

Commentary on the Gospel According to John (#7)

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Generalizations

- A) Of the four accounts of the one Gospel (Galatians 1:8; 2 Corinthians 1:4), two were written by Apostles. John was one.
- B) Only the oldest and youngest of the apostles called themselves “elders”. See 2 John 1:1, 3 John 1:1, and 1 Peter 5:1.
- C) The same author wrote 1/2/3 John, Revelation, and The Gospel according to John probably in that order.
- D) Jesus inner circle consisted of Peter, James, and John (Matthew 17:1).
- E) The apostle whom Jesus loved was John (John 21:20). The final question of this study is to answer why that was so. This is the most important question of the believer’s spiritual life.
- F) This apostle was called Jesus’ “brother”. (Matthew 17:1)
- G) John the son of Zebedee wrote Revelation in prison on the island of Patmos during the reign of Domitian (81-18 Sept 96). Immediately upon his release, he wrote the fourth account of the one Gospel in the last year and a half of his life. We know this because the Monarchian Prologue (200) says he wrote after Domitian’s death; and Irenaeus (c130-195) says he wrote at Ephesus. As an old man, he could be sure of events long past by the power of the Holy Spirit (14:26b) from the Great Commission (Acts 1:8) and inspiration from the Holy Spirit (Isaiah 59:21).
- H) Three accounts of the one Gospel had already been written (Mark in 50 AD, Matthew in 60, and Luke in 60). Why did John add the fourth? In his own words: "*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*" (John 20:31). He wrote to show the relationship between Jesus in his official role as prophet and his Father. He wrote more about what Jesus said than what he did. He alone described the Upper Room Discourse, Peter’s Commission (21:15-23), the Circumincision of Trinity and Believer, and the Apostles doubting the Resurrection. He denounces the “Jews” (Pharisees and Sadducees) by describing the Memra and lingering sectarians of John the Baptist by showing the superiority

- of the Messiah to the greatest saint of the OT. He describes Peter's growth in faith, growth in humility, and commission to lead.
- I) John includes more sermons (discourses) of Yeshua than any other writer because his sub theme is that Jesus came for the purpose of revealing the Father to men. In fact, John includes more sermons than the three other evangelists combined. If this is true, then what do we know about the Father that we do not know from the other writers?
 - J) Unlike the three synoptic accounts of the one Gospel, John's account reads more like an autobiography (13:28-29) where the author posits reasons for his actions. Chronology is sometimes difficult to follow relative to the synoptics, except for the remarkable posting of the four Passovers. How would you divide the Harmony of the Gospels?
 - K) The Gospel According to John is written in the simplest language, but is probably the most difficult to understand because his topical allusions have systemic applications.
 - L) The early church considered John as a theologian. That is why he does not record even one of the thirty parables. John was not speaking to those "outside" (Mk 4:11) and wanted his church to understand everything (16:25 & 29). That is also why he frequently explained what Jesus said (21:19), but at the same time John wanted his account of the one Gospel to go not to the Jew, Roman, or Gentile, but to the world because he used that word 78 times compared to 19 times for the other three evangelists (15:19 example).
 - M) Despite the theological nature of John's account of the Gospel, he adds a considerable amount of new synoptic information such as Jesus' early baptizing ministry, background on John the Baptist, insight into Peter, Thomas great statement of faith, six new miracles, and the fact that Jesus carried the cross. So then the question is What was special about the seventh miracle?
 - N) There are 35 recorded miracles in the Bible. Matthew mentions 20, Mark 18, Luke 20, and John only 7¹; and six of John's miracles are not mentioned by anyone else (#1, 2, 3, 27, 30, 35). John writes primarily about Jerusalem and Judea, with the exception of four miracles (#1, 2, 19, 20) including Jesus' greatest miracle which occurred in Galilee. Miracle #19 (Jn 6:5-71) Feeding the 5000 is the only sign (miracle) covered by all four evangelists.
 - O) The Gospel according to John is also called the Book of Seven Signs. There are
 - a) Seven Signs (Miracles)
 - 1] turning water into wine (2:1-11)
 - 2] curing the nobleman's son (4:46-54)
 - 3] curing the paralytic sick 38 years at Bethesda (5:1-18)
 - 4] feeding the multitude 5 loaves of barley and 2 fish (6:6-71)
 - 5] walking on water (6:16-21)
 - 6] curing the congenitally blind (9:1-7) Third Messianic Miracle
 - 7] raising Lazarus from the dead (11:1-45) (Sign of Jonah, Part 1 of 3)
 - 8] second miraculous catch of fish (21:1-11) {sometimes not listed²}
 - b) Seven "I Ams" (*Ego Eimi*: 4:46, 6:20, 8:24, 8:28, 8:58, 13:19, 18:6)
 - c) Seven deific verses. (3:13, 6:46, 6:62, 8:14, 8:58, 16:28, 17:5)
 - d) Seven days of creation. (1:19-2:1)

- e) The seventh way to be born again. [See 3:3.]
- f) Seven last words on the cross (#3, 5, 6). The seven words come from 1) Lk 23:34, 2) Lk 23:43, 3) Jn 19:26, 4) Mt 27:46 and Mk 15:34, 5) Jn 19:28, 6) Jn 19:30, 7) Lk 23:46.
- g) Allegory of the Seven Apostles, the church, and the catch of 153 (21:1-14)
- h) Amazingly while Matthew, Mark, and Luke use the word “seven” many times and John, himself, used the word prolifically in Revelation (55 times), he does not use the word even once in his account of the one Gospel or in 1/2/3 John. The number is hidden and must be ferreted out. Why?
- i) My book, *One Gospel in Clear English*, is a translation of the Gospel told in chronological order with pericopes (§). In this translation, lists of various number are carefully tabulated. John, being the last to write around 98 AD added concluding events to fourteen lists seven in number that were either begun by Matthew, Mark, or Luke or a list of seven that was totally his own. Fourteen is two times seven. The fourteen lists I found were: §31 (Heaven opened seven times), §32 (Wedding of Cana concluding the seventh day), §36 (Seven Deific statements), §36 (Nicodemus and the seventh way to be born again), §44 (Seven signs or miracles), §45 (Angels protect Jesus seven times), §48 (Jesus works on Sabbath seven times), §96 (Seven Messianic miracles), §109 (Seven I Ams), §119 (Jesus predicts His death and resurrection seven times), §140 (Satan’s seven judgments), §230 (Peter denies Jesus seven times), §239 (Jesus’s seven statements on the cross), and §258 (Seventh apparition to seven apostles). The probability of this being random is on in 30 trillion. This proves that John was not just another author but the author who put the seal of God on the Gospel.
- P) Of the four faces on the cherubim in Ezekiel 1:10 and Revelation 4:7, the Lion is said to stand for Matthew, the Ox or Calf for Mark, the Man for Luke, and the Eagle for John. Each of the four represents the best from a phylum of God’s creation. The lion is the king of beasts, the eagle the king of birds, the ox the king of beasts of burden, and man the pinnacle of his kingdom. Matthew wrote to the Jew, Mark to the Roman, Luke to the Gentile, and John to the world through an educated church.
- Q) John’s writing style is evident in the Gospel account and 1/2/3 John. He is fond of contrasts: light and darkness; love of world and love of God; children of God and children of the Devil; Spirit of God and spirit of Antichrist; love and hate. Some key words are: love, life, light, truth, Father, Word, world. He uses double entendres (13:10), allegory (21:1-14), and exegesis (6:71) that may have been words the Lord imparted to him.
- R) John’s mysterious failure to use the words “faith” and “repentance” have made him the target of many Christians including John MacArthur (See *The Gospel According to the Apostles*). The problem is that they fail to understand John. As with the number “seven”, John is not fixated on the word, but the concept.

- S) John advances the ministry of women with the pericope of the Samaritan Woman (4:4-42) and Mary Magdalene being the first witness of the Resurrection (20:11-18). He faults the 11 apostles for not believing the witness of the women.

