

Sabbath Brothers



The Gospel of John

**Follows Order of Throne of God in Isaiah 6, Ezekiel 1:4-10, 10:14, Rev 4:6-7
(as well as Layout for Tribes in Numbers 2)**

Gospel	Audience	View of Christ	Symbol	Example
Matthew	Jew Reference of OT	What He Said	Messiah (Lion) Zechariah 9:9	- Genealogy through Royal Line (Descending) - Sin Offering
Mark	Gentile/Roman Haste/Action	What He Did	Servant (Ox) Isaiah 42:1	- No Genealogy - Trespass Offering – affects/deeds
Luke	Gentile/Greek Philosophical	What He Felt	Son of Man (Man) Zechariah 6:12	- Genealogy through Blood Line (Ascending) - Peace Offering
John	Church	Who He Was	Son of God (Eagle) Isaiah 40:9	- Genealogy of Pre-existent One - Burnt Offering - Dedication

Where Each Gospel Begins...

Matthew	Birth of Christ
Mark	Baptism of Christ
Luke	Birth of Christ
John	Before anything existed

John Explains Jewish Terms to Gentiles

John 1:38	“Rabbi”	Which means “Teacher”
John 1:41	“Messiah”	Which means “Christ”
John 1:42	“Cephas”	Which means “Peter”
John 9:7	“Siloam”	Which means “Sent”
John 20:16	Aramaic “Rabboni”	Which means “Teacher”

The "Q" Document

Gospel Sequence Hypothesis

The Augustinian Hypothesis:

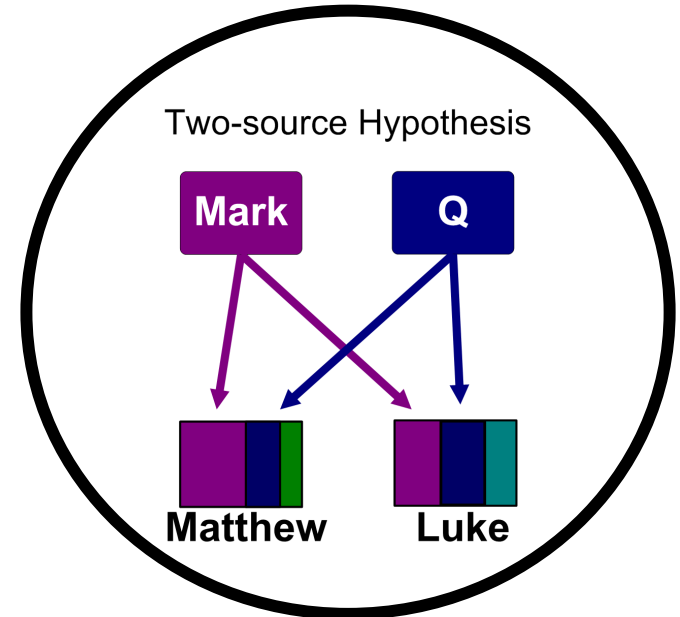
The Gospel of Matthew was written first; Mark used Matthew in his writing, and Luke followed both Matthew and Mark

Believed Most of Church History

The Marcan Priority

The Gospel of Mark was written first; Matthew and Luke used Mark in their writings

Speculated in the Nineteenth Century



Matthew and Luke also share large sections of text not found in Mark.

The "Q" Document

Q originates from the German term "Quelle" meaning "source"

PROBLEM

Scripture Based on Various Manuscripts

- Papyrus 75 (later second/early third century) & 66 (third century)
- Coptic manuscripts (third / fourth century)
- Codex ̄ and Codex B (early fourth century)
- Codex C and Codex T (fifth century)
- Codex A (fifth century)
- The Syriac Curetonian gospels (fifth century)
- Codex W (late fourth/early fifth century)
- Codex D (fifth century)
- The Old Latin manuscript ITQ (late sixth/early seventh century)
- Codex L (eighth century)
- Minuscule 33 (ninth century)
- Uncial 0141 (tenth century)

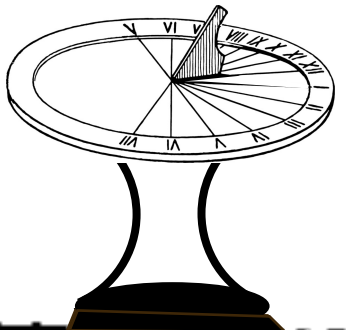
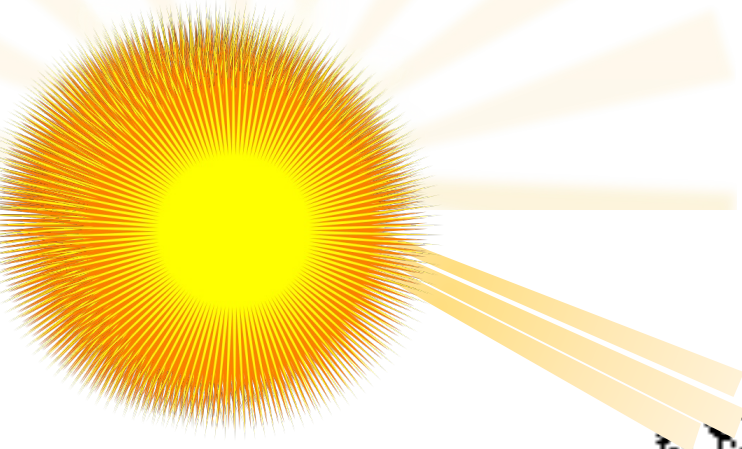
- Nothing to do with Manuscripts
- There is not a "Q" Manuscript

**“Love does not act disgracefully;
Love does not seek its own benefit;
Love is not provoked/offended;
Love does not keep an account of a
wrong suffered...” (1 Corinthians 13:5)**

**Dr. Thaddeus Williams
Biola University**

***Social Justice is frequently all about being offended
The more offended you are – the more virtuous you are***

The Sundial



The “7’s” of John

The Book of JOHN	I have come from Heaven	“I am He” Is 43:10; Dt 32:39	“I Am”	“Must” Statements
1	6:33	8:24	6:35 “...the Bread of Life”	3:7 “...be born Again”
2	6:38	8:28	8:12 “...Light of the World”	3:14;12:34 “...be lifted up”
3	6:41	9:9	10:9 “...the Door”	3:30 “...increase/decrease”
4	6:42	13:19	10:11 “...the Good Shepherd”	4:24 “...worship in spirit and truth”
5	6:50	18:5	11:25 “...the Resurrection”	9:4 “...work His works”
6	6:51	18:6	14:6 “...the Way”	10:16 “...bring Gentiles”
7	6:58	18:8	15:1 “...the Vine”	20:9 “...rise again”

Jesus is
Pre-existent
to All Creation

Jesus is
Divine

The Blessings
of Jesus with
His People

The Fulfillment
of the Life of
Jesus

The “7’s” of John

The Seven Signs of the Gospel of John

- | | | |
|----|--------------|--|
| 1. | John 2:1-11 | Water Turned to Wine |
| 2. | John 4:46-54 | Healing of the Nobleman’s Son Near Death |
| 3. | John 5:1-17 | Healing of the Lame Man at the Pool |
| 4. | John 6:1-15 | Feeding of the 5,000 |
| 5. | John 6:16-21 | Walking on the Water |
| 6. | John 9:1-41 | Healing of the Man Born Blind |
| 7. | John 11:1-47 | Raising of Lazarus from the Dead |

“Jesus performed many other signs in the presence of His disciples that are not written in this book. But these are written so that you may believe Jesus is the Messiah, the Son of God, and by believing you may have life in His name.”

