-11).

"And Judas . . . betrayed him, knew the place" (John 18:2): Judas knew the place and habit of Jesus to come here at night for prayer (Luke 22:39 ff). He offered to catch Jesus during the feast, at night, while He was alone with the apostles at the usual place of prayer (Mark 14:10, 11). This is the very spirit of the devil!

"Judas . . . a band of men" (John 18:3): This was a small band secured from the Tower of Antonia, and the temple police from the Sanhedrin. It was full moon. Judas took no chances for it may have been cloudy- and there were dark places by- the walls and under the olive trees. Mark 14:43 mentions "swords and staves." The temple guard may have had weapons as well as the soldiers.

"Jesus . . . whom seek ye?" (John 18:-1): Jesus was not taken by surprise. His surrender and death were voluntary acts. The guilt of Judas and the rest remains. John does not mention the kiss by Judas as a sign to the police and soldiers (Matt. 26:26-46: Luke 22:39-48). Jesus identifies Himself before Judas can give the sign (John 18:5). He thus points out Judas as a traitor, not as a friend (Matt. 26:48-50). They "fell to the ground" (verse 6). Was it embarrassment and confusion, or supernatural power exerted by Jesus? What majesty of the Master, who repeats his question and receives the same answer (verse 7)?

"Let these go . . ." (John 18:8): Jesus had warned and prayed for His disciples (Luke 22:31f). He is trying to help them. His mercy and majesty beautifully merge. "Take me." He tells the soldiers. "Let My disciples go."

"That the saying might be fulfilled. . ." (John 18:9): The regular formula in John 17:12 for Scripture, here applied to the prophecy of Jesus (John 17:12) as in verse 32. Note that John treats the saying of Jesus as on a par with the Old Testament.

"Then Simon Peter . . . sword . . . smote" (John 18:10): Simon struck a blow for Jesus. It was honest zeal, but zeal without knowledge. It was unlawful to carry a weapon on a feast-day. Peter had become alarmed at Christ's words about His peril. They had two swords or knives in the possession of the eleven according to Luke 22:38. After the treacherous kiss of Judas, the disciples asked: "Lord, shall we smite with the sword (Luke 22:49). Impulsively Peter struck. He missed the man's head as he swerved to the left. Luke 22:5 mentions the detail of the right ear, but John alone mentions the man's name, Malchus, and Peter's. There was peril to Peter in his rash acts as comes out later (John 18:26), but he was dead long before John wrote his Gospel as was Lazarus of whom John could write safely also (John 12:9-11).

"Put up thy sword . . . the cup . . . shall I not drink it?" (John 18:11): Jesus tells Peter to box or sheath his sword. "The cup" is a metaphor for Christ's death, used already in reply to the request of James and John (Mark 10:39: Matt. 20:22), and in the agony in Gethsemane before Judas came (Matt. 26:39; Mark 14:36; Luke 22:42). John does not give this.

C. Before Annas (John 18:12-14).

"Then the band . . . took Jesus, and bound Him" (John 18:12): THEY bound Him. It makes one laugh. They thought they bound Him. Love for you and me BOUND HIM (Rom. 5:6-8). The chief captain was there. "Bound": The hands were behind his back. They had no warrant in law and no charge against him.

"Love sent my Saviour to die in my stead,
Why should He love me so?
Meekly to Calvary's cross He was led,
Why should He love me so?"

"And led him away to Annas first . . ." (John 18:13): "Annas" is the Greek for "Hanan," contraction

YEAR 4 - LESSON 37 - PAGE 3

for "Hananiah, " "merciful, gracious." In his 37th year, about 6 A.D. he was appointed high priest by Quirinius, governor of Syria. Valerius Gratus, governor of Judea, deposed him about A. D. 15. His five sons became high priests. He was father-in-law of Caiaphas. Rome objected to him. He had great power as the verse shows. John omits the account of our Lord's examination before Caiaphas and the Sanhedrin (Matt. 26:57-68; Mark 14:53-65; Luke 22:67-71). Caiaphas decided upon the death of Jesus (John 18:14: 11:50) before Jesus was tried.

"In all the annals of human crime." says G. Campbell Morgan. "There is nothing more utterly degraded and despicable than the procedure of what is spoken of as His trial before them."

II. Peter's Denials (John 18:15-18, 25-27)

A. His first denial (John 18:15-18).

"And Simon Peter followed Jesus . . ." (John 18:15): Peter's companion was John the author of this book (John 21:24). John knew the high priest. He got Peter admitted to the courtyard (verse 16). The maid made it easy' for Peter to make the first denial (verse 17). The heap of burning coals, our anthracite, would feel good in the early morning hours. The chill of dread and fear chill one to the bone. "Peter stood with them, and warmed himself" (verse 18). It is dangerous to WARM ONESELF BY THE DEVIL'S FIRE, as Peter found out in hi second lie of denial (verse 25).

"One of his disciples? He denied it . . . I am not" (John 18:25: The second denial as "Peter stood and warmed himself." The third denial came with cursing and swearing (John 18:26, 27; Matt. 26:73; Mark 14:71). Each of the Four Gospels gives three denials. It is not possible to make a clear parallel as probably several people joined in each time. This time there was an hour interval (Luke 22:59). The question and answer are almost identical with verse 17 and "put in a form which almost suggested that Peter should say "no" (Bernard). This is a favorite device of the devil in making temptation attractive.

Luke 22:61 tells us "The Lord turned, and looked upon Peter." This broke his heart, and brought Peter to repentance.

III. Jesus Questioned and Smitten (John 18:19-24)

"The high priest then asked Jesus . . ." (John 18:19): Jesus never turns an honest inquirer away (John 6:37). Annas was a shrewd politician. He was not really interested in anything except to trap Jesus. He was "hoping to get our Lord to declare Himself, His ideals and His purposes and His teaching and to name His disciples, and show how far they were infected or affected by His teaching.

"I spake openly . . ." (John 18:20): For the temple teaching of Jesus see John 2:19; 7:14, 28; 8:20; 19:23; Mark 14:49). For his synagogue teaching read John 6:59. Jesus taught privately Nicodemus (John 3) and the Samaritan woman (John 4). Our Lord answered the question in a tone of anger as He contrasts His own open method with the secret plotting of Annas (verse 21). An impudent servant slaps Jesus (verse 22), a most insulting act.

"If I have spoken evil . . ." (John 18:23): Jesus had not spoken evilly. Note Jesus did not turn the other cheek (Matt. 5:39). "Now' Annas had sent him bound unto Caiaphas the high priest" (verse 24).

IV. Proceedings before Pilate (John 18:28-40)

A. The first attempt to get the death sentence (John 18:28-32)

YEAR 4 - LESSON 37 - PAGE 4

"Then they led Jesus . . . hall of judgment" (John 18:28): Annas and Caiaphas were unable to deal with Jesus. John gives no details of the trial before the Sanhedrin, but only the fact of it (John 18:24, 28), when Caiaphas presided over the informal meeting at night (Matt. 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54, 63-64), or the formal ratification meeting after dawn (Matt. 27:1; Mark 15:1; Luke 22:66-71). John gives much new material of the trial before Pilate (John 18:28-38).