Outline of the Gospel according to John

1. **Prologue:** Using the Jewish concept of the Memra, John excoriates the “Jews” (Pharisees and Sadducees) that rejected Jesus Christ, the Messiah.
2. **John the Baptist:** John chastises those sectarians who built their faith around John the Baptist by calling him a witness to the Light, of lower rank than Jesus Christ, one whose sandal he is unworthy to untie, and who must decrease in order for him to increase. The evangelist never calls John the “Baptizer” and does not allude to Jesus’ baptism.
3. **The Seven Signs have these meanings:**
 - a. In turning water into wine at the Wedding in Cana, Jesus showed that purification does not come by the Jewish custom of washing with water, but by being washed with the blood of the Lamb.
 - b. In curing the nobleman’s son at Cana, Jesus showed the power of his spoken word.
 - c. A man waiting at the pool with 5³ gates called Bethesda for 38⁴ years was cured instantly by Jesus who nullified the law of the “Jews” by telling him to pick up his pallet and walk. Jesus then cautions that returning to sin could cause a worse misfortune to the man.
 - d. Feeding the 5000 was Jesus’ greatest miracle. When he said that he was greater than Moses and that he was the Bread of Life who has come down from Heaven, many rejected him. The statement was so divisive, many of his disciples left him and then Jesus asked if his apostles also wanted to leave him. Judas used the crowd reaction as a pretext to betrayal. And so it is with people today. And this is the reason why this sign was so important. It strikes at the core of faith. The doctrine the Jews thought was offensive is listed in the commentary for 6:41-7.
 - e. Jesus showed his command over nature by walking on the Sea of Galilee and teleporting⁵ the boat to the shore before the discussion of his greatest miracle.
 - f. Jesus performed his third Messianic miracle by healing a man born blind showing that he was the light that shined in the darkness of the physical and spiritual worlds. Because it was the Sabbath and the miracle was Messianic, the Pharisees tried to turn cured man’s testimony to condemn Jesus as a sinner, but he would not and was excommunicated.
 - g. The Sign of Jonah is threefold: 1) raising Lazarus from the dead, 2) the Resurrection of Jesus Christ, and 3) the resurrection of the two anointed ones or two witnesses during the Great Tribulation. Lazarus was raised from the dead for two reasons: 1) to initiate the Sign of Jonah and, 2) to polarize the “Jews” and incite those wanting to execute him on the Passover⁶.
4. **The sermons or discourses of Jesus Christ** comprise the body of the work.

5. **The Epilogue** (Chapter 21) was added by John after the initial completion of the work to prophesy the victory of the church in the Holy Spirit, to show the church how the then deceased Peter grew in humility and love, and how he received his commission from the Lord as we now receive our ministries.

Chapter/Verse Commentaries

1) [1:1-5] The first five verses of John are often called the Golden Letters of Literature. They received that name from Platonic philosopher Francis Junius, who is quoted by St. Augustine in *The City of God* (1470) to have said that upon reading these words for the first time as an agnostic, he found such divinity in the argument, such authority and majesty in the style that he was struck with amazement for the remainder of the day.

It is that amazement, or awe⁷ that unlocks the door to Heaven and sends our prayers like blue smoke to the Throne Room of God.

2) [1:1-18] Verses 1-18 has been called by many exegetes the Prologue (*prologoma*) mainly because they had difficulty explaining it and relating it to the remainder of the book. (This is similar to the problem with Psalm 19.) When John writes “The Word”, although he knew Greek, he was not thinking *Logos*. He was thinking *Memra*. *Memra* is the Aramaic and Hebrew word for “The Word” meaning “Messiah”. In the Aramaic Bible and the Jewish Targums, it is used with the following English translations:

1. Isaiah 45:12-----English: It is I who made the earth and created man upon it.
Aramaic⁸: I, by my Memra, have made the earth...
2. Isaiah 48:13-----English: Surely My hand founded the earth...
Aramaic: By my Memra, I have founded the earth...
3. Dt 26:17-----English: You have today declared the Lord to be your God...
Jewish Targum⁹: You have appointed the Memra of God a king over you this day, that he may be your God.

In the Aramaic translation of the Bible, “The Word” is translated as “*Memra*” a term that does not actually mean “word” or “*Logos*” in normal speech. In Aramaic, there are about 10 words for “word”, but *Memra* is not one of them.

The Rabbis taught that the *Memra* or Messiah was

- a) The same as God, but distinct from God (John 1:1)
- b) The agent of creation (1:3)
- c) The agent of salvation (1:12)
- d) The visible manifestation of God’s presence (1:4)
- e) The agent of revelation (1:18)
- f) The seal of the covenant (1:17)

In the opening 18-verse paragraph, John condemns the “Jews” for rejecting the Messiah by showing that he fulfilled their own six criteria for the *Memra* (Messiah) posited above. Even though John says: *He was in the world...and the world did not know Him* (1:10), his blame is on the “Jews” (Pharisees and Sadducees) because they alone had the concept of the *Memra* and, for that matter, the criteria for miracles that only Messiah would perform. But in consolation, he says: *But as many as received Him, to them He gave the right to become children of God* (1:12). So the *Memra* is bitter/sweet.

3) [1:4] Shekinah Glory Returns after shown to depart in Ezekiel. Jesus Christ was the Shekinah Glory in subdued form. See John 1:14 and 2 Cor 4:6 as proofs. His unsubdued glory shone forth in the Transfiguration which all four evangelists reference.

4) [1:14] *and dwelt among us* does not mean that he merely became incarnate. This is more than a statement against Docetism (Christ only seemed to have a human body.) The real meaning is to tabernacle among us, which means the Shekinah Glory that was in the Holy of Holies was now walking among them. Who is “we”? Peter, James, and John beheld his glory at the Transfiguration (Mt 17:1, Mk 9:1, Lk 9:28, John 1:14).

5) [1:19] *The Jews sent to him priests and Levites from Jerusalem to ask him, “Who are you?”* The use of the term “the Jews” is decidedly different here from that used by the other Evangelists and the OT prophets. Here it has a pejorative meaning.

6) [1:21] John the Baptist was suspected by the priests and Levites from Jerusalem to be:
a) Elijah (Malachi 4:5)
b) The Prophet (Moses prophecy in Deuteronomy 18:15)
c) The Messiah (John 1:20) [but not the Prophet and Messiah¹⁰]

7) [1:26] Baptizing in Christ's day was associated with:
a) converts to Judaism
b) the coming of the Messiah (Zechariah 13:1 and Ezekiel 36:25).

In Acts 2:28, Luke tells us to be baptized in the name of Jesus Christ to distinguish it from the baptism of the Jews (proselytes) and the baptism of John (water). The actual formula is found in Matthew 28:19.

8) [1:29] *Behold, the Lamb of God who takes away the sin of the world!* This is an amazing statement considering that only Isaiah 53:7 presages that thought. This shows that among the few Jews that believed in the Messiah, there also was the idea that he would save not only the Jews, but the whole world. Many, however, disagreed violently¹¹. Note that the term “Lamb of God” is not just a metaphor. That Passover lamb according to Ex 12:1, had to be spotless and unblemished. Jesus had to prove by Law that this was true.

9) [1:32] John the Baptist saw the Spirit descending as a dove and abiding or remaining on Jesus. Why not resting or alighting on him? In the OT, the Holy Ghost came and

went at will never staying permanently with any one man. (*And the Spirit of the LORD began to move him (Samson) at times in the camp of Dan between Zorah and Eshtaol.-- Judges 13:25*). In the NT, the Holy Spirit remains with the believer.

10) [1:39] John uses Roman time, not Hebrew time (John 1:39) because he wrote later, after the fall of Jerusalem. Roman time begins at midnight. Jewish time begins at sunrise which means during the winter, the hours at night are longer than the hours during the day since there are always 12 daylight and 12 night hours.

11) [1:51] With this verse, John gives his tenth title to the Messiah in Chapter 1:

1. Word (1:1) {*Memra*}
2. God (1:1)
3. Creator (1:3)
4. Light (1:7)
5. Only Begotten God (1:18)
6. Lamb of God (1:29, 36)
7. Son of God (1:34, 49)
8. Messiah (1:41)
9. King of Israel (1:49)
10. Son of Man (1:51)

Which title is missing? “Son of God” and “Son of Man” are used, but not “Son of David” used by the three other evangelist and “Son of Abraham” used by Matthew and Luke. Why? It is for the same reason that John never used the expression “the God of Abraham, Isaac, and Jacob” which the other three evangelists and the OT prophets did use. It is also the same reason John applies a pejorative meaning to “the Jews” as shown above in Jn 1:19. The height of one’s love is determined by the depth of one’s hate for the opposite. If you love God, you must hate sin fiercely. John loved, the *Memra*, God, the Creator, the Light, the Only Begotten God, the Lamb of God, the Son of God, the Messiah, the King of Israel, and the Son of Man so much, that he hated the Jews who claimed to be the sons of Abraham under the God of Abraham, Isaac, and Jacob and yet refused to believe their own theology of the *Memra* and sacrificed Him that their jobs would be secure. John did not use the term “the God of Abraham, Isaac, and Jacob” because “the Jews” as a people were divorced from the wife of Yahweh and will not return to him until the Day of Atonement (See Note 6 for the sixth feast) at which time they will once again rightly serve the God of Abraham, Isaac, and Jacob.