John 20:30-31

The “7’s” of John

The Feasts in the Gospel of John

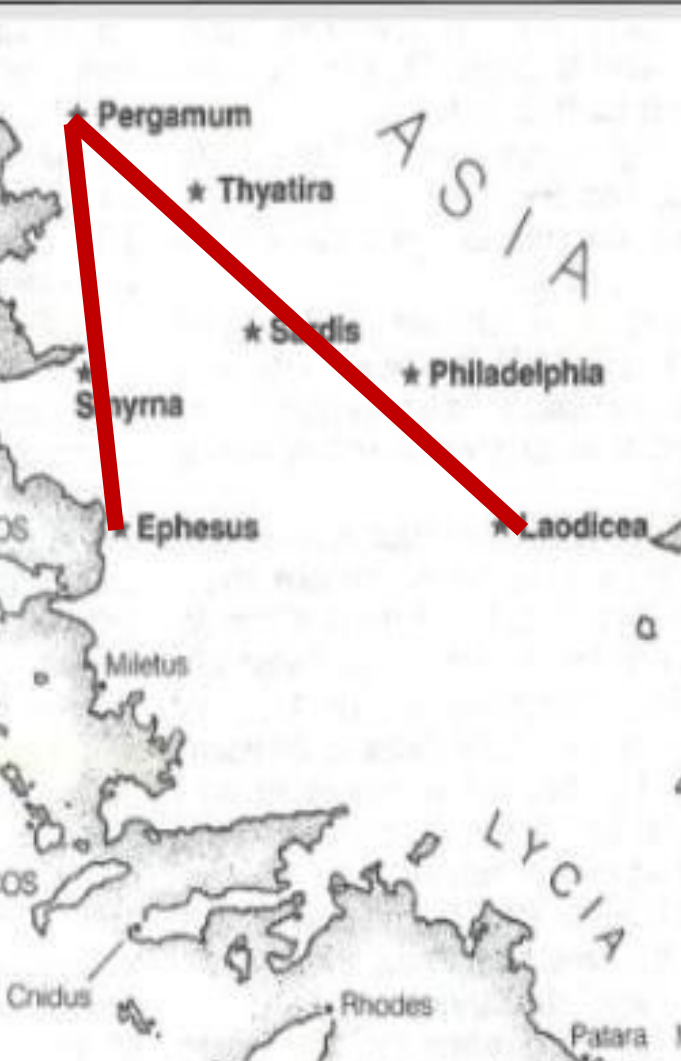
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|----|------------|--|
| 1. | John 2:8-9 | Wedding Feast |
| 2. | John 2:23 | Passover Feast |
| 3. | John 5:1 | <i>Unnamed Feast (possibly Feast of Tabernacles in the Fall)</i> |
| 4. | John 6:4 | Passover Feast |
| 5. | John 7:2 | The Feast of Tabernacles |
| 6. | John 10:22 | The Feast of Dedication / Lights / Hanukkah |
| 7. | John 13:1 | Passover Feast |

The 3½ Year Public ministry of Jesus is calculated by counting the number of Passovers in the Gospel of John

- | | |
|-----------------|-------------------------------|
| First Passover | John 2:13, 23 |
| Second Passover | John 6:4 |
| Third Passover | John 11:55, 12:1, 13:1 |
| Possibly Fourth | Possibly John 5:1 (“A Feast”) |



The “7’s” of John



The “Sevens” of Revelation	
7 Stars	Revelation 1:20
7 Churches	Revelation 2-3
7 Lampstands	Revelation 4:5
7 Spirits	Revelation 5:6
7 Seals on the Scroll	Revelation 6:1-17; 8:1-5
7 Horns on the Lamb	Revelation 5:6
7 Eyes of the Lamb	Revelation 5:6
7 Angels	Revelation 8:2
7 Trumpets	Revelation 8:6-9:21; 11:15-19
7 Peals of Thunder	Revelation 10:1-7
7,000 Killed	Revelation 11:13
7 Heads of the Dragon	Revelation 12:3
7 Heads of the Beast	Revelation 13:1
7 Golden Bowls	Revelation 15:7
7 Mountains	Revelation 17:9
7 Kings	Revelation 17:10



Wine – the first Miracle (John 2:1-12)

Biblical Use of Wine

1.	Wine is a gift from God	Psalm 104:14-15; Ecclesiastes 2:24; 3:12-13; 8:15; 9:6
2.	Wine in the Levitical Offering	Exodus 29:40; Leviticus 23:13; Numbers 15
3.	Wine has been abused by man	Noah (Genesis 9:21); Lot (Genesis 19:30-38); Priests (Leviticus 10:1-11); The Fool (Proverbs 23:29-35)
4.	Warning against Drunkenness	Proverbs 20:1, 21:7, 31:4-5; Romans 13:13; Ephesians 5:18; Galatians 5:16-21
5.	Jesus Drank Wine	John 2:1-12; Matthew 11:19; Luke 7:34
6.	Allowance for Timothy	2 Timothy 5:23
7.	Responsibility instead of Abstinence	Romans 14:1-5; 20-23; 1 Timothy 3:3, 8; Titus 1:7; 2:3

Man's abuse of God's gifts has always been the problem. Man perverts and pollutes all that God has created good.