Important locations in this divine drama include:

1. "Coenaculum." name of traditional place of Last Supper, possibly the home of Mary the mother of Mark. From here, about 8 or 9 in the evening, he went to Gethsemane, a mile distant, indicated by dotted lines.
2. Gethsemane. Here he was in agony for 2 or 3 or 4 hours. Then he was arrested, and taken to the High Priest's House, in the same vicinity where he had eaten the Last Supper.
3. High Priest's House. Here Jesus was kept from midnight to daylight. Condemned, mocked, spit upon, denied by Peter, and at daylight, officially sentenced, and sent to Pilate.
4. Pilate's Judgment Hall called the "Tower of Antonio." Pilate tried to escape responsibility, and sent Jesus to Herod.
5. Herod's Palace. Here he was mocked. Sent back to Pilate.
6. Again at Pilate's. Scourged, and sentenced to Crucifixion.
7. Calvary, just outside the north wall, where he was crucified.
8. Garden Tomb, where he was buried.

"Hall of judgment": This is probably the magnificent palace in Jerusalem built by Herod the Great for himself and occupied by the Roman Procurator governor) when in the city. There was also one in Caesarea (Acts 23:35). This hall was either Herod's palace, on the western part of the upper city on the Hill of Zion, or the Castle of Antonia, north of the temple area, the official residence of Pilate when in Jerusalem.

"It was early": Technically the fourth watch, or 3:00 A.M. to 6:00 A.M. There were two violations of Jewish legal procedure: (1) Holding the trial for a capital case at night, and (2) passing condemnation on the same day of the trial. The Sanhedrin no longer had the power of death. A Roman court could meet any time after sunrise. John 19:14 says it was "about the sixth hour" when Pilate condemned Jesus.

"Pilate . . . what accusation bring ye against this man?" (John 18:29): A proper legal inquiry. Pilate went out to them, since the Sanhedrin would not come into Pilate's palace. It was a gallery over the pavement in front of the palace (John 19:13).

"If he were not a malefactor . . ." (John 18:30): This is a pious pose on the part of these religious leaders. It was an insolent reply to Pilate; they emphasize the idea that Jesus was a habitual evildoer (Abbott).

"Pilate. . . take ye him. . . judge him" (John 18:31): Pilate shrewdly turns the case over to the Sanhedrin in reply to their insolence. At once he drew from them the admission that they wanted the death of Jesus. They did not seek a fair trial for Him. They wanted Pilate's approval of their purpose to kill Jesus (John 7:1, 25).

"Signifying what death he should die" (John 18:32): The very idiom of John 12:32 concerning the Cross. It is here treated as prophecy (Scripture).

B. Pilate questions Jesus about being a King (John 18:33-38).

YEAR 4 - LESSON 37 - PAGE 5

"Pilate . . . Art thou the King of the Jews?" (John 18:33): "Again" means they were back into the palace where Pilate was before. Pilate summoned Jesus to his presence since he saw' that he had to handle the case. The charge that Jesus claimed to be a king compelled Him to do so (Luke 23:2). Pilate's question is the vital problem. Each of the Gospels has the question (Matt. 27:1; Mark 15:2; Luke 23:3; John 18:33). Jesus did claim to be the spiritual king of Israel as Nathanael said (John 1:49) and as the crowd hailed him on the Triumphal Entry (John 12:13). The Sanhedrin want Pilate to understand this in a civil sense as a RIVAL OF CAESAR as some of the Jews wanted Jesus to be (John 6:15), and as the Pharisees expected the Messiah to be.

"Sayest thou this of thyself. . .?" (John 18:34): Jesus asks Pilate if this is a sincere inquiry, of his part, or a trap from the Sanhedrin.

"Pilate answered, Am I a Jew?" (John 18:35): Pilate with proud scorns rejects the idea that he had a personal interest in the question. The gulf between Jew and Gentile "yawns wide here" (see John 4:29). Pilate bluntly asks a curt question: "What hast thou done."

"Jesus . . . my kingdom is not of this world" (John 18:36): Christ does claim to be King to Pilate, but of a peculiar kingdom. The small band of followers of our Lord could not fight against Caesar. Was Jesus alluding to legions of angels on his side (Matt. 26:56)? Our Lord's kingdom is spiritual, not carnal. It is not maintained by swords and other carnal weapons, but by spiritual and moral means.

"A king then? . . . To this end was I born. . ." (John 18:37): Pilate concludes that IF CHRIST HAS A KINGDOM HE MUST BE A KING. Paul in I Tim. 6:13 alludes to this good confession when Christ bore witness to Pilate. Jesus bore such witness always (John 3:11, 32; 7:7; 8:14; Rev. 1:7).

"Pilate . . . what is truth?" (John 18:38): This famous sneer of Pilate betrays his own ignorance of truth, as he stood before Incarnate Truth (John 14:6). Jesus made a profound impression on him. Returning to the Jews outside he said, "I find in him no fault at all!" He should have set Jesus free at once!

C. Pilate proposes a choice between Jesus and Barabbas (John 18:39, 40).

"But ye have a custom . . . release unto you one at the Passover" (John 18:39): Pilate was eager to comply with the custom in order to release an innocent prisoner (see Matt. 27:15). He had not measured the depths of the Jewish hate that could demand, instead, a robber and a murderer.

"Then cried they all . . . Not this man, but Barabbas" (John 18:40): The priests put the crowd up to this choice (Mark 15:11). Pilate offered the alternative (Matt. 27:17). "Barabbas" in Aramaic simply means son of a father. Luke terms him an insurgent and murderer (Luke 23:19, 25). The people chose Barabbas in preference to Jesus and apparently Jesus died on the very cross planned for Barabbas!