12) [2:1] Why were there six water pots at the wedding in Cana? What did the water signify? What did the wine signify? Six signifies incompleteness. See the six measures of barley (Ruth 3:17 to 4:19); the six days of creation (Genesis 1:31 to 2:2); the sixth Israeli sin in the desert (Exodus 17:1-7 and Numbers 20:1-13); the six days before the Transfiguration (Matthew 16:21-17:1). The water signifies an ineffective purificatory rite. The wine signifies Christ's blood, the only absolution for sin. See Lev 17:11 and Hebrews 9:22. Could the wedding party eat meat after the miracle?

13) [2:4] The expression "*What have I to do with you?*" was used by Jesus to Mary (John 2:4) and by the widow whose bowl of flour and jar of oil were never exhausted, to Elijah

after her son died (1 Kings 17:18). It expresses detachment. Maryologists do their best to mitigate this statement.

14) [2:12] How many Passovers were mentioned in Christ's ministry? Four. Except for the Wedding at Cana prelude, his ministry lasted three years, beginning and ending on a Passover. On this first Passover, he went up to Jerusalem with his family and disciples.

15) [2:14] Matthew (Mt 21:12), Mark, and Luke mention Jesus cleansing the Temple of moneychangers on the second day of Holy Week (10th of Nisan). The reason there was twofold: to prove he was the spotless and unblemished Lamb of God and to incite the "Jews" for his death. The reason here on the very first Passover and only mentioned by John is to show that he did not tolerate sin in his Father's House from day one.

16) [2:19] *Destroy this temple, and in three days I will raise it up.* This is the first of four occasions that Jesus predicted his resurrection on the third day. See Jn 2:19, Mt 16:21-28, Mt 17:22-23, Mt 20:17-19.

17) [2:24] On the eve of the very first Passover, John says that "*many believed in his name*", but Jesus "*did not commit himself to them*". Why? They wanted to make him king without believing his spiritual message. They would have to be Born Again.

18) [3:3] Born Again:

- a) *Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God (3:3)".*
- b) *Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God (3:5)".*
- c) *"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life (3:16)".*

In Jesus' day there were six ways to be born again:

- 1) to be converted to Judaism
- 2) to be crowned king (not possible during the Roman occupation)
- 3) to reach bar mitzvah at the age of 13
- 4) to be married at 18
- 5) to become a priest at 30
- 6) to be appointed head of a rabbinical institute (Sanhedrin) at 50.

Jesus added the seventh way to be Born Again, but the only way that leads to salvation. Of the seven life-changing events, only one is salvatory.

The Hebrew term "to be born of water" is *yivaleid min ha-mayim*. It is a midwife term referring to the seventh of eight signs in the second stage of delivery by Fitzpatrick in Maternity Nursing which is the discharge of amniotic fluid. To be born of water does not mean to be baptized, but is explained in John 3:6 to mean born of the flesh. To be born of the Spirit is described by Paul: *However, you are not in the flesh but in the Spirit,*

if indeed the Spirit of God dwells in you (Ro 8:9). John 3:16 describes the two conditions necessary to be Born Again: 1) the Son must die and 2) you must believe in him alone.

19) [4:1-3] Jesus' baptizing ministry accomplished by deputizing his apostles was so alarming to the "Jews" that he was forced to leave Judea for Galilee. The Sanhedrin were stirred because they were the overseers of religious rites.

20) [4:7] As a Jew, what custom did Jesus break with the Samaritan woman? (It concerns a monetary transaction and not being beholding to a non-Jew.) The Samaritans were the 10 tribes plus intermarried Chaldeans (2 Ki 17:24). They rejected tradition, accepted only the Pentateuch having burned the book of the Prophets, and harbored criminals. Samaritans denied the Resurrection. The phrase—the beating of the rebels—applied to Samaritans entering the Temple and being beaten for it. Jews often said: Let my eyes never rest upon a Samaritan. Shechem, the capital of Samaria, was known as the City of Fools. Samaritans were finally excommunicated in 300 AD. Since the Cuthaei partially conquered Samaria, Christians to this day are sometimes called Cuthsean-Samaritans.

21) [4:8-27] The Samaritan woman gradually elevates this Jewish stranger in her eyes by progressively alluding to him as 1) you (V9), Sir (V11), Prophet (V19), and finally Messiah (V25). In light of V27, how did John know this story? Either Jesus volunteered the encounter at a later time, or John secretly questioned him about it.

22) [4:10] Notice that Jesus asked the Samaritan woman to receive salvation (his Living Water) without requesting a change in her life. This is analogous to asking a divorcee to accept the Lord before returning to her husband. As a prison chaplain, I usually ask a gang member to leave the gang before accepting the Lord, but not always. (One cannot serve two masters—Mt 6:24.)

23) [4:22] *...salvation is from the Jews*. When was the last time you used this sentence in your ministry? The church is currently an interlude.

24) [4:24] What does it mean to worship God in spirit and truth? In truth is simple—no guile and in humility. "In spirit" does not mean to be "in the spirit" as John was when he had the vision in Rev 4:2 (*Immediately I was in the Spirit; and behold, the throne...*), but it does mean: *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him* (Rom 8:9). In other words, be a Christian.

25) [4:28-30] John is the first evangelist to show the ministry of a woman. He later shows Mary Magdalene as the first witness to the Resurrection (John 20:18).

26) [4:37-38] One sows and another reaps. In the case of the Samaritan woman, she sowed the villagers and Jesus reaped. In the typical case in Judea, it was the prophets, the rabbis faithful to the word, John the Baptist, Jesus, and then the disciples who finally reaped. All will rejoice together.

27) [4:48] *Unless you people (Galileans) see signs and wonders, you simply will not believe.* This is still true today.

28 [4:53] *...he himself believed, and his whole household.* The model of the man coming to the Lord and affecting his whole family is emphasized four times in the NT: John 4:53; Acts 11:14; 16:31; 18:8. The man should be the theological head of the house. Usually, however, it is the woman that teaches the children to pray and leads them to church.

29) [5:1-18] This was the second Passover and a Sabbath. A man lay sick at the pool of Bethesda which had 5 porticoes. Five indicates grace and mercy. He had been sick for 38 years. Thirty-eight indicates slavery. He was asked if he wished to get well with no regard as to his faith. This is an indication that the miracle happened before Matthew 12:24. He was told "*sin no more, lest a worse thing come unto thee*"--John 5:14 meaning that sin was a cause for his illness. It was a Sabbath and against the laws of the "Jews" to carry an object to or away from your house. This, however, was not God's law.

30) [5:19-29] In this sermon (discourse) we learn:

- 1) Jesus is equal to the Father (5:19-21).
- 2) Jesus will judge so that all may honor the Son (5:22-23).
- 3) *He who hears my word, and believes him who sent me, has everlasting life, and does not come into judgment; but has passed out of death into life* (5:24). This means that there is no judgment for the saved, no Purgatory, and Heaven is immediate.
- 4) He announced two resurrections: one for the saved and one for those who will be judged.

31) [5:30-47] Jesus proved he was the Messiah by four witnesses:

- 1) John the Baptist (5:33): *Behold the Lamb of God who takes away the sin of the world* (John 1:29)
- 2) Jesus' miracles (5:36): 35 are recorded including 3 Messianic (#7, 12, 27).
- 3) His Father (5:37):
 - a) *This is my beloved Son, in whom I am well pleased* (Mt 3:17).
 - b) *This is my Son, my chosen one. Listen to him* (Lk 9:35)!
 - c) *I have both glorified it, and will glorify it again* (John 12:28).
- 4) Scripture (5:39): Jeremiah 23:6 as God; Is 9:6 as God-Man; Zech 13:7 as man.