Anger (John 2:13-25)

Anger: Motivation & Longevity

God gets angry	Dt 9:8, 31:17; Ex 15:7, 32:10-11; Nu 11:1-2; 32:13; Job 4:9; Jer 32:29; 2 Ki 13:3, 17:18; Ez 7:8; Is 13:9; Lam 2:6-7; Ps 7:11	<i>“God is a righteous judge, and a God who shows His wrath every day.”</i>
Jesus was angry	Mark 3:5	<i>“After looking around at them with anger and sorrow at the hardness of their hearts, He told the man, ‘Stretch out your hand.’ So he stretched it out, and his hand was restored.”</i>
Be resistant to anger	James 1:19-20	<i>“Be slow to anger...For man’s anger does not accomplish God’s righteousness.”</i>
	Psalm 37:8	<i>“Refrain from anger and turn from wrath...”</i>
Do not continue to be angry	Ephesians 4:26	<i>“Be angry and do not sin. Don’t let the sun go down on your anger.”</i>
	Psalm 4:4	<i>“Be angry and do not sin; on your bed, reflect in your heart and be still. Selah”</i>
	Colossians 3:8	<i>“...now you must also put away all the following: anger, wrath”</i>

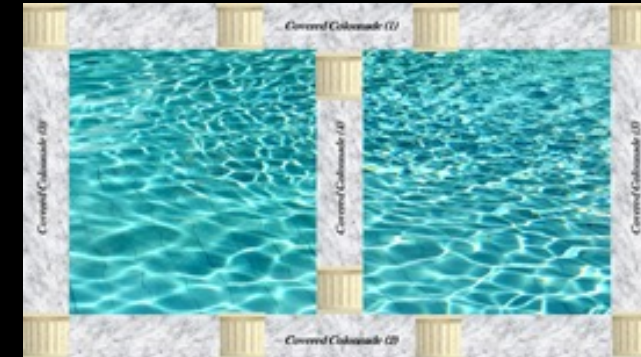
The Pool of Bethesda (John 5:1-4)

Bethesda (“house of love / mercy”) is a compound noun consisting of “Beth” (בֵּית) and “Hesed” (חֶסֶד).

480 feet (160 yards) long  160 feet (53 yards) wide

- Bethesda was a large rectangular pool used for washing the animals
- It was positioned by the Sheep Gate where offerings entered.
- Sheep were kept outside of the “Sheep Gate” until they were to be sacrificed at the Temple.
- The sheep would be brought through the “Sheep Gate” to be washed in the Pool of Bethesda before being taken to the Temple to be sacrificed.

Three types of illnesses waiting to be healed:
1. blind (can't see) 2. lame (can't walk) 3. paralyzed (can't move)



The Greek term “ailing/sick” (asthenountōn ἀσθενούντων) can also mean “impotent” (one without strength and unable to help himself).
The “impotent” encountering the “omnipotent.”

John 5:4 was most likely an Explanatory Footnote

<p>The Majority of Manuscripts do NOT include John 5:4</p>	<ul style="list-style-type: none"> • Papyrus 75 (later second/early third century) & 66 (third century) • Codex ̳ and Codex B (early fourth century) • Codex C and Codex T (fifth century) • Uncial 0141 (tenth century) • The Syriac Curetonian gospels (fifth century) • The Old Latin manuscript itq (late sixth/early seventh century) • Majority of Coptic manuscripts • Codex W (late fourth/early fifth century) • Codex D (fifth century) • Minuscule 33 (ninth century)
<p>Only Two Manuscripts Contain John 5:4</p>	<ul style="list-style-type: none"> • Codex A (fifth century) • Codex L (eighth century)



God the Father & Son (John 5:16-23)

Scriptural Use of "Working" (ergazetai)

John 5:17 *"Jesus responded to them, 'My Father is still working, and I am working also.'"*

Romans 13:10 *"Love does no wrong to a neighbor. Love, therefore, is the fulfillment of the law."*

1 Corinthians 16:10 *"If Timothy comes, see that he has nothing to fear from you, because he is doing the Lord's work, just as I am."*

2 Corinthians 7:10 *"For godly grief produces a repentance not to be regretted and leading to salvation, but worldly grief produces death."*

James 1:19-20 *"My dearly loved brothers, understand this: Everyone must be quick to hear, slow to speak, and slow to anger, for man's anger does not accomplish God's righteousness."*

Both God the Father & God the Son...

John 5:17	Continue to Work (Performance)
John 5:20	See & understand everything God the Father is doing (Purpose)
John 5:21	Possess life-giving power (Prerogative)
John 5:22	Have the authority to judge (Power)
John 5:23	Deserve the same honor (Privilege & Praise)

Jesus is God

Others Knew He was God:

John 20:28
Colossians 2:8-9
Titus 2:13 (3:4 → 3:6)
Luke 7:28, 8:39
1 Timothy 3:16

Scriptural References:

Isaiah 44:6 – Revelation 1:11
Exodus 3:14 – John 8:58-59, 18:4-6
Hebrews 1:8
Isaiah 9:6
Matthew 1:23
Zechariah 12:10
John 1:1, 18
Revelation 22:6-16
Acts 20:28
Romans 9:5
Philippians 2:5-6

Isaiah 45:22-23 ↔ Romans 14:10-11
↓ ↗
Philippians 2:10-11

Isaiah 45:10, 11, 21 } Acts 4:12
Titus 1:3, 2:10, 3:4 } Titus 1:4, 3:6

Malachi 2:10 } Revelation 4:8
Jeremiah 32:17 } Colossians 1:15-16
Hebrews 1:2

Rev 1:8 – Is "Alpha/Omega" God?
Rev 22:13 – Is "Alpha/Omega" the same as the "First and Last"?
Rev 1:17 – Is this the "Alpha/Omega"?
Rev 1:18 – When did God die?
Answer:
Jesus on the Cross

"All will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent Him."

John 5:23

Jesus is the Bread of Life (John 6:30-42)

Seven times, Jesus says that He came down from heaven:
John 6:33, 38, 41, 42, 50, 51, 58.

“Moses said to them, ‘It is the bread which the LORD has given you to eat. This is what the LORD has commanded: ‘Everyone gather as much as he will eat; you shall take an omer apiece according to the number of people each of you has in his tent.’”
Exodus 16:15-16

Daily
Manna

“He answered and said, ‘It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”
Matthew 4:4

Word
of God

“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”
1 Corinthians 5:7-8

Passover
Bread

“When He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.””
1 Corinthians 11:24

Passover
Bread

YES, I AM THE
BREAD OF LIFE

JOHN 6:48

Rivers of Living Water (John 7:37-39)

Feast of Tabernacles (Sukkot)

The Feast of Tabernacles (Sukkot) began as a seven day feast (Deuteronomy 16:13), but then it was extended to an eight day feast (Leviticus 23:36; Nehemiah 8:17; the writings of Josephus). The eighth day was especially holy and special.

On this last day of the Feast of Tabernacles (Sukkot), the priests repeated Psalm 118:25 while walking around the altar seven times; afterwards they would ceremonially pour water out to symbolize the water that had come from the rock for Moses (Ex 17:1-6; Num 20:11). In the same way, the living water was to be poured out of Jesus as He was struck and crucified.