YEAR 4 - LESSON 37 - PAGE 6

QUESTIONS

1. After His last discourse (John 14-17), where did Christ go (John 18:1)?
2. What took place in the garden (John 18:1) on that last night, which is not recorded by John (Matt. 26:26-46; Mark 14:32-42; Luke 22:39-48)?
3. How many signs of works and words do we have in this Gospel? Name them.
4. Why did Judas search for Jesus in the Garden of Gethsemane (John 18:2)?
5. Why did Jesus make no attempt to escape (John 18:4-11; 12:27; 13:1; Luke 22:42)?
6. How did Peter's rash act (John 18:10) afterward cause him trouble (John 18:26)? What was the servant's name (John 18:10, 15)? What kind of courage does the Lord expect of us (I Pet. 2:20, 21)?
7. Where was Christ first taken (John 18:13, 24; Matt. 26:57)? Why to Annas (Josephus, Ant., B, XVLLL., C. ii., 2)? To whom did Annas transfer Jesus (John 18:14, 24; Matt. 26:57)?
8. What understanding did Caiaphas have of the Messiah (John 18:14; 11:49-52)? How could John be known to the high priest (John 18:15)?
9. Was it cold enough for fire (John 18:18)? What kinds of coals were used?
10. Before whom did Peter first deny His Lord (John 18:17)? To what crowd did Peter join himself (John 18:18)? What previous failure likely accounts for Peter's denial (Matt. 26:40, 41)?
11. Why did Jesus refuse to answer the high priest's question (John 18:19-21; 11:49-52)? In what dignified way did Christ meet the officer's insult (John 18:22, 23)?
12. Before whom did Peter's second and third denials come (John 18:25-27; Matt. 26:69-75; Mark 14:71-77; Luke 22:54-61)?
13. To whom did the Sanhedrin deliver Christ (John 18:28)? What was Pilate's first question of the Jews (John 18:29)? What was the Jews' impudent reply (John 18:30)?
14. What was Pilate's first attempt to evade Christ (John 18:31; Matt. 27:19)? Why were the Jews unwilling to judge Christ according to their laws (John 18:31;)? What does this prove as to the determined purpose of the Jews (Matt. 26:59; 27:1; John 11:53)?
15. Concerning what Jewish hope did Pilate question Christ (John 18:33-37)? Why was this interview held in private within the palace (John 18:33,38; Luke 23:1,2,5; Mark 15:10)? What proof did Christ give Pilate that His Kingdom was not to be set up by world force (John 18:36)?
16. What condemnation upon both Pilate and the Jews is implied in John 18:37; Heb. 4:2)? If Christ had been an honest inquirer after "THE TRUTH" (John 18:37) would our Lord have left his question unanswered (John 6:37)?
17. After examining Jesus what was Pilate's conclusion as indicated by the Scriptures (John 18:39; Matt. 27:24; Mark 15:14,15; Luke 23:14,15,20, 24; John 19:4-6,12; Acts 3:13)?
18. Why did not Pilate follow his convictions (John 19:8,12,13; Mark 15:15; Luke 23:24,25)?
19. What is the only safe course for one who knows what is right (James 4:17; Luke 12:47; II Pet. 2:21)?
20. If you are not an obedient Christian, will you confess your faith in Jesus Christ as your Saviour, and obey Him today (John 14:15; 15:14; Heb. 3:15; II Cor. 6:2)? If not, what excuse will you give Him in the judgment?

YEAR 4 - LESSON 38 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 38

Page 1

John 19

Memory Verse: John 19:26, 27

Memory Verses:

"When Jesus therefore saw, his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman behold thy son!" Then saith he to the disciple, "Behold thy mother!" And from that hour that disciple took her to his home" (John 19:26, 27).

Public Reading: John 19:1-16.

THE FAITHFUL FEW AT THE CROSS

There was plenty of room at the foot of the cross when Jesus died. The way of the cross has never been popular, and there is still room at the cross for you (Matt. 16:24; Luke 9:23). Demas deserted the way of the cross in Paul's day (II Tim. 4:10). Do you know of anyone who has deserted Jesus recently?

Dramatic Scenes

The proceedings before Pilate, which we considered in the last lesson, found the Jews determined in their attempt to get the death sentence from the Romans (John 18:28-32). Pilate questioned Jesus about being a king John 18:33-38. Pilate proposed a choice between Jesus and Barabbas (John 18:39, 40).

The scenes are dramatic, alternating between the outside and the inside of the praetorium or judgment hall. The first movement is **outside** (John 18:28-32): **inside** (John 18:32-38a); **outside** (John 18:38-40); **inside** (John 19:1-3): **outside** (John 19:4-7); **inside** (John 19:8-11): **outside** (John 19:12-16). Jesus, Pilate, the priests and rulers and a rabble move in and out of this action-packed drama.

Now we come to the final scenes.

I. Proceedings before Pilate (John 19:1-16)

A. Pilate scourges Jesus and again proclaims Him innocent (John 19:1-7).

"Then Pilate . . . scourged him" (John 19:1): Scourging was the prelude to crucifixion, but JESUS WAS NOT YET CONDEMNED! Pilate hoped this would create sympathy for Jesus whom He had pronounced innocent (John 18:38). It was an illegal act. The Synoptics record this stage of the Roman trial (Matt. 27:15-30; Mark 15:6-19; Luke 23:13-25). It was dastardly of Pilate to scourge an innocent Prisoner.

"And the soldiers . . . crown of thorns . . . smote him" (John 19:2, 3): The four indignities of the soldiers upon Christ makes our blood boil: "Scourged . . . crown of thorns . . . purple robe . . . smote him with their hands" "They kept on giving Him slaps with their hands!"

The Sanhedrin had previously mocked Jesus (Matt. 26:67f; Mark 14:65; Luke 23:63f).

Now the soldiers mock Jesus, saying: "Hail, King of the Jews!"

"Pilate . . . Behold . . . I find no fault in him" (John 19:4): Pilate hoped that the scourged, lacerated, thorn-crowned, bruised, bleeding Man would appeal to the Jews' sympathy. The scourge was loaded at the ends with pieces of bone or metal. It caused blood to spurt at the first blow. Jesus had been stripped and fastened to a post. You imagine the rest of the bloody ordeal with the heartless soldiers who "scourged him"

YEAR 4 - LESSON 38 - PAGE 2

(verse 1). "That ye may know" by this mockery the sincerity of my decision that Jesus is innocent, Pilate tells them (John 18:38; 19:4). It is a travesty on justice and dignity. Is Pilate trying by a bit of humor to turn the mob from the grip of the Sanhedrin'?

"Then came Jesus . . . Behold the man!" (John 19:5): Pilate originally intended to scourge Jesus and let him go (Luke 23:16). Jesus bore the mockery with kingly dignity as part of the shame of the Cross (Heb. 12:2). "Behold the man" (Which is Ecce Homo in Latin.) This exclamatory introduction of Jesus in mock coronation robes to the mob was clearly intended to excite pity all to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason. Pilate failed utterly in this effort, and did not dream that he was calling attention to the greatest figure of history. He was the MAN OF THE AGES, the IDEAL of manhood, the TRUE MAN, and the Second Adam.

"Priests . . . officers . . . Crucify him" (John 19:6): The bloody appearance of Jesus got no sympathy from the Jews (see Isa. 52:14; 59:7). Pilate the third time declares Jesus innocent, "I find no fault in him" (John 18:38; 19:4. 6).

"The Jews . . . law . . . he ought to die . . . made himself the Son of God" (John 19:7): The Jews let the real charge against Jesus out at last He was, they charged, GUILTY OF BLASPHEMY. "He that blasphemeth the name of the Lord, he shall surely be put to death" (Lev. 24:16). They had opposed Jesus on this basis for three years (John 5:18). They voted him to death on this charge (Matt. 27:23-66; Mark 14:61-64). Even now they do not mention their own decision to Pilate; they had NO RIGHT TO VOTE CHRIST'S DEATH before Pilate's consent that they now have secured.

B. Pilate is alarmed and makes a final effort (John 19:8-16).

"Pilate . . . was the more afraid" (John 19:8): The words of Jesus at John 18:37, and the message of his wife excited his superstitious fears (Matt. 27:19).

"Whence art thou'" (John 19:9): Pilate knew that Jesus was from Galilee (Luke 23:6f). He is really alarmed. "But Jesus gave him no answer." Significant silence! The silence of Jesus, like that before Caiaphas (Matt. 26:63; Mark 14:61) and Herod (Luke 23:9) irritates the dignity of Pilate in spite his fears. This judge knew enough to enable him to discharge his duties rightfully. The corrupt heart of this Roman official is laid bare in verse 10. The silence of Jesus amounted to contempt of Pilate's "power to crucify . . . release."