32) [5:45-47] *the one who accused you is Moses.* Moses predicted that *a prophet like me* will arise among you (Dt 18:15). The same people that rebelled against Moses 10 times in the desert, now rebelled against his prediction of the Messiah. *Did not Moses give you the law, and yet none of you carries out the law? Why do you seek to kill me?*--John 7:19

33) [6:4] This is the third Passover recorded in John. Jesus worked his greatest miracle (#19, Jn 6:5-71) at this time. It is Jesus' greatest miracle for the following reasons: 1) It is one of John's 7 signs. 2) It is the only miracle recorded by all four evangelists. 3) After

Jesus quieted the winds, Mark remarked that the apostles were in awe of his power over nature because they did not yet understand the meaning of the Great Miracle. 4) The Second Messianic Miracle, #12, resulted in the establishment of the church, but the Great Miracle, #19, defined belief for the church. 5) The most fundamental verse in Scripture, Lv 17:11 (with NT explanations in He 9:14-22) tells us paradoxically that spiritually drinking the blood of Messiah saves, while physically drinking the blood of animals kills. 6) This miracle continues today, dividing believer from non-believer.

34) [6:29] What is the one work that can merit salvation? *28 Therefore they said to Him, "What shall we do, so that we may work the works of God?" 29 Jesus answered and said to them, "This is the work of God, that you **believe in Him whom He has sent.**"* John 6:28-29

35) [6:41-71] In the sermon explaining Jesus' greatest miracle, the doctrine deemed by the Jews to be offensive is shown below:

- 1) Jesus is superior to Moses¹². *I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.*--John 6:48-49
- 2) Jesus saves whoever the Father gives him. John 6:39, 44, 65 (See 5:18.)
- 3) Jesus is the bread from Heaven. Salvation comes by eating his flesh and drinking his blood. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you*--John 6:53.

[Note: For an explanation of this miracle, see the 7 Signs above.]

If what Jesus said that day appears divisive to you, then you are in the majority entering the wide gate on Broadway.

In 6:71 John inserts his own exegesis (interpretation of Scripture) as he so often does to emphasize that he is the church theologian. It was here at Jesus greatest miracle that Judas kindled the germ of betrayal.

36) [7:5] Jesus' own family rejected him. *For neither did his brethren believe in him.* His mother, Mary, also showed no sign of believing in him until Acts 1:14 when she is found in the company of believers in the Upper Room preceding Pentecost.

37) [7:16] Jesus theology came from where? *My doctrine is not mine, but his that sent me.* The meaning is not that Jesus is a robot or second in power to his Father, which can be one interpretation since Jesus is a man and God is spirit. However, Jesus is also God-Man and God. As such he is in circumincession with the Trinity and must be consonant in thought since God is One. This point is reiterated many times in John. See 12:49.

38) [7:17] *...do His will, he shall know...whether it is of God...* One cannot be converted to Jesus Christ or know that he speaks the truth if one is not doing his will—a penetrating thought! The negative, however, is not necessarily true. One can know that Scripture is truth, but refuse to follow, which means that one can be outside his will and still know that Scripture is true.

39) [7:27] ...*we know where this man is from*. Since it is written at the end of Malachi: *And the Lord whom you seek will suddenly come to His temple...*(Malachi 3:1), there was a popular opinion among the people (*am harez*) that the Messiah would just appear unannounced. Publicly the “Jews” took a contrary opinion, however, and claimed that *we do not know where He is from* (9:29). But Jesus said: *You both know Me and know where I am from...*(7:28).

40) [7:37-39] What percent are saved? *Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14 For the gate is small and the way is narrow that leads to life, and there are few who find it.* Mt 7:13-14 When I ask Bible study groups what this means and draw comparative gates 60/40, 70/30, 80/20, and 90/10 most pick 80/20 or 90/10. But Jesus gave the exact ratio on this day. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*--John 7:37 [On the first 7 days of the Feast of Tabernacles, natural water was carried from the Pool of Siloam for Jew and Gentile. On the eighth day, reserved just for Jews, there was no water used in the ceremony. Jesus attended the feast on this last day and offered living water. This is why he said to his brothers just before the feast: *Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come* (7:8). Salvation is limited to 1 in 8 or 12.5%.

The parable of the ten virgins (Matthew 25:1-13) of whom half brought enough oil is taken by some exegetes to mean that 50% of those in the physical Church will be saved. The virgins are not the Bride of Christ since all are not saved, but could represent that gathering hall where some are and some are not. Some will cry: *Lord, lord* (Mt 25:11) in that day, but in vain. The timing here applies to the Rapture and not to the Second Coming, since in that day *all Israel will be saved* (Romans 11:26a).

41) [7:43] The first of three Divisions in the people recorded by John came at the end of the Feast of Tabernacles when Jesus offered himself as Living Water.

42) [7:50] What lesson does Nicodemus, a leader of the Jews, give us in John 7? If you conceal your faith, be ready for the hour of revealing. See also Esther 4:14.

43) [7:52] *..no prophet arises out of Galilee*. Actually Jonah, Nahum, and Jesus came from Galilee.

44) [7:53] No one seconded Nicodemus’ motion relating to the defendant’s testimony and two witnesses per Dt 17:6 and 19:15-17.

45) [8:4-5] Of the woman caught in adultery, the scribes and Pharisees said the law commanded that she should be stoned. Is that correct? Leviticus 20:10 says that both shall be put to death. The Law does not say “stoned” and leaves open the option for stoning, strangling, burning, and stabbing, except that relatives of priests had to be burned. If Jesus had said she was deserving of death, there would have been a

jurisdictional problem with the Romans. If she really were caught *in the very act*, then where is the man? So there are three misstatements here.

46) [8:11] ...*sin no more*. This command (5:14) was also given to the man waiting by the pool of Bethesda for 38 years. Can you do that?

47) [8:31] ...*abide*. This is the first use of the word “abide”, a word used only by John. The key to understanding why Jesus loved John the most and improving your communing with God is in understanding the meaning of this word. Can you abide in the Lord if you continue to sin? What is sin—daydreaming while reading? Refusing to let your spouse have the last word? Slurring your speech while others ask “What was that?”, with no regard to their quandry. Not answering an e-mail. Napping when you should be ministering? Hearing, but not listening? Sin is doing or not doing what the Lord wants you to do at any given moment in your life! Take stock now of your last 10 minutes.

48) [8:50] ..*glory*.. Even though Jesus will judge all at the Last Judgment (5:22), presently the Father will avenge those that do not give glory to his Son. What is the purpose of man? In covenant theology, the purpose of God is to save man. This is a somewhat man-centered view. In dispensational theology, the purpose of God is to give glory to his name. Salvation is just an adjunct of that theme. When one is saved, one will spend eternity praising and glorifying God.

49) [9:2] ...*who sinned, this man or his parents, that he should be born blind?* The sin of a believer can lead to sickness or death (1 Cor 11:30). A congenital handicap is troublesome, however. The sin could be the mother’s if she were doing drugs and alcohol while carrying. In this case, Jesus points out that it was neither the sin of this man nor his parents. This man was given his infirmity for Jesus to demonstrate his third Messianic miracle (#7, 12, 27), meaning God just doesn’t let things happen, but takes an active role.

50) [9:4] ...*as long as it is day*...Jesus had a precise program to fulfill on a precise schedule. The Seven Jewish Feasts shown above are the outline. In between are a myriad of events. Doing what you can while you are able and have daylight is taught in Ecclesiastes 9:10.

51) [9:16] *And there was a division among them*. This is the second Division following his third Messianic miracle. The cured man states in 9:32 why it is a Messianic miracle and posits his belief to the dismay of the Pharisees who maintained that a man of God would not have cured the man on a Sabbath. The man was excommunicated (9:34) while his parents refused to join in the argument.

The three Messianic miracles, which Jews said only Messiah would do were:

1. Healing the leper Mt 8:2-4
2. Casting out a demon from a man blind and dumb Mt 12:22-37
3. Healing the congenitally blind man John 9:1-41

52) [9:38] *Lord, I believe.* With those words the man healed by Jesus' third Messianic miracle became the first confessor. Who was the first martyr? [Stephen in Acts 7:59.]

53) [9:41] ...*your sin remains.* While ignorance does not justify sin, it does mitigate the guilt. But that is only part of the answer. The sin of the Pharisees was willful by their insistence on saying "*we see*". See 16:22. Willful sin (repetitive sin like serial killing or defiant homosexuality) bars the non-believer from being saved and can lead the believer to death.

54) [10:16] ...*other sheep not of this fold...* These are Samaritans and Gentiles. Peter, in exercising the power of the keys, with John brought spirit baptism to the Samaritans in Acts 8:14-17 and Peter alone to the Gentiles in Acts 10:44-48. Later in Acts 19:1-8 Paul brought the delayed spirit baptism to those in the Diaspora who had only the baptism of repentance from John the Baptist.