During the Feast of Tabernacles (Sukkot), the priest would use a golden pitcher to take water from the pool of Siloam and then carry it in a procession to the Temple.

- They would pour the water into a basin at the base of one side of the sacrificial altar to commemorate the harvest rains.
- On the other side of the altar, wine would be poured into the basin to represent the fruits of the harvest.
- Both basins would merge together at the foot of the altar that drained the blood of the sacrifices away from the altar.

**“Koiliias” can mean “innermost being”
(John 7:38)**

This verse is more accurately translated:
“Rivers out of the belly of him/her will flow of living water.”

- The Greek term autēs (αὐτῆς) can mean “him” or “her.”
- The Greek term for “belly” (koiliias κοιλίας) usually means “hollow cavity.”

The Greek term “Koiliias” is used seven times in the New Testament; however, this is the only verse where it is not translated as child-bearing womb.

- “Koiliias” is translated as “womb” (Matthew 19:12; Luke 1:15, 42; Acts 3:2, 14:8, Galatians 1:15)
- As a “womb,” from the “Koilas” springs new life which is the result of the living water.

Fulfillment at the Feast of Tabernacles

(Isaiah 44:2-4; John 7:37-38)

Start

The Feast of Tabernacles lasted 8 days

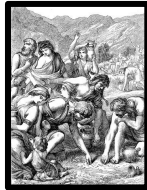


Each of the first 7 days, the Priest would walk from the Temple to the Pool of Siloam with a silver pitcher.

Each day, they would fill the pitcher with water from Siloam and carry it back to the Temple where they would pour it out



This commemorated how the Lord met the needs of Israel after the Exodus during their 40 years in the wilderness



They remembered how God provided water in the desert wilderness from the rock (Exodus 17:1-7; Numbers 20:1-13)



On the last day (8th Day) of the Feast of Tabernacles, the Priest carried the silver pitcher to the pool of Siloam, but did not draw out water.

The pitcher would then be taken back to the Temple to pour out nothing

The Priest would then wave willows & offer a prayer from Isaiah (44:2-4)

Do not be afraid, Jacob, my servant, Jeshurun (meaning "upright one" as in "Israel"), whom I have chosen. For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants. They will spring up like grass in a meadow, like poplar trees by flowing streams.

Israel would pray for the Messiah to come & satiate the thirst of the nation

It was at this point that Jesus identified Himself:

"On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them. (John 7:37-38)



Israel "drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ." (1 Corinthians 10:4)

Jesus sustained Israel with water in the wilderness & He is able to sustain His people today...

Conclusion

The Adulterous Woman (John 8:1-11)

Disclaimer to the Adulterous Woman

- *This account is not in any manuscript until the 6th century AD.*
- *The Byzantine family of manuscripts (Codex D - Bezae) are the first manuscripts to include this account of the adulteress.*
- *The story of Jesus with the adulterous woman is not found in the most reliable manuscripts such as both Papyri (Bodmer & Chester Beatty), Codex Alexandrinus, Codex Sinaiticus and Codex Vaticanus.*
- *Around 4% of Greek manuscripts that include the passage (beginning in the 9th – 10th century AD) place it in locations other than John 8:1-8:11.*
- *Some scholars believe that this may have been oral tradition passed down since the time of Christ.*

**A man can either be written
in the dirt of this world
(Jeremiah 17:13)
or in the Lamb's book of life
(Rev 13:8, 21:27).**



“If there is a man who commits adultery with another man’s wife, one who commits adultery with his friend’s wife, the adulterer and the adulteress must be put to death.”

Leviticus 20:10

This is the only time that Scripture records Jesus writing anything.

The Greek term for “writing” (kategraphen κατέγραψεν) is used only once in Scripture, and it means to “*write an accusation against.*”

The Greek term for “*sinless*” (anamartētos ἀναμάρτητος) goes beyond “*one who does not sin*” to “*one who cannot sin.*”

Sin No More

To Know Jesus Is to Know the Father (John 8:12-20)

“I Am” Statements of Jesus

6:35 “...the Bread of Life”

8:12 “...Light of the World”

10:9 “...the Door”

10:11 “...the Good Shepherd”

11:25 “...the Resurrection”

14:6 “...the Way”

15:1 “...the Vine”

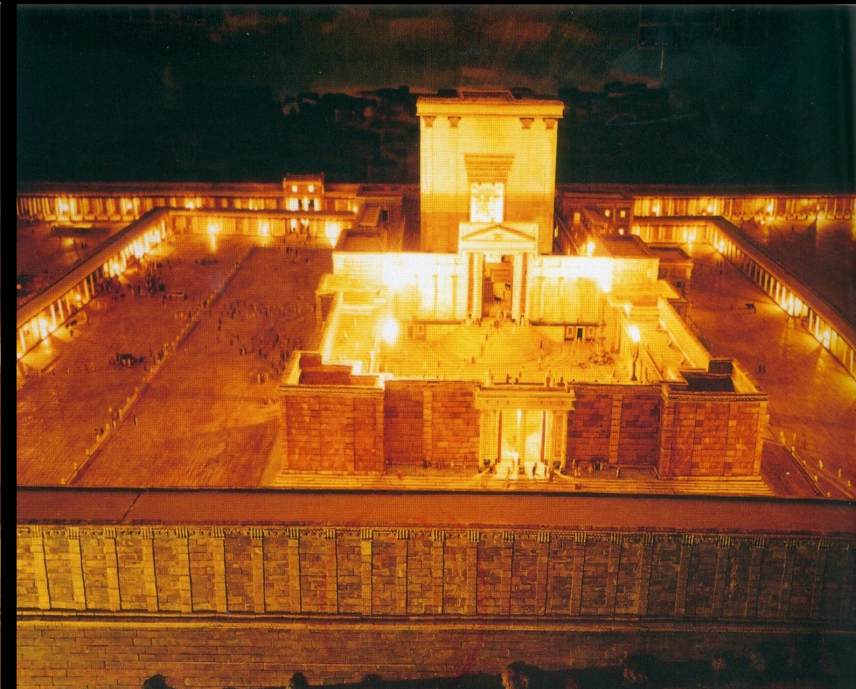
John repeats the emphases that Jesus is the “light” of the world (John 1:4-5, 8-9; 3:19-21; 9:5; 12:46). Light often equates to “enlightenment.”

Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father also.”