"Jesus . . . NO POWER . . . except . . . from above" (John 19:11): Judas betrayed Jesus (John 18:2, 5), but did not **deliver** him to Pilate. Caiaphas did that. Both abused their office (Psa. 75:6, 7; Isa. 44:28; Rom. 13:1); both were guilty, but Pilate had not had the opportunities of knowing Jesus as had Caiaphas.

Power is from above, from God (John 3:3). This is the same doctrine of government stated by Paul in Rom. 13:1f. Pilate did not get his "authority" from the Sanhedrin but from Caesar. Jesus here makes God the source of all real "authority." Therefore Caiaphas "hath the greater sin." Caiaphas has his authority from God also and has used Pilate for his own base end.

"Pilate sought to release him . . ." (John 19:12): Pilate made renewed efforts to release" Jesus. He was afraid to act boldly against the will of the Jews. Caesar brooks no rival. Jesus had allowed himself to be acclaimed king of Israel in the Triumphal Entry (John 12:13; Mark 11:10; Luke 19:38). The Sanhedrin has caught Pilate in their net. "If thou let this man go," they reminded Pilate, "Thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

"When Pilate therefore heard that. . . sat down in the judgment seat" (John 19:13): Pilate could not risk having the Jews report to Tiberias Caesar at Rome that he was winking at treason in Judea. Such a charge by the Jewish officials would ruin his career as a public man. Pilate decided to SACRIFICE AN INNOCENT MAN THAN TO SACRIFICE HIMSELF. Hence he surrenders. He "sat down in the judgment seat." "The

YEAR 4 - LESSON 38 - PAGE 3

bema" is the raised platform for the judge outside the palace as in Acts 7:5. The examination of Jesus is over. Pilate is now ready for the final stage.

"The Pavement": "Lithostroton." A compound from "lithos," "stone," and the verbal adjective "stratos" from "stronnumi," to speak. It was a mosaic or tessellated pavement, spread with stones (see II Chron. 7:3). The Chaldean name "Gabbatha," an elevation, was apparently given because of the shape.

"The preparation of the Passover." (John 19:14): That was Friday of Passover week, the preparation day before the Sabbath of Passover week or feast. Read verses 31, 42; Matt. 27:62; Mark 15:42; Luke 23:54 for this same use of "parasheue" for Friday. It is the name for Friday today in Greece.

"About the sixth hour": John marks the exact time when Pilate renders his remarkable judgment. It was about 6:00 AM on Friday, the day of preparation for the Passover. Mark says that the crucifixion began at the third hour, "9:00 A.M., as the Hebrews began to count at 6:00 A.M.

Since John wrote after Jerusalem had fallen, he was among those who began to count at midnight, as did the entire Roman world. He therefore used this language and called 6:00 A.M. the SIXTH HOUR, as we do today, rather than the FIRST HOUR as the Hebrews would call 6:00 A.M. John is writing for Greek and Roman readers.

Christ and the apostles had eaten the Passover already. He was the true Paschal Lamb, "Our Passover," and he ate this Passover (Luke 22:15) in advance of the usual time that HE MIGHT BE OFFERED ON THE SAME DAY THAT THE PASSOVER WAS EATEN. The priests hurried the trial and execution of Jesus so that they might proceed to the preparation of the Passover that evening. The Lord's Supper anticipated the suffering on the cross: so was the Lord's last Passover.

"Behold our King": Pilate aimed this sarcasm at the Jews, not at Jesus. "We have no king but Caesar" (John 19:15): The chief priests were Sadducees. They had no Messianic hopes like the Pharisees. To carry their point AGAINST JESUS they RENOUNCE THE PRINCIPLE OF THE THEOCRACY THAT GOD WAS THEIR KING (I Sam. 12:12). They rejected the divine King, they had chosen Barabbas instead, for life, and now make choice of Caesar as their king instead of the Lord's Anointed. They committed themselves to Caesar's tender mercies; in 70 A.D. Caesar will trample them in the winepress of wrath. The choice they made sealed the fate of their city, Jerusalem, and their nation!

"Then delivered he Him . . . to be crucified" (John 19:16): Pilate now delivered or gave full consent to the crucifixion of Jesus, as he handed Jesus back to the Jews (Luke 23:25). John does not give the dramatic episode in Matt. 27:24f when Pilate washed his hands and the Jews took CHRIST'S BLOOD ON THEMSELVES AND THEIR CHILDREN. The blood is on Pilate, too. "And they took Jesus, and led him away."

The Site of the Crucifixion

Jesus was crucified "outside the city" (John 19:17, 20; Heb. 13:12). At a place called "The Skull," (Mt. 27:33; Mk. 15:22; Luke 23:33; John 19:17). "Calvary" is Latin, "Golgotha" is Hebrew, for "skull." There is only one place around Jerusalem, which has borne, and still bears, the name "Skull Hill." It is just outside the north wall, near the Damascus gate. It is a rock ledge some 30 feet high, just above "Jeremiah's Grotto," with a striking resemblance to a human skull.

The traditional place of the Crucifixion is the Church of the Holy Sepulchre. It is inside the wall. Prevailing archaeological opinion is that the wall is now just where it was in Jesus' day, and that the actual place of Jesus' Crucifixion was the "Skull Hill."

II. The Death and Burial of Jesus (John 19:17-42)

A. The crucifixion (John 19:17-24).

"And he bearing his cross went forth . . . place of a skull" (John 19:17): This is after the shameful scourging between 6:00 A.M. and 9:00 A.M. when the soldiers insult Jesus at liberty (Matt. 27:27-30; Mark 15:16-19).

"Bearing his cross": Roman custom required this. See Luke 14:27 for this very picture in the words of Jesus. "A criminal condemned to be crucified as required to carry his own cross" (Bernard). When Jesus collapsed, Simon of Cyrene was conscripted to carry it (Mark 15:21f; Matt. 27:32f; Luke 23:26).

"Place of a skull . . . in the Hebrew Golgotha": This is Calvary; Golgotha in Hebrew (Aramaic). Luke has simply "Kranion" (Skull), a skull-looking place.

"There they crucified him . . ." (John 19:18): The New Testament writers give no detailed account of this awful event. The soldiers crucified Him between two robbers (Mark 15:27). He was rightly placed for He bore the sin of the world (John 1:29). The robbers were probably members of the band of Barabbas (John 18:40). Luke terms them malefactors (Luke 23:32).

"Pilate wrote a title . . . JESUS OF NAZARETH THE KING OF THE JEWS" (John 19:19): Pilate wrote the superscription in Hebrew, the national language; Latin, the language of government; Greek, the language of the common people. The inscription in John is the fullest of the four and has all in any of them save the words "this is" (Matt. 27:37). Many of the Jews mocked as they read the accusation, which item John alone records (verse 20).

"Then said the chief priests . . . that he said . . ." (John 19:21): The chief priests were uneasy for fear that the joke in the mock title was on them instead of on Jesus. They were RIGHT IN THEIR FEAR!