55) [10:19] This was the third Division in John. After Jesus said that he had *other sheep which are not of this fold* meaning Samaritans and Gentiles, the people again divided. A similar statement uttered later by Paul in Acts 22:21 also stirred the crowd to riot. In summary, John records three Divisions among the Jewish people:

1. 7:43. Jesus offered his living water on the Feast of Tabernacles.
2. 9:16. Jesus performed his third Messianic miracle curing the congenitally blind.
3. 10:19 Jesus said he had non-Jewish sheep in a single flock.

56) [10:22-42] Jews celebrate Hanukkah on the 25th of Kislev (11 December in 2009). It is an 8-day feast obligatory in Israel and Conservatism. The feast has its roots in the Inter-Testamental Book of Maccabees. In 167 BC, Antiochus IV, Epiphanes, the overlord of Syria, desecrated the Temple. A band of rebels led by Judah the Maccabee rose up in defiance, overcame their oppressors, and reconsecrated the Temple. The Jewish rebels fashioned a menorah from spears and relighted the makeshift menorah using a single cruse of oil that miraculously lasted the full eight days.

What did Jesus do on the Feast of Hanukkah called the Feast of Dedication? It was wintertime and Jesus was walking in the portico of the magnificent Temple of Solomon. The "Jews" (Pharisees and Sadducees) wished to trap him into a seditious statement that would incite the Romans saying: *If you are the Christ, tell us plainly* (10:24). Using language that the "Jews" would plainly understand, but that the Romans would not, he made these three amazing pronouncements that every Christian should remember on the Feast of Hanukkah:

1. *I and the Father are one* (V30).
2. *I am the Son of God [Elohim]* (V36b).
3. *The Father is in Me, and I in the Father* (V38b).

He spoke so plainly that the "Jews" took up stones after his first statement and tried to seize him after the third. Jesus was accused of blasphemy because he made himself out

to be God, but the law for blasphemy as interpreted by Rambam (1135-1204), perhaps the greatest Torah scholar of the Middle Ages, was that the blasphemer was not liable until he specifically stated “*Adoni*” or “*YHVH*”. This Jesus did not do.

57) [11:1] How many resurrections by Jesus are recorded in Scripture?

- a) a widow's son in Nain (Luke 7:11-17) Miracle #11
- b) Jairus' daughter (Mark 5:41) Miracle #16
- c) Lazarus (John 11:1-44) #30, Jesus (Mt 27:53), Two Witnesses (Rev 11:11)

Note that the Sign of Jonah is in three parts as shown above in c. Lazarus death and resurrection was timed so as to incite the “Jews” to kill him. Jesus had to die on the Passover.

58) [11:25] On George Washington’s tomb stone is the following inscription: *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

59) [11:35] *Jesus wept. Jesús lloró.* Shortest verse in English and Spanish.

Rejoice always. Estad siempre gozosos (1 Thessalonians 5:1). Short verse.

How does the Christian reconcile these two short verses?

60) [11:42] Why did Jesus raise Lazarus? He raised Lazarus *that they may believe that You sent me* for the bystanders (*am harez*) only. The dual motive was for the Sign of Jonah to force the Sanhedrin to decide on his fate and to save the few Jews that would believe. The crowd reactions were belief (V45) and spite (V46). Those with spite planned to kill him (V53). So the miracle had its intended affect.

61) [11:44] *...bound hand and foot with wrappings.* Compare to Jesus wrappings: *and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself* (John 20:7). *And he took it [body] down and wrapped it in a linen cloth, and laid Him in a tomb...*(Lk 23:53). *Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb...*(Mk 15:46). *And Joseph took the body and wrapped it in a clean linen cloth...*(Mt 27:59). Matthew, Mark, and Luke call the cloth *sindóni*, but John calls the wrappings *othónia*. *Sindóni* in Greek comes across as *sinдон* in medieval English meaning fine linen from India and does not give a firm notion as to being a singular or plural cloth. John used the word *othonion* meaning a piece of fine linen, but in the plural (*othónia*) meaning pieces. So, is the single-piece Shroud of Turin legitimate?

62) [11:55] This verse marks the fourth and last Passover in Jesus’ redemptive ministry. It is Sunday, the 10th of Nisan, the date to set aside the Pascal Lamb for inspection. The Passover begins on Friday evening the 14th of Nisan.

63) [12:1] The Chronology of Holy Week

Friday, Day	7 of Nisan	Arrival at Bethany
Friday, Evening	8 of Nisan	Shabbat
Saturday, Day	8	Shabbat
Saturday, Evening	9	Arrival at Bethany

Sunday, Day	9	Palm Sunday
Sunday, Evening	10	Lamb of God Set Aside to be tested
Monday, Day	10	Testing of the Unblemished and Spotless Lamb
Monday, Evening	11	Testing of the Unblemished and Spotless Lamb
Tuesday, Day	11	Testing (Pharisees, Sadducees, Scribes, Herodians)
Tuesday, Evening	12	Testing (Mt 21:23-27; 22:16-22; 23-33; 34-40; 41-46)
Wednesday, Day	12	Testing
Wednesday, Evening	13	Testing
Thursday, Day	13	Testing
Thursday, Evening	14	Pascal Lamb (Pesach, Last Supper)
Friday, Morning	14	Passover Lamb slain at 9 AM by priests
Friday, Afternoon	14	Jesus entombed at 4 PM on Good Friday
Friday, Evening	15	Unleavened Bread on High Shabbat
Saturday, Day	15	Unleavened Bread on High Shabbat
Saturday, Evening	16	Evening in Tomb
		Jesus 50-hour-entombment symbolizes deliverance.
Sunday, Morning	17	Resurrection on First Fruits at 7 AM

64) [12:12] Just before the Last Passover during Christ's triumphal entry, the people were really celebrating the Feast of Booths or Tabernacles from Zechariah 14:16-21 which honors the Messiah (Meshiak ben David). Jesus knew, however, from his official rejection by the "Jews" (Mt 12:24) that this could not be. For the Passover, people arrive on the 9th of Nisan, the lamb is set aside on the 10th for inspection, and the Passover is on the 14th. During this 4-day period, Jesus proved he was the unblemished lamb without spot. See Ex 12:1-11.

65) [12:26] *...if anyone serves me, the Father will honor him.* Since Greeks (12:20) asked this question, the response teaches the universality of Redemption. See also 12:32.

66) [12:28] *I have both glorified it, and will glorify it again.* This is the third time the Father publicly was witness to his Son. See 5:30-47 commentary.

67) [12:31] *Now judgment is upon this world.* Jesus had just proven that he was the spotless and unblemished Lamb of God. His Father had given his approval from Heaven in the form of a thundering voice. Now judgment would come. John, however, did not mention the details of the proofs for Jesus being spotless and unblemished because Matthew had done that so well. Matthew recorded the events as follows:

- a) Jesus was challenged by the chief priests and elders: *By what authority are You doing these things, and who gave You this authority?* Mt 21:23-27
- b) *They came and said to Him, Teacher, we know that You are truthful and defer to no one; for You are not partial to any, but teach the way of God in truth. Is it lawful to pay a poll-tax to Caesar, or not?* Mk 12:14-17
- c) The Sadducees asked Jesus whose wife a woman would be who had seven husbands on Earth. Jesus' answer amazed both the Sadducees and the Pharisees who previously were the brunt on this question. Mt 22:23-33
- d) The Pharisees then asked him: *Teacher, which is the great commandment in the Law?* Jesus' response included the Shema (Dt 6:4) plus love of neighbor. Mt 22:34-40

- e) The Jesus asked the Pharisees a question: “The Messiah is whose Son?” To which the Pharisees said “The Son of David”. “Then why does David call his son Lord in Psalm 110?” Jesus replied. *No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.*
Matthew 22:41-46

It was over. Jesus had now proven that he was the spotless and unblemished Lamb of God according to Exodus 12:5. If that did not happen and Jesus failed to answer correctly just one question, or was shown to have sinned just once, we in this room would all be in our sins right now. He would have been a false Messiah.

68) [12:32] *And I, if I be lifted up from the earth, will draw all men to Myself.* This again states the universality of Redemption and the great contingency, i.e., that the Father accept the sacrifice and raise his Son from the dead as the First Fruits of the Resurrection.

69) [12:33] *But He was saying this to indicate...* Here John inserts his own exegesis (interpretation of Scripture) as he so often does to emphasize that he is the church theologian. He also does this wherever there is a double entendre such as 13:10.