John 8:19

A ceremony called the "Illumination of the Temple"

- Celebrated during the Feast of Tabernacles (Sukkot) – John 7:2
- It involved the ritual lighting of four golden oil-fed lamps in the Court of Women.
- These lamps were huge menorahs/candelabras (ranging from thirty to seventy-five feet high) lit in the Temple overnight.
- This was a memorial of the pillar of fire that had guided Israel in their wilderness journey.
- The candelabras illuminated the entire city of Jerusalem through the nights of the Feast of Tabernacles; however, they were not lit near the conclusion of the Feast of Tabernacles, so Jesus may have used these as examples of the light. (Exodus 13:21-22; 40:38)



Blind From Birth (John 9:1-12)

*“The wicked have turned away from the womb;
These who speak lies go astray from birth.” Psalm 58:3*

“Jesus answered, ‘It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him.’” John 9:3

1. Obedience / Went 2. Washed 3. Received Sight

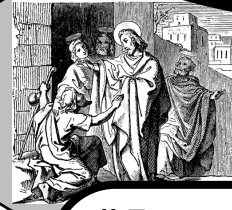
The Progression of the Blind Man’s Reference to Jesus

John 9:11	Man (anthrōpos ἄνθρωπος)
John 9:17	Prophet (prophētēs προφήτης)
John 9:38	Lord (Kyrie Κύριε)

Disagreement from the Perceptions of Jesus

Reasoning Based on the Law	Reasoning Based on Christ’s Healing Power
Anyone who breaks Sabbath is a sinner	No man has ever healed a blind man
Jesus broke the Sabbath	Only God can heal a man born blind
He is a sinner	Jesus is from God

The Greek phrase “the work of God” (*ta erga tou theou - τὰ ἔργα τοῦ θεοῦ*) is repeated three times in John 9:3-4.



“Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He has sent.’” (John 6:28)

- The work of God is the salvation of mankind through belief in Jesus.
- God’s people should be focused on the evangelism (sharing the gospel message) with lost people.

**BELIEVE
IN JESUS**



Jesus includes His followers by saying “We” must do the works of God the Father.

- As God the Father sent Jesus, He now sends His church into the world (John 20:21).
- As the Lord was the light of the world, His church is now meant to be the light to the world as He shines through His people (Matthew 5:14).

Jesus is the Door (John 10:7-14)

John's Mixed Metaphors

John 10:7	Jesus as the Door of the Sheepfold	John 10:11, 14	Jesus as the Shepherd
John 6:35	Jesus as the Bread	John 6:51	Jesus as the Giver of Bread
John 14:6	Jesus as the Truth	John 8:45-46	Jesus as the Speaker of Truth
John 14:6	Jesus as the Way	John 14:6	Jesus as Showing the Way



Consequences of Following the Good Shepherd Contrasted to the False Shepherd(s) John 10:9-10

The Good Shepherd John 10:9	The False Shepherd John 10:10
1. Protection/Safety	Steal
2. Freedom/Liberation	Death
3. Pasture (e.g., Peace/Nourishment)	Destruction (e.g., Chaos/Strife)

*“I have come that they may have life, and that they may have it **more abundantly**”*

John 10:10

*“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will **abundantly pardon**.”* Isaiah 55:7

*“For thou, Lord, art good, and ready to forgive; and **plenteous in mercy** unto all them that call upon thee.”* Psalm 86:5

“Abundance” is directed to the spiritual blessings of knowing Jesus as the good Shepherd and not material (worldly) prosperity. Regardless of worldly circumstances, Jesus comforts and elevates.

**CRISIS
REVEALS
CHARACTER**



"The Jews picked up stones again to stone Him.... therefore they were seeking again to arrest Him, and He eluded their grasp. And He went away again beyond the Jordan to the place where John was first baptizing, and He stayed there." John 9:31, 39-40

Lazarus is Sick (John 11:1-8)

Difference in Perspective

"So the sisters sent word to Him, saying, 'Lord, behold, he whom You love is sick.'"
John 11:3

"The disciples said to Him, 'Rabbi, the Jews were just now seeking to stone You, and yet You are going there again?'"
John 11:8

The Greek term for "love" (phileis φιλεῖς) means "brotherly love."

"When Jesus heard this, He said, 'This sickness is not meant for death, but is for the glory of God, so that the Son of God may be glorified by it.'"
John 11:4

Martha
(meaning "Mistress")

Mary
(meaning "Beloved")

Lazarus
(abbreviated form of "Eleazar" – "Comforter")

- The Greek term "so then" (Tote Tóte) shows that Jesus waited until Lazarus died.
- Sometimes the Lord let's worldly "deadlines" pass to show His creativity, power and glory.

Courageous Thomas (John 11:11-16)

The Greek phrase
“will recover”
(sōthēsetai σωθήσεται)
literally means
“will be saved.”
John 11:12

“Asleep” (kekoimētai
κεκοίμηται) is only
used by believers in the
New Testament as a
euphemism for death.

The Disciples Misinterpret What They Are Told
(John 11:13)

- The Disciples focused on the physical world without understanding the spiritual.

Thomas

- Thomas (*Aramaic for “twin”*) makes a courageous remark that the disciples should join Jesus in his death.
- “Twins” are two seemingly similar individuals who may differ greatly internally; Thomas was both a faithful follower and a doubting mocker.
- Thomas seems to be defined by his courage as he is willing to die with Jesus, and after the death of Jesus, Thomas was the only disciple that wasn't taking refuge with the others in a room (John 20:24).
- Thomas was also characterized by his candor. He had responded to Jesus that the disciples did not know the way to where Jesus was going (John 14:3), and he declared to all of the disciples that he wouldn't believe unless he touched the scars of Jesus Christ (John 20:25).

Jesus Understood What He Wasn't Told
(John 11:14)

- Jesus realized Lazarus had died without being told.
- Since the disciples did not understand His mission, Jesus clarified the situation for His disciples that Lazarus was physically dead.

Proactive Martha (John 11:18-27)

Bethany (“*house of affliction*”) was two miles east of Jerusalem on the other side of the Mount of Olives where Jesus had spent time teaching Mary and Martha (Luke 10:38-42).

Martha, always the active one (Lk 10:38-42), greeted (accosted) Jesus on the way while Mary remained forlorn in the house.

Jesus speaks to Martha about physical blessing for her brother, but she believes that He is conveying spiritual truth about life after death.

“Jesus said to her, ‘I am the resurrection and the life; the one who believes in Me will live, even if he dies...’”

John 11:25

“So when Mary came to the place where Jesus was, she saw Him and fell at His feet, saying to Him, ‘Lord, if You had been here, my brother would not have died.’” (John 11:32)

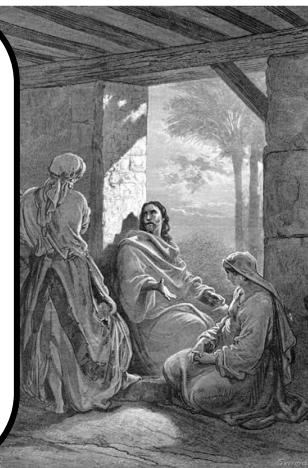
- Martha was correct that Scripture never records anyone dying in the Lord’s presence.
- Mary would repeat the same statement to Jesus upon seeing Him.