"Pilate . . . What I have written I have written" (John 19:22): Pilate was correct in the title wording. He had condemned Jesus on this charge made by the chief priests. What he has written I have written." It won't be changed. Pilate has a sudden spirit of stubbornness in this detail to the surprise and chagrin of the chief priests.

"Then the soldiers . . . cast lots" (John 19:23, 24): There were four soldiers, the usual quaternion besides the centurion (Acts 12:9; Matt. 27:54; Mark 15:39; Luke 23:47). The outer clothes of the criminal were removed before the crucifixion and belonged to the soldiers. Luke 23:34 mentions the division of the garments, but not the number four. The four pieces would be the headgear, the sandals, the girdle, the tallith (outer garment with fringes). This was their pay for the gory work.

"The coat was without seam": Seamless, it was too valuable to ruin. So they cast lots for it. Gamblers at Golgotha! The enemies of our Lord treated Him as already dead (Westcott) and so cast lots (Matt. 27:35). This act fulfilled prophecy (Psa. 22:18).

B. Jesus commits His Mother to John (John 19:25-27).

"Now there stood by the cross of Jesus his mother. . ." (John 19:25): Four women and one man STOOD BY THE CROSS OF JESUS. Matthew 27:55f spoke of women beholding from afar and names three -- Mary Magdalene, Mary the mother of James the less and Joses, and Mary the mother of the sons of Zebedee. Mark 15:40 names three -- Mary Magdalene, Mary the mother of James the less and Joses, and Salome. By now they have drawn near the cross. John alone mentions the mother of Jesus in the group. "It is not clear whether the sister of the mother of Jesus is Salome the mother of the sons of Zebedee or the wife of Clopas. If so, two sisters have the name Mary and James and John are cousins of Jesus. The point cannot be settled with our present knowledge." (Robertson)

YEAR 4 - LESSON 38 - PAGE 5

“Jesus . . . Woman, behold thy son!” (John 19:26): Joseph was dead. Jesus’ half-brothers were unbelievers. John probably was a cousin of Jesus through the Salome, sister of Mary the mother of Jesus. The dying Savior thinks of the comfort of His mother. If John were the cousin of Jesus, that helps explain why Jesus turns the care of his mother over to him. John is the only one of the apostles with courage enough to take his stand with the women BY THE CROSS.

“Woman” – There is no disrespect in the use of “Woman” here as there was not in John 2:4. This is the third word upon the cross.

“Behold thy mother!” (John 19:27): Jesus gave this trust to John, though Salome, John’s own mother, was standing there. John had lodging in Jerusalem, and the mother of Jesus lived with him there.

C. His last sufferings (John 19:28-30)

“I thirst” (John 19:28): Jesus is fully conscious, and knows the meaning of His atoning death. John sees the thirst of Jesus in Psalm 69:21f. This outcry did not come in any mechanical way. Thirst is one of the severest agonies of the crucifixion. This is the fifth word on the cross. For the “accomplishing” or “perfecting” of the Messiah by physical suffering read Heb. 2:10; 5:7f.

“A vessel full of vinegar” (John 19:29): As an eyewitness Jesus had noticed the vinegar vessel. It was not vinegar drugged with myrrh (Mark 15:23) and gall (Matt. 27:34) which Jesus had refused before the crucifixion. The sponge filled with vinegar was put on a reed, as in Mark and Matthew. The reed of hyssop bush was only three or four feet long. Jesus received it.

“It is finished” (John 19:30): The sixth word from the cross. It was a cry of victory in the hour of defeat. God’s purpose was rounded out to perfection. All that He went to the cross to do was finished. With this cry of victory on His lips, He went to the Father (Matt. 20:28; 26:28; Mark 10:45). “Father, in to thy hands I commit My Spirit; and having said thus, He gave up the ghost” (Luke 23:46; Psalms 31:5). Jesus died with the words of this Psalm upon His lips. This is the seventh saying of Jesus on the cross.

D. The bodies prepared for removal (John 19:31-37)

“The Jews . . . bodies should not remain upon the cross” (John 19:31): Since “that Sabbath was a high day.” It was a double Sabbath, both the weekly Sabbath, and a Passover Sabbath. It was the usual Roman custom to leave crucified bodies on the cross. Pilate, out of deference to the wishes of the Jews, consents that the legs of the victims be broken in order to hasten death so the bodies could be taken down and buried. The legs were crushed with a hammer like a sledge and the shock would bring speedy death (verse 32).

“Jesus . . . was dead already” (John 19:33): Jesus died before the robbers. He died of a broken heart. It was not necessary to break his legs (John 10:18).

“One of the soldiers . . . pierced his side” (John 19:34): The soldiers found that Jesus was dead and did not break his legs. To make sure of death, one of them thrust a spear into his side.

“Blood and water”: The flow of blood into the pericardium, or outer sack of the heart can account for the water, with clots of blood, where it should separate very rapidly into water and clots of blood.

Dr. W. Stroud in PHYSICAL CAUSE OF THE DEATH OF CHRIST “argues that this fact proves that the spear pierced the left side of Jesus near the heart and that Jesus has died literally of a broken heart since blood was mixed with water.”

John saw that Jesus did have a real human body, and that He died there “FOR ME,” FOR YOU (verse 35).

“A bone of him shall not be broken” John 19:36): A free quotation of Ex. 12:46 about the paschal lamb.

YEAR 4 - LESSON 38 - PAGE 6

"They shall look on him whom they pierced" (John 19:36): A correct translation of the Hebrew of Zech. 12:10, but not like the like the LXX. I the New Testament only here and Rev 1:7.

E. Jesus is buried b- Joseph and Nicodemus (John 19:38-42).

"Joseph of Arimathea . . . secretly . . ." (John 19:38): An example of the rulers described in John 12:41-43 who though cowardice feared to own their faith in Jesus as the Messiah. Put it to Joseph's credit that he showed courage in this darkest hour when the majority had lost heart. He claimed the body of Jesus, or it might have gone to the potter's field. Pilate gladly consented to Joseph's request.

"Nicodemus . . ." (John 19:39): Matthew, Mark and Luke tell about Joseph of Arimathea, only, John adds the help that Nicodemus gave him in the burial of Jesus. Two timid disciples now take an open stand. Since Nicodemus was a rich man, he probably covered the body of Jesus with the spices. Thus the burial preparation was completed (verse 40).

"Now in the place . . . there was a garden . . . new sepulchre" (John 19:41): This was Joseph's mausoleum. It was a rock tomb hewn out of the mountainside (Matt. 27:60; Mark 15:56; Luke 23:53), a common custom with the rich then and now. For royal tombs in gardens see II Kings 21:18, 26; Neh. 3:16. The tomb was "nigh at hand" (verse 42): This tomb was outside the city, near a road as the Cross was, and in a garden. The hill looked like a skull, and was probably Gordon's Calvary seen from the Mount of Olives today.