70) [12:37-43] This sad reminiscence by John summarizes Christ’s ministry on Earth. Though Jesus Christ performed *signs and wonders* (4:48), they did not believe just as the prophet Isaiah had predicted (Is 53:1) in saying, “*Lord, who has believed our report?*” But Isaiah knew that it was because the Lord had *blinded their eyes and hardened their heart* (Is 6:10). These things Isaiah knew because the Heavens were opened to him (Is 6:1-7) and *he saw his glory*. Even though many people (*am harez*) and some of their leaders believed in him, the Pharisees would not confess him (7:26) because they would lose their authority in doing so and ultimately be put out of the synagogue. They wanted authority over the masses (*am harez*) rather than become one of the masses.

71) [13:2] Judas Betrayal. The germ of the betrayal was formulated at Jesus’ greatest miracle.

72) [13:4-20] Only John carries the pericope about the Washing of the Feet. This is a facet to why Jesus loved John the most. Pride goes before destruction, but humility goes before honor (Proverbs 16:18 and 18:12).

73) [13:28-29] Johanine Style. John speaks as though they were the autobiographical thoughts of Jesus Christ.

74) [13:34] *A new commandment I give to you, that you love one another, even as I have love you...By this all men will know that you are My disciples...* The love of neighbor was not new. See Leviticus 19:18. What was new, was that from now on Christians were to be known for their love just as Mormons are known for wholesome family life and Hells Angels are known for a free life on two wheels. *Even as I have loved you*, means to the point of death. John later in a letter calls the Old Commandment the Law (1 John 2:7).

75) [14:2] *I go to prepare a place for you.* The dwelling places that Jesus is preparing will be the temporary residences of the raptured saints. Occupancy will be for some indeterminate time before the Great Tribulation followed by those seven prophesied years. The church saints or Bride of Christ will then be relocated with glorified bodies to Earth at the Second Coming. This scenario is parallel to the Biblical Jewish wedding. Here the Betrothal period is from one to two years. During this period, if someone asks the groom when the wedding (Rapture) is his standard reply is I don't know; only my father knows the day and the hour. The groom then goes to the bride's residence (Heaven). After a brief ceremony, the groom then goes with his bride to his residence (Earth during the Millennium) then to their eternal home in the New Jerusalem.

76) [14:6] *Jesus said to him, I am the way, and the truth, and the life; no one comes to the Father but through Me.* There is no back-door to salvation. No priest, no pastor, no rabbi, no imam can save you. Only Jesus Christ. The Roman Catholic Church says that salvation can come by 1) the Church with its sacraments, 2) Mary and the saints, and 3) Jesus Christ.

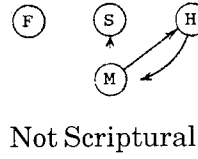
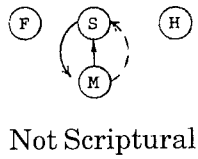
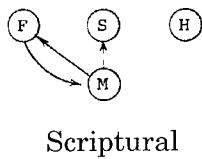
77) [14:6-20] Circumcession¹³ of Trinity and Believer, or of the Shepherd and the flock (10:16).

1. *Believe me that I am in the Father, and the Father in Me* (14:11a)
2. *I and the Father are One* (10:30).
3. *I am in My Father, and you in Me, and I in you* (14:20 and 17:21, 23).
4. *...so we, who are many, are one body in Christ* (Romans 12:5)
5. *Receive the Holy Spirit* (20:22). *Be filled with the Holy Spirit* (Acts 9:17)
6. *...He will give you another Helper, that He may be with you forever* (14:16b)
7. *...he who loves Me shall be loved by My Father, and I will love him* (14:21b)

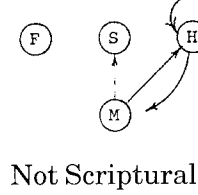
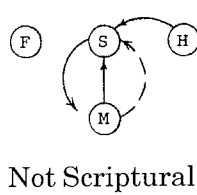
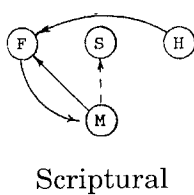
Who are the believers and who is the flock? Roman Catholics would use the term "Communion of Saints" meaning the Church Militant (faithful on Earth), Church Suffering (souls in Purgatory), and Church Triumphant (souls in Heaven). In Covenantal Protestantism the invisible church includes the elect of all ages and the visible church includes those on Earth. There is no Purgatory. In Dispensational Protestantism, the invisible church is the elect only from Pentecost to the Rapture. The church is the body of Christ. It is the believers. It is the flock.

78) [14:14] *If you ask Me anything in My name, I will do it.* NASU {incorrect}
If you ask anything in My name, I will do it. NKJV {correct}

The correct translation above is the latter. There is no indirect pronoun (Me) in the Greek. The versions that have this wrong are NAS, NASU, and NAB. The versions that have it correctly translated are KJV, NKJB, RSV, ASV, NLT, LB, and NJB. In the Upper Room discourse, Jesus taught us how to pray. He said: *...so that whatever you ask of the Father in My name He may give to you* (15:16b). Before this teaching, the apostles prayed to God. Now they were taught a Trinitarian format which does not include praying to Jesus Christ or the Holy Ghost. See also 16:23b.



The Holy Ghost is in every circumstance the Intercessor.



79) [14:17] Is the Holy Ghost masculine, feminine, or neuter? According to John 14:17, the Holy Spirit is masculine. This is verifiable in the Greek, but not in the Hebrew.

80) [14:26] *The Helper...will...bring to your remembrance all that I said to you.* This was how John remembered the intimate events he wrote authoritatively on in the Gospel according to John.

81) [14:27] *Let not your heart be troubled.* This is the favorite verse of John Hannity on Fox News. The Bible says: “*Do not fear or be dismayed*” eleven times. Fear, worry, anxiety, being overly concerned, and depression caused by angst are all based on a lack of faith.

82) [14:28] *...for the Father is greater than I.* This is true from a number of perspectives. Looking at Jesus the man in his unglorified body and kenotic state compared to his Father in Spirit, this is true. But comparing Jesus in Spirit as God and God-Man, they are equal. It can also be said that the Kingdom of the Father is greater than the mediatorial Kingdom.

83) [15:7] *If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.* What does “abide” mean? *No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God* (1 John 3:9). All have sinned and fall short of the glory of God. But to “practice sin” is different. That is willful sin or repetitive sin. Christians do not practice sin. Abiding is keeping God’s Commandments: ***The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us*** (1 John 3:24). If prayer is often unanswered in your life, then the problem is failing to abide: *...and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight* (1 John 3:22). The Commandments for the Christian are in the Law of Christ (1 Cor 9:21 and Galatians 6:2).

84) [15:17] *This I command you, that you love one another. Why?* There are four reasons:

1. *By this all men will know that you are My disciples* (13:35)

2. *If you love Me, you will keep My commandments* (14:15)
3. *He who loves Me shall be loved by my Father, and I will love him* (14:21)
4. Since *the world hates you* (15:19b), you will be solace to one another.

85) [16:8] *He* (Holy Spirit) *...will convict the world*. The Holy Ghost working through preachers will convict or set forth the truth of the Gospel in such a way that there is no question as to what it means and in doing so will break down indifference and instigate an acceptance or rejection of the Word. Just knowing the truth will not lead one to belief. Rebellion can choose the opposite way¹⁴.

86) [16:9] *...they do not believe in Me*. What is the worst sin? It is the sin of not believing that Jesus Christ is the Messiah and your only savior.

87) [16:22] See 9:41.

88) [16:25] *...that the word may be fulfilled...* This thought that Scripture must be fulfilled appears elsewhere such as John 13:18, 17:12; Lk 24:44; and Mt 13:14, 26:54. It is a lot like predestination. God knows our ultimate destination but it is always of our own choosing¹⁵. Within that thought there works the supererogation of the Holy Ghost¹⁶ with the grace of God in our lives and the fact that God does not just permit evil but has control over it (Ezekiel 14:9).

89) [16:13-14] *He, the Spirit of truth, ...will guide you into all the truth*. The Holy Spirit has three roles regarding Scripture: to reveal, to inspire, and to illuminate. With regard to Salvation he regenerates, indwells, baptizes in the Spirit, seals, and anoints. Once saved, we are commanded to be filled with the Holy Spirit (Acts 9:17), teach with the Spirit of Truth (John 16:12-15), be led by the Spirit (Ro 8:14), to have the assurance of Salvation (1 John 4:13 and Ro 8:16), to intercede with the help of the Holy Ghost (Ro 8:26-27), to be conscious of and accepting understanding from the Holy Spirit (Gal 4:6; Eph 1:17-21), and to extend fellowship within the Christian community (2 Cor 13:14)¹⁷.