The Greek word “*Zoe*” is the highest life in contrast to “*Bios*” which references fleshly life.

- When the term “*Bios*” is used in the Gospel of John, it references earthly, biological life (human, animal, plant).
- When the term “*Zoe*” is used in the Gospel of John, it references the eternal, spiritual life of the age to come. Everything that has eternal life receives it from Jesus. (John 11:25, 14:6)

The term “*Life*” is mentioned 50 times in the book of John.

Jesus is the Source of Life



Popular Mary (John 11:28-32)

28 When she had said this, she left and called Mary her sister, saying secretly, "The Teacher is here and is calling for you."

29 And when she heard this, she got up quickly and came to Him.

30 Now Jesus had not yet come into the village, but was still at the place where Martha met Him.

31 Then the Jews who were with her in the house and were consoling her, when they saw that Mary had gotten up quickly and left, they followed her, thinking that she was going to the tomb to weep there.

32 So when Mary came to the place where Jesus was, she saw Him and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

The "calling" is personal

The "response" is immediate

Jesus Waits

The crowd follows

Mary kneels

FAITH
IN GOD
INCLUDES
FAITH
IN HIS
TIMING

Jesus Weeps at Lack of Faith (John 11:33-37)

Jesus is Upset

- Jesus became upset because the Jerusalem Jews were with Mary filling her with incorrect thoughts/conclusions on life and Jesus .
- The literal Greek phrase is "*He snorted in His spirit.*" (enebrimēsato tō pneumatic - ἐνεβριμήσατο τῷ πνεύματι); this phrase is used in anger (Mark 1:43).
- Although these Jews had little faith at this time, their faith would grow after seeing the resurrection of Lazarus. Their witness and testimony would result in the crowd surrounding Jesus during the Triumphal entry (John 12:17-18).

⁴⁵ *Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.*

⁴⁶ *But some of them went to the Pharisees and told them the things which Jesus had done.*

Jesus said, "Where have you laid him?"
(John 11:34)

Jesus did not state the name of "Lazarus" until He is calling for Lazarus to come out of the tomb (John 11:43).

Jesus Wept (John 11:35)

- The weeping of Jesus is recorded just two times in the Bible (over Jerusalem; Luke 19:41).
- Although Scripture speaks of the sorrow at Gethsemane (Matthew 26:37; Mark 14:33; Luke 22:44), "weeping" is not explicitly expressed.

"Jesus wept" is often viewed as the shortest verse in the Bible (for some English translations, this is true of Job 3:2 – "He said").



Lazarus is Raised (John 11:38-44)

Lazarus is symbolic of sinners being revived:

- 1) Dead
- 2) Encumbered by grave clothes / old nature
- 3) Revived with new life for testimony (John 12:17)
- 4) Eating at Christ's Table (John 12:2)



Martha (the planner and controller) attempted to dissuade Jesus from His “signs” (semeion σημεῖον) because she expected that it might be unpleasant (e.g., messy, uncomfortable, etc.).

The stone that sealed the tomb was much like the customs (e.g., law, traditions) that sealed the ruin of the Jerusalem Jews in certain death.

“The LORD said to Moses, “Come up to Me on the mountain and stay there, and I will give you the stone tablets with the Law and the commandments.” Exodus 24:12

“You shall write on the stones all the words of this Law very clearly.” Deuteronomy 27:8

*“You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.”
2 Corinthians 3:3*

“What Are We Doing?... (John 11:47-53)

47 Therefore the chief priests and the Pharisees convened a council meeting, and they were saying, “**What are we doing** in regard to the fact that this man is performing many signs?”

48 If we let Him go on like this, **all the people will believe in Him, and the Romans will come and take over both our place and our nation.**

49 But one of them, Caiaphas, who was high priest that year, said to them, “**You know nothing at all,**

50 nor are you taking into account that **it is in your best interest that one man die for the people, and that the whole nation not perish instead.**”

51 Now he did not say this on his own, but as he was high priest that year, **he prophesied that Jesus was going to die for the nation;**

52 and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

53 So **from that day on they planned together to kill Him.**

The Two Primary Sects of Judaism in Jesus Day	
Pharisees	Sadducees
<ul style="list-style-type: none"> • Believed in the Tanakh (OT) • Created an Oral Law • Taught the concept of purgatory for the righteous • Controlled the Synagogues • Highly respected by Jewish Community 	<ul style="list-style-type: none"> • Believed in the Torah (Pentateuch) • Rejected Oral Law • Did not believe in angels, demons, eternal punishment, resurrection of the dead or God’s interaction in lives • Controlled the Sanhedrin & the Temple • Aristocrats who were politically collaborative with Rome
<i>Continued after 70AD as Rabbi’s</i>	<i>Destroyed in 70AD with the Fall of the Temple in Jerusalem</i>

- General Titus of Rome destroyed the Temple in 70AD.
- The Roman Emperor Hadrian destroyed Jerusalem in 135AD.

- This statement was used to identify Caiaphas (“depression”) in the Garden of Eden (John 18:14).
- Although Caiaphas, the high priest, was not a godly man, he was used by God to declare the truth of the Lord.

- Religious Leaders became murderers.

The Testimony of Lazarus (John 12:9-11; 17-19)

John 12:9-11

⁹ The large crowd of the Jews then learned that He was there; and they came, not on account of Jesus only, but so that they might also see Lazarus, whom He raised from the dead.

¹⁰ But the chief priests planned to put Lazarus to death also,

¹¹ because on account of him many of the Jews were going away and were believing in Jesus.

John 12:17-19

¹⁷ So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him*.

¹⁸ For this reason also the people went to meet Him, because they heard that He had performed this sign.

¹⁹ So the Pharisees said to one another, "You see that you are not accomplishing anything; look, the world has gone after Him!"

- Jesus brought life while the leaders of the world brought death.
- The leaders of the Temple were Sadducees who did not believe in afterlife; however, Lazarus had clearly died and come back to life.
- Instead of changing their beliefs, the Sadducees attempted to eliminate the evidence.
- Those who had witnessed the resurrection of Lazarus (John 11:33-37) testified to the power of the Lord which is the reason for the triumphant entry into Jerusalem.
- The testimony of those who witnessed the resurrection of Jesus resulted in the crowds at the Triumphal Entry.
- The Pharisees exclaim defeat as the world submitted to the testimony of Lazarus' resurrection and welcomed the rightful king into Jerusalem with cries for salvation.