YEAR 4 - LESSON 38 - PAGE 7

QUESTIONS

1. How did Pilate show a contemptible weakness (John 19:1. 4)?
2. What four indignities were heaped upon Christ by the soldiers (John 19:2, 3), and with what true title did they unwittingly taunt Him (John 19:3)?
3. What was Christ's behavior during this violent torture (Isa. 53:7; I Pet. 2:23, 24)? What was the appearance of Christ's form after such agony (Isa. 52:14)?
4. Why did Pilate invite the people to "Behold the man" (John 19:5)?
5. How did Christ's bloody appearance affect the religious rulers (John 19:6)?
6. What was the real charge of the Jews (John 19:7; Lev. 24:16; Deut. 18:20)?
7. What did Pilate admit about Jesus (John 19:6), and how did he show inconsistency (Prov. 29:25) in the statement?
8. Why was Pilate the "more afraid" (John 19:8; see John 18:37; Matt. 27:19)?
9. In view of his previous attitude toward known truth, did Pilate need more information concerning Christ (John 19:9; Matt. 7:6)?
10. What was Pilate's arrogant reaction to the significant silence of Christ (John 10:9,10; Dan. 2:21; 4:17,35; Acts 2:23)?
11. How did the Jews attempt to intimidate Pilate (John 19:12)? Was this threat prompted by patriotic devotion to the Roman government? Did their plot have the desired effect on Pilate (John 19:13; Luke 23:24)?
12. How did Pilate next present Christ to the Jews (John 19:14)? What was their final verdict (John 19:15; Matt. 27:24, 25)? How is this cry, "We have no king but Caesar" the death wail of Israel as a nation (Hosea 3:4)?
13. Who bore the cross (John 19:17)? Who was conscripted when Jesus collapsed (Matt. 27:32f)?
14. What is told us as to the location of Golgotha (John 19:17; Heb. 13:12)?
15. In what three languages did Pilate write a title over the Cross (John 19:19; Matt. 27:37)? Why did the Jews suggest a change in the title (John 19:20-21), and what was Pilate's answer (John 19:22)?
16. Who showed courageous faithfulness to Christ in those dark hours (John 19:25)? To whom did Jesus commit His mother, Mary (John 19:26, 27) Why did Jesus now drink (John 19:30; Matt. 27:34)?
17. Who were the two timid believers who showed a genuine devotion to Christ in this crisis hour (John 19:38-42)?
18. Where was Jesus buried (John 19:41)?
19. Had the tomb ever been used before (John 19:41)?
20. Will you make a soul-searching study of the prophecies as fulfilled with in these last few hours?

Prophecy	Fulfilled	Prophecy	Fulfilled
Isaiah 53:9	John 19:4	Psa. 45:8	John 19:39, 40
Isaiah 53:7	John 19:9	Isa. 53:9	John 19:41, 42
Isaiah 53:8	John 19:13	Zech. 11:12	Matt. 27:3
Psa. 22:16	John 19:18	Zech. 11:13	Matt. 27:9, 10
Isa. 53:12	John 19:18	Isa. 50:6	Matt. 27:30
Psa. 22:15	John 19:28	Psa. 109:25	Matt. 27:39
Psa. 69:21	John 19:29	Psa. 22:8	Matt. 27:43
Psa. 34:20	John 19:33	Psa. 22:1	Matt. 27:46
Zech. 12:10	John 19:37	Psa. 38:11	Luke 23:49

YEAR 4 - LESSON 39 - PAGE 1
WHOLE BIBLE STUDY COURSE

Year IV

Third Quarter

Lesson 39

Page 1

John 20

Memory Verse: John 20:28

Memory Verse:

"And Thomas answered and said unto him, My Lord and my God" (John 20:28)

Public Reading: John 20:1-10.

THE RESURRECTION OF CHRIST

Albert Edersheim, a great Bible scholar, says: **"The resurrection of Christ may unhesitatingly be pronounced the best established fact in history."**

John Broadus affirms: **"If we do not know that Jesus of Nazareth rose from the dead, we do not know anything historical whatever." "He Is Risen"** from the dead! (Matt. 28:7)

Jesus plainly told the disciples he would RISE AGAIN on the third day Matt. 16:21; 17:9, 23; 20:19; 26:32; 27:63; Mark 8:31; Luke 18:33; 24:7).

John alone believed at the sight of the empty tomb (John 20:8). Mary Magdalene thought someone had taken the body (John 20:13, 15). The report of the women appeared to the disciple as "idle talk" (Luke 24:11). The two from Emmaus told that Jesus had appeared to them and "neither believed they them" (Mark 16:13). This described the attitude of the eleven. Nor did they believe Peter had seen the Lord (Mark 16:14).

Those who first proclaimed the story of Jesus' resurrection were themselves "totally unprepared to believe it, determined not to believe it and came to believe if in spite of themselves . . . There is NO CONCEIVABLE WAY TO ACCOUNT FOR THE ORIGIN OF THE STORY EXCEPT IT WAS AN ACTUAL FACT."

Resurrection Appearances

The order of the appearances of our Risen Lord to:

1. Mary Magdalene (Mark 16:9).
2. Other women (Matt. 28:9).
3. Two on the way to Emmaus (Mark 16:12, 13).
4. Peter (Luke 24:34; I Cor. 15:5).
5. The ten apostles on Sunday night (John 20:19-25).
6. The eleven-week after the resurrection (John 20:16-31).
7. The seven--Sea of Galilee (John 21:1-25).
8. The eleven and "above 500" at a mountain in Galilee (Matt. 28:16, 17; I Cor. 15:6).
9. The eleven in Jerusalem (Acts 1:3-8).
10. Paul after the ascension (I Cor. 15:8).

No wonder Ewald said: **"Nothing is more historically certain than that Jesus rose from the dead and appeared again to his followers."**

I. The Empty Tomb (John 20:1-10)

YEAR 4 - LESSON 39 - PAGE 2

"The first day of the week . . . early . . . yet dark" (John 20:1): This was Sunday or the Lord's day (Acts 20:7; Mark 16:9). Mary Magdalene is not to be confounded with Mary of Bethany. Mary started from the house while it was still dark. The sun was risen on the actual arrival (Mark 28:1-8; Mark 16:1-8; Luke 24:1-8, 12 give the parallel accounts of the Lord's resurrection.

This is the story of a dark morning and a lost Master. The strange excitement of it all is evidenced by the fact that the three disciples named are all seen running. Mary ran to tell the disciples, and John and Peter ran to the grave.

"They have taken away the Lord . . ." (John 20:2): Peter as with John in his dark hour. Mary ran and told them the grave was robbed. She had no idea of the resurrection of Jesus. She had noted the stone 'as "taken away" (verse 1), but she had not stopped to investigate. Peter and John started instantly (verse 3) for the tomb.

"So they ran . . . the other disciple did outrun Peter" (John 20:4): It was a race in eagerness to reach the tomb of Jesus. "The other disciple" was John the apostle. He outran Peter. This is our reason for thinking he was younger than Peter. He was surely not more eager than Peter. The disciple whom Jesus loved (verse 2) "stooped down, and looking in, saw the linen clothes lying; yet went he not in" (verse 5). "IF the body had been removed, THESE CLOTHES WOULD HAVE BEEN GONE ALSO." John's timid nature caused him to pause without, then enter the tomb.