90) [16:15a] *All things that the Father has are Mine*. If Jesus Christ were not God (Jeremiah 23:5-6), this loosely defined, could be called blasphemy.

91) [16:15b] *He* (Holy Spirit) *takes of Mine, and will disclose it to you*. Dispensationalist theologian C.C. Ryrie maintains: "The teaching ministry of the Holy Spirit has guided the church since the Spirit's coming. Doctrine, therefore, does not have to be traced back to the earthly ministry of Jesus to be authoritative, because He (the Spirit) takes of Mine (Christ's), and will disclose it to you (the apostles). These truths were then recorded in the New Testament." This interpretation is often abused, for instance, by the Catholic Church which teaches progressive revelation in Mariology, Mormons with their elder Prophets, and private revelation that is contrary to Scripture.

92) [16:31] *Do you now believe?* In a word—no! But looking at it from a global perspective, the Apostles were just at another stage in the building of their faith. Peter

had yet to face his three denials and all the Apostles their initial unbelief in Jesus' Resurrection.

93) [16:33] *"These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."* These are Jesus' last words uttered in the Upper Room before the final prayer which follows. Compare them to Moses' last words (Dt 30:8ff) and David's (1 Chr 28:20-21).

94) [17:1-26] The High Priestly Prayer or the true Lord's Prayer was for the Apostles and all who shall *believe in me through their (apostles) word* (17:20). It has this theme:

Father, glorify me and yourself with my pre-existent glory because I manifested myself to them in the manner that you specified and now they know you. Since I am leaving, keep these Apostles in your Name. I lost only Judas that Scripture might be fulfilled. With your word instilled in them, the world hates them. I do not ask that they be removed from Earth now, but that they be protected from Satan. Sanctify them in the truth of your word. You sent me into the world; now I send them. I ask not just for these Apostles, but that there be a circumincession of the flock and us. Father, the world does not yet know you as do I and these Apostles, but I will continue to make your name known that there be a circumincession of love.

95) [17:17] *Sanctify them in the truth; Your word is truth.*

*25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that **He might sanctify her, having cleansed her by the washing of water with the word**, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.* Eph 5:25-27

*Now slaughter the Passover animals, **sanctify yourselves** and prepare for your brethren to do according to the word of the LORD by Moses* (2 Chronicles 35:6).

Note that the meaning of "sanctify yourselves" in Chronicles is to set yourselves apart. John 17:17 can be amplified as follows: Make yourselves holy by separating yourselves from those that dwell without the truth in darkness.

96) [17:18] Great Commission: *As you sent me into the world, I also have sent them into the world.* See also Acts 1:8 and Matthew 28:18-20 and John 20:21...

97) [18:3] Why did the Jews need Judas?

- a) To show where he could be taken privately because they needed to break their own laws to try him.
- b) To file a deposition with the Roman Procurator for his arrest.
- c) To be a witness at the civil trial.

98) [18:5] *They answered Him...* Who are “they”—the officers from the Chief Priests and Pharisees indicating that they and not the Cohort Centurian¹⁸ of 360 were in charge.

99) [18:8] *...let these go their way.* If this did not happen, as Jesus had requested in the Lord’s Prayer (17:15) and as John reminds us later in 18:9b, then there would have been no church.

100) [18:11] Did Jesus have to die? Yes. See the pivotal verse of Scripture--Leviticus 17:11. This was true whether The Jews as a nation had accepted him or not. How would the scenario have unfolded, if the nation had officially accepted him? Hypothesize.

101) [18:13-19:16] The Trials of Jesus (7 BC-3 April 33 AD¹⁹).

1. Religious Trial (not at the Hall of Judgment on Temple grounds)

- a. Before Annas (H.P. 7-15 AD)
- b. Before Caiaphas [Josef bar Kayafa] (H.P. 18-37 AD)
- c. Legalized in the morning by the Sanhedrin

2. Civil Trial

- a. First Trial before Pontus Pilate in Praetorium (procurator 26-36 AD)²⁰
- b. Trial before Herod Antipas son of Herod the Great for Jurisdiction
- c. Second Trial before Pilate
 - i. The charge of Sedition is dropped because it could not be substantiated and Pilate understands for the first time that according to Jewish Law, anyone claiming to be the Messiah was to be put to death.²¹ See John 19:8-11.

102) [18:13-19:16] The 23 Infractions in the Jewish System of Justice at the Trials of Jesus Christ follow:

- 1) The priests took a bribe to effect the arrest. See Mt 26:14-16 and Ex 23:8.
- 2) The arrest and criminal proceedings were not to begin after sunset. See John 18:3.
- 3) The judges and priests could not take part in the arrest. See Lk 22:52 and John 18:3-10.
- 4) No trial was to begin before the morning sacrifice. See John 18:12-14.
- 5) No trial was to be held in secret. See John 18:19-23.
- 6) Trials could only be held at the Hall of Judgment on the Temple Compound. See Lk 22:54 and John 18:13.
- 7) The defense must precede the prosecution. See Mk 14:55-56.
- 8) All may argue for acquittal but not for guilt. See John 19:15.
- 9) Two witnesses must agree in every detail. See Mk 14:58 compared to Mt 26:61.
- 10) The accused must not testify against himself. See Mt 26:61.
- 11) The high priest was forbidden to tear his garments. See Leviticus 21:10.
- 12) Charges were not to initiate with the judges. See Mt 26:64.
- 13) The charge of blasphemy was wrong: “Jose will smite Jose!” was the rule. According to Rambam (1135-1204), the name Adoni or YHVH had to be specifically said by the accused. See Mt 26:65-68.
- 14) A person could not be condemned on the basis of his own words alone. See Mt 26:63-66.
- 15) A verdict could not be given at night. See Mt 26:66.
- 16) The verdict must be separated from the trial by at least 24 hours. See Mt 26:66.
- 17) They voted by acclamation rather than beginning with the youngest first. See Mt 26:66.
- 18) By Sanhedrin law a unanimous decision rendered one innocent because unanimity was indicative of a conspiracy. See Mt 26:66.
- 19) The sentence could not be given the same day as the verdict, but rather 3 days after. See Mt 26:66.

- 20) The judges could not spit, buffet, or smite the defendant. They were to be kind and humane. See Mt 26:67.
- 21) A person condemned to death could not be scourged. See John 19:1.
- 22) No trials were to be held on the eve of the Sabbath or on a feast day. See Mt 27:62.
- 23) In *Mishna: Seder Nizikin Vol.2* by Pinhas Kehati in Sanhedrin, Chapter 6, Mishna 1 that “One stands at the entrance to the Court and the scarf in his hand, and one man rides the horse distant from him, so that he will see him. One says, ‘I can argue for his acquittal’ that one waves with the scarf, and the horse runs and stops him. And even if he says, ‘I can argue for my acquittal,’ they return him, even four and five times, provided there is substance in his words. If they found for his acquittal, they freed him; and if not, he goes out to be stoned...” See John 19:14-18. Ref: Ron Banuk

Reference: “Manuscript Number 9: The Trial of Christ” by Arnold G. Fruchtenbaum; published by Ariel Ministries: P.O. Box 3723 Tustin, CA 92781-3723; 714-259-4800; 714-259-1092 (FAX);

103) [18:17] While Peter was in the outer court yard denying Jesus three times, John was with the Lord in the inner court.

104) [18:32] *...that the word of Christ might be fulfilled...by what kind of death he was to die.* Jesus predicted on his way to Jerusalem near Jericho in Matthew 20:19 that he would be mocked, scourged, crucified, and raised up.

105) [18:34] *Are you saying this on your own initiative...* There were two answers: Jewish viewpoint and Roman viewpoint.

106) [18:20-21] What was Jesus saying here? This is a secret trial. I do not have to testify against myself.

107) [18:28] The Passover Meal (Seder) had already been eaten the previous evening, so why were the Chief Priests afraid of being defiled and not be able to eat the Passover? This was a special 9:00 AM Passover just for the priests²². John’s chronology of the Passion agrees with the synoptic accounts.

108) [18:29-30] Why the fumbling here? The chief witness (Judas) is absent.

109) [19:7] Why was Jesus really executed? *We have a law, and by that law he ought to die, because he made himself out to be the Son of God.* And previously: *47 What are we doing? For this man is performing many signs. 48 "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation* (John 11:47-48).