The Hour/Gentile Has Come (John 12:20-26)

²⁰ Now there were some **Greeks** among those who were going up to worship at the feast;

²¹ these *people* then came to **Philip**, who was from Bethsaida of Galilee, and were making a request of him, saying, “Sir, we wish to see Jesus.”

²² Philip came and told **Andrew**; then Andrew and Philip came and told Jesus.

²³ But Jesus answered them by saying, “**The hour has come** for the Son of Man to be **glorified**.”

²⁴ **Truly, truly** I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

²⁵ The one who loves his **life** loses it, and the one who **hates his life in this world** will keep it to eternal life.

²⁶ If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.

- **Greeks represent Gentiles** outside of the Jewish faith who had sought the truth and believed the Jewish teachings
- Although Philip was a Jew, he had the **Greek name of Philip**
- **Andrew had introduced Peter to Jesus** and was considered a part of the inner circle of Jesus.
- Throughout John (Jn 2:4, 7:30, 8:30), the hour had not yet come, but **the hour did arrive with the seeking of Jesus by the Gentiles.**
- Instead of **the hour to be crucified**, Jesus references the “hour to be glorified.”
- The Greek term for **“Truly”** is the transliterated word from the **Hebrew term “Amen”** (Hebrew: אָמֵן Greek: ἀμήν)
- The term **“Zoe”** references the **eternal, spiritual life** of the age to come.
- This verse says to “hate” (Greek *miseo*) one’s own life relative to the Lord. Beyond the standard definition of “hate”, **“miseo” in Greek can mean “to deny”** (Matthew 16:24).

Jesus Prepares to Wash Disciple's Feet (John 13:3-5)

The Greek term for “lays aside” (tithēsin τίθησιν) is the same Greek term used in the description of the shepherd “laying down” his life for his sheep (John 10:15, 17-18).



Feet

- The washing of feet was reserved for the **lowest level of a slave**; slaves of Jewish birth were not given domestic duty or made to wash feet.
- Feet symbolize **one's walk in this polluted world** (Eph 5:8).
- **Washing is an idiom for the Word of God** (Ps 119:9, Eph 5:26).
- The Greek term for “poured” (ballei βάλλει) is a translation of the Hebrew term (he'ērāh הֵעִרָה) used in the Old Testament as **“pouring” out His life** as a ransom for many (Isaiah 53:12).

Occasions Jews Must Wash Hands For Ceremonial Purity

- When they awake (shacharit)
- Before & After Eating
- Between Courses of Meals
- After using the bathroom
- After touching head/scalp
- After getting a hair cut
- After cutting nails
- After touching footwear
- After donating blood
- Upon leaving a cemetery

Halacha

- The “halacha” is the Jewish law that supplements the scriptural law **in the Talmud**.
- The halacha (Jewish law) contains **a great deal about hand washing** as Jews extrapolated laws beyond their original intent:
 - The handwashing traditions had originally begun with the priests washing before they ministered in the Temple (Exodus 30:19; Leviticus 15:11).
 - If a law was beneficial for a priest, it was good for everyone
 - If washing hands before a meal was beneficial, then washing hands after a meal would be beneficial.

Jewish hygienic traditions kept the Jewish community from being seriously impacted in the 14th century Black Plague that killed 25 million – a third of the European population.

Peter Responds to Cleansing (John 13:6-10)

⁶ So He came to Simon Peter. He said to Him, “Lord, You are washing my feet?”

⁷ Jesus answered and said to him, “What I am doing, you do not realize right now, but you will understand later.”

⁸ Peter said to Him, “Never shall You wash my feet!” Jesus answered him, “If I do not wash you, you have no place with Me.”

⁹ Simon Peter said to Him, “Lord, *then wash* not only my feet, but also my hands and my head!”

¹⁰ Jesus said to him, “He who has bathed needs only to wash his feet; otherwise he is completely clean. And you are clean—but not all *of you*.”

Jesus encourages Peter to submit to His will although he doesn't yet understand

Feet → Go
Hands → Do
Head → Think

Salvation (a bath) is a one-time event, but daily cleaning (e.g., reading of the Word of God) is an ongoing process to rid a believer of the dust (pollution) of the world (the believer's ongoing sin)

- Peter recognizes Jesus as his Lord.
- His disciples never called him “Jesus” when interacting with Him, but instead “Lord.”
- The Holy Spirit, demons, and His enemies (Mk 1:24, Mt 26:69) did call Him “Jesus.”

- Peter is adamant; he uses a double negative (No not – ou mē - οὐ μὴ) to mean “never”
- Sinners must be willing to let Jesus cleanse the dirtiest part of them.

The Greek term for “bathe” (léloumenos λελουμένος) is different than the term (níptein νίπτειν) used in prior verses for “washing” (John 13:5,6,8,9).

- The word for “bathe” (léloumenos λελουμένος) means to wash the entire body. This seems to represent the one-time salvation from sin.
- The prior verses utilized forms of “níptein” which means to wash parts of the body. This seems to represent on-going confession.

Serve & Cleanse Each Other (John 13:12-17)

As the robe often represent righteousness, Jesus disrobed and became sin on the cross in order to cleanse His people from their sin (1 Pet 3:18; 2 Cor 5:21).

¹² Then, when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, “Do you know what I have done for you?”

¹³ You call Me ‘Teacher’ and ‘Lord’; and you are correct, for *so* I am.

¹⁴ So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.

¹⁵ For I gave you an example, so that you also would do just as I did for you.

¹⁶ Truly, truly I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him.

¹⁷ If you know these things, you are blessed if you do them.

- The followers of Jesus should learn from Him as Teacher & submit to Him as their Lord.
- Jesus reverses the order to first “Lord” then “Teacher”
- Jesus commanded them to wash the feet of each other in the same way.
- This was not simply to serve each other (1 Timothy 5:10), but assist in cleansing through the sharing of God’s Word and perspective in other believer’s lives.
- Believers are called to live lives of selfless sacrifice in servanthood to others (Philippians 2:3-8).
- Believers are servants and messengers of the One Whom the message should be about. The focus should not be the messenger, but instead, the prominence of the Lord.
- The Greek term for “truly” is the transliterated word from Hebrew “Amen.” Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say.
- It is insufficient to know the right things to do unless that knowledge is actually put into practice. Those who apply spiritual truths will be blessed.

Jesus is “The...” (John 14:6)

Jesus answered,
“I am the way
and the truth
and the life.

**No one comes to the Father
except through me.”**

The “Way” is not a path,
it is a Person.

The “Truth” is not a statistic,
it is a Person.

The “Life” is not an existence,
it is a Person.