"Simon Peter . . . went into the sepulchre" (John 20:6): Peter impulsively went on in and looks. It is a careful notice and not a mere glance as John gave in verse 5, "the napkin . . . linen clothes" (verse 7). Peter looked carefully and critically. Encouraged by Peter John went in "saw and believed" (verse 8). "SAW" here is the word "eido" which conveys the idea comprehension and understanding the thing seen. John alone of all the disciples was the first TO BELIEVE in the resurrection of Christ because of the empty tomb! When he saw the "napkin . . . wrapped together" he knew no rude hands had torn away the wrappings. "Wrapped" does not mean smoothed out; the napkin was still in the folds that had been wound around the head. Scripture did not suggest the fact of the resurrection; the resurrection fact illuminated the Scripture (Psa. 16:10; Isa. 53:10).

What Do Men Say?

John the apostle believed the resurrection because of the empty tomb! There is no other explanation of the empty' tomb, but men have been suggesting other ways ever since:

1. Theft: "His disciples came by night, and stole him away" (Matt. 28:13).
2. Resuscitation: "Jesus did not really die, he only swooned upon the cross, and then revived and escaped from the tomb."
3. Hallucination: "The disciples never saw him, they only imagined that he rose."
4. Deception: "His followers were guilty of intentional falsehood "
5. Resurrection: There is ONLY ONE ANSWER FOR THE THOUGHTFUL MIND -- Jesus Christ arose from the dead on the first day of the week following the Passover! John was the first to believe that Jesus was risen from the tomb even before he saw' him'. Jesus had repeatedly, foretold his resurrection, but that was all forgotten in the great sorrows on the hearts. Only the chief priests and Pharisees recalled the words of Jesus (Matt. 27:62f). Jesus had put emphasis on both the FACT and the NECESSITY of His resurrection that the disciples slowly perceived.

"Then the disciples . . . unto their own home" (John 20:10): "To themselves." John had taken the mother of Jesus to his home (John 19:27) and so he now hurried home to tell her the glorious news as he believed.

The Tomb of Jesus

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, where in was never man yet laid" (John 19:41; Mark 15:21-41).

General Christian Gordon, 1881, found at the west foot of the "Skull Hill" a "Garden." He set a gang of men to digging, and, under 5 feet of rubbish he found a tomb of Roman times. It was cut in a wall of solid rock with a trench in front where the stone rolled to the door. The tomb, is a room 14 feet wide, 10 feet deep, 7.5 feet high. As you enter, there are, at the right, two graves, one next to the front wall, and one next to the back wall. They are slightly lower than the floor of the room, with a long dividing wall between. The front grave seems never to have been completed. Indications were that only the rear grave had ever been occupied. It had no marks of mortal corruption. The tomb is sufficiently large for a company of women and two angels to stand inside with room at the head and feet where an angel could sit (Mark 16:5; John 20:12). A window where, at dawn, the sunlight would fall on the occupied grave, seen at the right of the door. Every item fits the Scripture account.

Furthermore, according to Eusebius, the Roman Emperor Hadrian, in his persecution of the Christians, 135 A.D., built a temple of Venus over the tomb where Jesus had been buried. Constantine, the first Christian Emperor, 330 AD, destroyed this temple of Venus. General Gordon, in the debris that he cleared away from the tomb, found a shrine-stone of Venus. He found traces of a building that had been erected over the tomb. Found above the tomb entrance are two recesses characteristic of Venus temples. Further, in a vault adjoining the tomb, a tombstone was found, inscribed, "Buried near his Lord."

So, all in all, there seems to be a very good basis for the opinion that this "Garden Tomb" was the actual spot where Jesus was buried, and from which He came forth ALIVE. Therefore, to Christians, it is the holiest spot on earth, the place whence came Assurance of Life that Shall Never End.

---- Permission of H. H. Halley

II. The Risen Lord (John 20:11-18)

"But Mary stood without . . . weeping" (John 20:11): She still supposed that the body was stolen, until the angels were seen. Mary was convulsed with weeping. She did not leave with Peter and John (verse 10). She had stood by the cross; here she stands by the tomb. She looked in, saw angels, knew the body was gone (verses 12, 13). Jesus then appears to her (verses 14, 15).

"Jesus saith unto her, Mary . . . Master" (John 20:16): Love loyal is rewarded. No tone of voice can reveal the significance of that "Mary!" The old familiar tone of Jesus brought from her "Rabboni," or "Master," "my Teacher." One says little in really great moments. Mary KNEW THAT CHRIST HAD RISEN! She was convinced of the resurrection BY A SINGLE SPOKEN WORD -- her own name! It is the mourner who stands weeping at the grave of buried hopes who, perhaps first of all, needs the vision of a risen Christ. And sometimes he speaks, to the very heart, a message that inspires as true a faith as that which comes to John as he reasons from the fact of the empty tomb!

"Jesus . . . Touch me not" (John 20:17): Jesus allowed the women to take hold of His feet (Matt. 28:9). There is no contradiction with this passage. Jesus reminds Mary that the former personal fellowship by sight, sound and touch no longer exist. The final state of glory was not yet begun. She is not to detain Him; He will be in the world for some time. The duty of the moment is to go and tell the sorrowing disciples that I have risen from the dead, says Jesus! Mary, a woman, BECOMES THE MESSENGER OF THE NEW JOY, the Gospel (verse 18). "I HAVE SEEN THE LORD" she tells the apostles. She will always carry in her heart

that vision (picture) of the RISEN CHRIST. The disciples or brethren did not believe neither Mary's story nor that of the other women (Luke 24:11; Mark 16:11). Paul does not mention the vision to Mary or the women in I Cor. 15:5-7. BUT MARY MAGDALENE WAS THE FIRST ONE TO SEE THE RISEN LORD!

III. Appearances to the Apostles (John 20:19-31)

A. Jesus appears to the ten (John 20:19-23).

"Then the same day at evening. . ." (John 20:19): In some place of privacy, probably the upper room of Mary, Mark's mother and the ten apostles were gathered. The hostility, which put Jesus on the cross, was by no means dead. They were afraid of "the Jews." They knew the report of the risen Christ.

"Then . . . came Jesus": Suddenly the Presence was with them. Jesus "stood in the midst." By comparison with Mark 16:14-16 and Luke 24:36, we learn that at the moment of his appearance they were discussing the story of the resurrection, of which many refused to be convinced, so unbelieving were they.

"Peace be unto you": With this common, everyday salutation Jesus said, "Peace be unto you": do not be afraid, I am ALIVE. This usual oriental salutation as in vs. 21, 26 and Luke 24:36 and here with a probable reference to John 14:27, Christ's legacy of peace. Jesus "showed them his hands and his side. Then were the disciples glad when they- saw the Lord" (verse 20). THE RISEN LORD BROUGHT GLADNESS!

"Peace . . . as my Father hath sent me . . . so send I you" (John 20:21): God set Jesus apart and sent him to save the lost world. He delegated or gave "all authority" to His Son. This is the Great Commission, more fully developed in Galilee a little later, and finally, completed on Mt. Olivet, just before the Lord ascended. Our Lord trained His apostles three years in order to fit them for this important work, Jesus "sends" His apostles and His Church to run errands for Him. We are under His authority alone (Matt. 28:18-20; I Cor. 15:6; Luke 24:44-51; Acts 1:3-11).