“We know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.” 1 John 5:20

- In the Old Testament, “**TRUTH**” carried the concept of faithfulness and loyalty.
- Similar to “being true to someone;” truth is a commitment (Psalm 26:3; 86:11; 119:30).
- Truth represented a trustworthy lifestyle (without deceit).

- In the Old Testament, “**LIFE**” included a lifestyle of righteousness
- “For the commandment is a lamp and the teaching is light; and rebukes for discipline are the way of life” (Proverbs 6:23)
- “One who is on the path of life follows instruction, but one who ignores a rebuke goes astray.” (Proverbs 10:17).

- In the Old Testament, God’s people were taught rituals and structures to live life according to the “WAY”
 - “You shall be careful to do just as the LORD your God has commanded you; you shall not turn aside to the right or to the left. You shall walk entirely in the way which the LORD your God has commanded you.” (Deuteronomy 5:32-33)
 - “A highway will be there, a roadway, And it will be called the Highway of Holiness. The unclean will not travel on it, But it will be for the one who walks that way, And fools will not wander on it.” (Isaiah 35:8)

Jesus did not come to show the way; instead, Jesus is the way.

The earliest title for the church was “The Way” (Acts 9:2; 19:9, 23; 24:14, 22)

“You will make known to me the way of life; in Your presence is fullness of joy; in Your right hand there are pleasures forever.” (Psalm 16:11)

The Gift of the Holy Spirit (John 14:15-18)

15 *“If you love Me, you will keep My commandments. The Holy Spirit*

16 *I will ask the Father, and He will give you another Helper, so that He may be with you forever;*

17 *the Helper is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him because He remains by you and will be within you.*

18 *I will not leave you as orphans; I am coming to you...”*

Love for God is evidenced by obedience (Jn 14:21, 23-24, 31, 15:10, 1 Jn 5:3, 2 Jn 1:6).

- The Holy Spirit was called the “Spirit of Jesus.” (Acts 16:7; Philippians 1:19)
- Believers are filled by the Spirit as “Christ in you.” (Colossians 1:27)
- The Greek term for “Helper” (paraklēton παράκλητον) is a compound noun consisting of “para” (“alongside of”) and “kaleó” (“called”)
- The “Helper” is called alongside believers to be an Advocate to God the Father. (1 John 2:1)

The Presence of the Holy Spirit

“He will remain (abide)...”

John 14:16	meth’ μεθ’	“ With ” His people
John 14:17	par’ παρ’	“ By ” His people
John 14:17	En ἐν	“ Within ” His people



- Throughout Scripture, an orphan represents the defenseless and weak individuals of this world with no one to take care of them.
- Followers of Jesus would not be left without a Father as the Holy Spirit of Jesus would come to them.

- The worldly look for the tangible (fleshly) proofs (1 Cor 2:14), but spiritual truths elude them (John 4:23-24).
- The world did not receive Jesus and cannot receive the Spirit.
- The Holy Spirit convicts the world of sin, reveals Christ and draws believers to the Lord Jesus (John 14:26; 16:13).

The Holy Spirit with Unbelievers (John 16:8-11)

⁸ *And He, when He comes, will convict the world regarding sin, and righteousness, and judgment:*

⁹ *regarding sin, because they do not believe in Me;*

¹⁰ *and regarding righteousness, because I am going to the Father and you no longer are going to see Me;*

¹¹ *and regarding judgment, because the ruler of this world has been judged.*

Satan has been judged (John 12:31; Rev 20:10-15), and every man will also be judged (Rom 2:6-10).

Holy Spirit's Threefold Conviction

(John 16:8-9)

1. Sin:	<i>hamartias</i>	Man is fallen
2. Righteousness:	<i>dikaiosynēs</i>	Jesus is the Intercessor
3. Judgment:	<i>kriseōs</i>	Satan & Mankind will be Judged

- The first work of the Spirit is to reveal the state of sin as the unbeliever must first understand that he is in need of a Savior.
- All men are lost without God (Romans 3:23).

Although mankind might engage in all sorts of immorality and wicked deeds, the ultimate sin is unbelief of God the Father and the rejection of God the Son. Every act of sin reveals unbelief.

The Spirit reveals a way to salvation through the righteousness of Jesus Christ Who was crucified before being resurrected and ascending to God the Father to intercede for His people (Romans 8:34).

- Righteousness is a concept of uprightness (the standard by which men are judged). In the Old Testament, the standard was a straight measuring reed. (Ezekiel 49:3)
- Man receives imputed righteousness through Christ's atoning work on the cross (2 Corinthians 5:21)

The Holy Spirit with Believers (John 16:12-15)

¹² “I have many more things to say to you, but you cannot bear them at the present time.

¹³ But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own, but whatever He hears, He will speak; and He will disclose to you what is to come.

¹⁴ He will glorify Me, for He will take from Mine and will disclose it to you.

¹⁵ All things that the Father has are Mine; this is why I said that He takes from Mine and will disclose it to you.

As a Judicial metaphor, the Holy Spirit was the prosecuting attorney for unbelievers (John 16:8-11) while also being the defense attorney for believers (John 16:12-15).

Holy Spirit's Sevenfold Purpose (John 16:13-14)

1. He will guide into all truth
2. He will not speak on His own
3. He will speak whatever He hears
4. He will declare what is to come
5. He will glorify Jesus
6. He will take from what is Jesus'
7. He will declare it



Additional truths may be reserved for later times when a man is more capable to receive.

While the Greek school of thought defines truth by actuality and facts, the Hebraic concept defines truth as trustworthiness and devotion.

The Prayer of Jesus (John 17)

“He is also able to save forever those who come to God through Him, since He always lives to make intercession for them.” (Hebrews 7:25)

John 17:1-5 Jesus Prays of His Personal Glorification

- The focus of Jesus was directed to God the Father (Eph 1:19-23; 1 Peter 3:22)
- Jesus often discussed His glorification in relation to the cross (John 12:23-25; 13:31-32).
- Jesus had been glorified with God the Father prior to this world (Philippians 2:5-8; John 17:24; Revelation 1:12-18).

John 17:6-19 Jesus Prays for His Immediate Apostles & Followers

- “Sanctification” (hagiason ἁγιάσων) means to set apart (to make holy; consecrated; dedicated) for a specific task. The implication is to be called and equipped by God for a particular ministry or service.
- Since the Word of God is the Truth (John 14:6), a believer is set apart from the world as he receives and walks in obedience to the word of God.

John 17:20-26 Jesus Prays for His Future Believers

- The word “glory” (translated from the Greek word “doxa”) means “opinion” and is the root of the word “doctrine.”
- Jesus is praying that God the Father allow common doctrine to bind in unity the believers who would enter a fellowship in the future.