"He breathed on them . . . Receive 'e the Holy Ghost" (John 20:22): This gift imparted to them a fuller knowledge of the truth: it was completed in the greater gift at Pentecost (Acts 2:4; Luke 24:49). Remember Christ's promise in John 16:23.

"Whosoever sins ye remit . . . remitted . . . retain . . . retained" (John 20:23): By a comparison with Matt. 16:19, we see that the keys then promised to Peter are now given to all the apostles. All have similar power to open and shut, to remit sin, and to bind. The apostles like the minister of Christ today, can say to the one who obeys the Gospel: "Thy sins are forgiven thee." Those who refuse to obey, their sins are retained," they are unforgiven.

B. Thomas is convinced (John 20:24-29).

"But Thomas . . . called Didymus . . ." (John 20:24): In his second appearance to the disciples, one week later, the purpose of Jesus was to convince Thomas of the reality- of his resurrection. This disciple has been known commonly as "the doubter." "Didymus" is an old word for twin, or double. He has been called "the pessimist of the apostolic band" (Bernard). "The twelve" is still applied to the group, though Judas, the traitor, is dead.

"The other disciples . . . we have seen the Lord . . . Except." (John 20:2): In a sense Thomas was no more skeptical than the others had been before they had seen the risen Christ. When he heard their report, he demanded practically the same proof that had been given them. He should have accepted their testimony. It was HIS FAULT, and it is the essence of doubt, to demand a peculiar and specific kind of proof, and to

YEAR 4 - LESSON 39 - PAGE 5

refuse to believe on other sufficient ground. He was from Missouri. He had to see the mark or stamp made by the nails and "thrust my hand into his side" to believe!

"After eight days . . . Thomas with them . . . then came Jesus" (John 20:26): That is the next Sunday evening, on the eighth day in reality just like after three days" and "on the third day." Apparently they were in the same room as before. On this second Lord's day in the history of the world THOMAS WAS PRESENT ON SUNDAY NIGHT! What a blessing he missed by being absent that first Sunday night! Did he ever forgive himself for not being there Have you considered how YOU ROB YOURSELF by being absent on Sunday nights? Remember Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). "Then came Jesus" and said "Peace be unto you!"

"Peace, peace, sweet peace!

Wonderful gift from above!

Oh, wonderful, wonderful peace!

-P. P. Bilborn

"Then saith he to Thomas . . ." (John 20:27): Turning to skeptical Thomas, Jesus asks him to apply the tests that he had declared would be necessary before he could believe! The compassion of Jesus for the unbelief of Thomas shows the patient tenderness of the Saviour with the difficulties of an honest seeker.

"Be not faithless, but believing": Dr. A. T. Robertson says: "The doubt of Thomas in the face of the witness of the others was not a proof of his superior intelligence. The medium who won Sir Arthur Conan Doyle to spiritualism has confessed that it as all humbug, but he deceived the gullible novelist. But Thomas had carried his incredulity too far."

"And Thomas answered . . . my Lord and my God" (John 20:28): Thomas was wholly convinced. He did not hesitate to address the Risen Christ as Lord and God. Note that Jesus ACCEPTED the words of Thomas and PRAISED THOMAS FOR SO DOING! This confession is not only the culmination of belief. It is also the climax of the Gospel. Note the "Blessed are they" on those who believe without the evidence of the senses.

C. Other signs, and the purpose of the record (John 20:30, 31).

"And many other signs truly did Jesus . . ." (John 20:30): Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (John 2:23; 4:45; 12:37). John has made a selection of the vast number wrought by Jesus "in the presence of the disciples." John's book is written with a purpose that he states.

"That ye might believe that Jesus is the Christ . . ." (John 20:31): This is the object of the gospel histories. They aim to reveal Christ so as to produce faith in Him. He is the ONE OBJECT OF BELIEF. He is the Christian's creed. By the term "the Christ," he designates the office of the Messiah, in whom were fulfilled all the prophecies concerning the Redeemer And Saviour of the world. By the term "Son of God," John denotes the divine Person of our Lord. The proof presented is that of "signs." They are presented to show that Jesus is the Son of God with all that this high term implies, the Logos of John 1:1-18 (the Prologue). Jesus is "Very God of very God," Incarnate Revealer of God.

"That believing ye might have life through his name": "Life" is eternal life so often mentioned in this Gospel, life to be found only in the name and power of Jesus Christ the Son of God. "This verse constitutes a fitting close for this wonderful book and John may at first have intended to stop here. But before he published the work he added the Epilogue (Chapter XXI) which is written in the same style and gives a beautiful picture of the Risen Christ with a sidelight on John and Peter (restored to fellowship)."

QUESTIONS

1. What were the day and hour when our lesson today opens (John 20:1)?
2. What did Edersheim and John Broadus say of the resurrection?
3. How many resurrection appearances of our risen Lord are given? Name them.
4. Did Mary go with the other women into the tomb (John 20:1,2; Mark 16:1-7)?
5. How was the coming of the women to anoint Christ's body as ACT OF UNBELIEF (Mark 16:1; Luke 24:46; Matt. 16:21; 17:9,23; 20:19; 26:32; 27:63; Mark 8:31; Luke 18:33; Luke 24:7)?
6. What did Peter and John discover within the sepulchre (John 20:6, 7)? Did Mary, Peter and John believe in the resurrection at first or merely that the body was stolen (John 20:2,8-10,15)?
7. Whom did Mary find within the tomb (John 20:12)? With whom was Mary's next conversation (John 20:14-17)? Why was Mary so distressed (John 20:13)? Why did not she recognize Jesus at once?
8. What were Christ's first sympathetic words after His resurrection (John 20:15)?
9. How did Jesus teach Mary that henceforth His relation to believers would be spiritual, not physical (John 20:17)?
10. What commission was given to Mary (John 20:17)?
11. Who was the first person to preach the gospel of a risen Christ (John 20:18; Mark 16:9; Rom. 5:20).
12. Under what circumstances did Christ appear to the disciples, except Thomas, on this first day of the resurrection (John 20:19)?
13. How did Jesus enter the room?
14. How were they glad, and yet frightened (John 20:20; Luke 24:37)?
15. Did they then receive the Spirit (John 20:22. Luke 24:49; Acts 1:8; Acts 2:1f)? How did they forgive and retain sins (John 20:23)?
16. Why is Didymus commonly referred to as "doubting Thomas" (John 20:24, 25)? Did Christ rebuke Thomas for asking evidence (John 20:26-29)?
17. To whom did Christ refer as blessed because they have not seen, and yet believe (John 20:29; Rom. 5:1; II Cor. 5:7)?
18. Does Scripture record all of Christ's miraculous work (John 20:30; John 21:15)?
19. For what purpose are these "signs" recorded in the Gospel of John (John 20:31)?
20. What is the result of believing that "Jesus is the Christ, the Son of God" (John 20:31)? Have you yielded your heart in faith to Jesus Christ? Why not do so today?