110) [19:11] *...he who delivered Me up to you has the greater sin.* Annas and Caiaphas usurped the power to condemn and consequently had the greater sin because that authority was not given them *from above*.

111) [19:12] *...you are no friend of Caesar.* Pilate received his procuratorship through Lucius Aelius Sejanus (20 BC- 31 AD), a powerful senator, but Sejanus had been accused of treason and executed. Therefore Pilate had to appear loyal to Rome with no appearance of disloyalty. Nevertheless, he was exiled to Gaul in 36 AD.

112) [19:17] ...*and He went out, bearing His own cross...*Neither Matthew, Mark, or Luke mention this fact. It was pointed out to me by Arthur Blessitt, the man who carried a 12-foot 50-lb cross over every country on earth.

113) [19:26-27] *Woman, behold, you son!...Behold your mother! #3*

I am thirsty. #5 (19:28)

It is finished. #6 (19:30) {meaning all is accomplished}

Before John wrote, there were four final statements from Jesus on the cross. After John, there were seven.

By Jesus' death Heaven was purified (Hebrews 9:21-24), Abraham's Bosom was opened, on Earth sins were forgiven (1 John 1:8), Satan was judged (John 16:11), the Law of Moses ended (Galatians 3:16-25), and the basis was laid for Jewish salvation (Jeremiah 31:31-34).

114) [19:31] ...*that Sabbath was a high day...*The next day (beginning at about 6 PM) was both the Sabbath and the Feast of Unleavened Bread—one of the three mandatory feasts of the Jews. It was necessary that the three executed by removed from their crosses and interred before then. Jesus fulfilled the feasts of Passover, Unleavened Bread, and First Fruits on the very day.

115) [19:33] ...*they did not break his legs.* Why was Jesus not subjected to the *crurifragium*? Why does Scripture say: *Not a bone of him shall be broken*—Psalms 34:20? He was the Passover Lamb per Exodus 12:46. If his bones were broken, he would not have been the spotless and unblemished Lamb that was slain and you would still be in your sins.

116) [19:34] ...*there came out blood and water.* What is the significance of blood and water? *This is he that came by water and blood*—1 John 5:6. He began his ministry with water and finished it with blood. In one sense, this is an attack on Docetism (Christ only seemed to have a human body.), but it is more. In the Christian context, it shows that Jesus was born of water in the flesh and died shedding the blood required by Leviticus 17:11 and Hebrews 9:22.

117) [19:35] ...*he who has seen has born witness...so that you also may believe.* This and John 20:31 are John's reasons for writing this account of the one Gospel.

118) [19:38] *Joseph of Arimathea, being a disciple of Jesus, but a secret one...*Like Esther and Joseph, a closet Christian may one day have to reveal himself.

119) [20:7] ...*linen wrappings...*See note on 11:44.

120) [20:8] ...*the other disciple...then saw and believed.* John was the first apostle to believe that Jesus had risen as he predicted from the dead on the third day (2:19). He is the only believer to quote that statement, which means that for years apostolic Christians read that statement by his false accusers not knowing whether Jesus actually said it.

The sad story untold by most preachers every Easter is that the eleven Apostles huddled in a house in fear after the Crucifixion and refused to go to Galilee as commanded in Mt 26:31. In fact, ten of the Apostles required an apparition of Jesus before they believed in the Resurrection. Only John believed without the benefit of an apparition. Mary Magdalene was the first to see the risen Christ, but as Mark relates: *When they heard that He was alive and had been seen by her, they refused to believe it* (Mk 16:11). The eleven Apostles had seen his miracles, his glory, and his wisdom, and yet their faith was not yet at the level the Messiah required.

121) [20:12] *...two angels in white sitting, one at the head, and one at the feet...* What is the significance of angels at the head and foot of where Jesus had been laid? The represented the Cherubim on the Mercy Seat of the Ark of the Covenant (Exodus 25:18-19). Jesus was the Shekinah Glory between them—subdued at first and then glorified at his resurrection.

122) [20:17] *...Stop clinging to Me, for I have not yet ascended to the Father...* Under the Mosaic Law, the High priest would offer the blood of animals in atonement. By law, he could not be touched until the sacrifice was complete. Jesus was about to atone for the sin of Satan in the tabernacle in Heaven with his blood. Jesus' official role on Earth was that of Prophet, but now was that of Great High Priest. As such he could not be defiled prior to the sprinkling of his blood on the sanctuary in Heaven. Later when he appeared to Thomas, this task had been accomplished.

123) [20:22-23] *Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven.* The scribes knew that only God could forgive sins and exclaimed: *who can forgive sins but God alone* (Mk 2:7)? What Jesus was saying here to ten of the Apostles was that by receiving the Holy Ghost, they would be informed which sins God had forgiven in the church and which not.

124) [20:28] *My Lord and my God!* This exclamation is the climax of John's account of the one Gospel. Ten other Apostle's reactions were known to John, but only this great statement of faith was selected by John for the climax. Even so, most Christians know Thomas only as the doubter and yet, they all doubted. Because Thomas was absent (20:24) when the Lord appeared (20:19-23), the others were quick to tell him what they had seen like the wounds in his hands and side. It was only natural for Thomas to react by saying that unless he too saw the wounds, he would not believe. If Peter had been the one missing, he would have been even more bombastic. No, Thomas was not the doubter; they all were doubters. Only Thomas' great statement of faith remains. Other similar statements in the NT are: *You are certainly God's Son* (Mt 14:33), and *You are the Christ, the Son of the living God* (Mt 16:16).

125 [20:31] What is the purpose of the Gospel according to John? *but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.* See also 19:35.

126 [21:1] *After these things...* Thus begins the appendix also written by John at some later date. The book naturally concludes with the seven signs, the climax, and his stated reason for writing the book, but continues here to add another miracle that gives insight on the church and the role of Peter in that church.

127) [21:1-14] What does this allegory signify? The seven Apostles who were formerly fishermen should have been waiting for the Lord in Galilee (Matthew 28:10). After waiting a while, they got bored and reentered the world reverting to their old trade. Consequently, they caught no fish without the Lord's help. Seventeen is the seventh prime number and it indicates victory in Jesus Christ. Its opposite number is 13, which is the sixth prime number indicating sin and rebellion. Nine represents the fruit of the Spirit just as there are nine gifts of the Spirit (1 Cor 12:8-10). The product of $17 \times 9 = 153$; this means victory in the Holy Spirit. 153^{23} is also the sum of all numbers up to 17, as Thomas Aquinas (1224-1274) first noticed, again pointing to victory. The allegory of the seven Apostles is to show the church that all work outside of the Lord will be in vain, but working within his will yields victory of the Spirit.

128) [21:7] *It is the Lord.* Who was the first Apostle to recognize Jesus? John. Was his vision better than the other six? No. But his thoughts were more attuned to the Lord.

129) [21:15-17] *Simon, son of John, do you love Me more than these?* These what? These fish or these Apostles? The answer is "these Apostles" because of Peter's earlier bombastic boast and failure to deliver. During the last Passover right after Jesus said that the Apostles would fall away, but he would meet them in Galilee (Mt 26:31-32), Peter boasted: *Even though all may fall away because of You, I will never fall away* (Mt 26:33). That same day, he denied him three times, and additionally did not go to Galilee after the Crucifixion as commanded, but huddled for fear in a house in Jerusalem. Jesus had not forgotten this. A display of faith or perfidity in your moment of trial is never forgotten.²⁴ With this in mind, the encounter between Jesus and Peter is as follows:

- 1) J: *Simon of John, do you **agape** Me more than these?* [these Apostles]
P: *Yes, Lord; You know that I **phileo** You.*
J: *Tend My lambs.* [feed my new believers]
- 2) J: *Simon of John, do you **agape** Me?*
P: *Yes, Lord; You know that I **phileo** You.*
J: *Shepherd My sheep.* [be leader of my believers]
- 3) J: *Simon of John, do you **phileo** Me?*
P: *Lord, You know all things; You know that I **phileo** You.*
J: *Tend My sheep.* [feed my mature believers]

Notice that Jesus addresses Peter not as the "son of John" as he does in John 1:42 (*You are Simon, the son of John.*), but as "Simon of John". It is a double entendre. Finally Peter, the son of John, has become more like John who is listening to the conversation.

Peter is asked point blank if he shows the truest form of love (*agape*) to the Messiah. Out of humility and in light of his catastrophic boast and subsequent failure, Peter defers

saying that he shows brotherly love (*phileo*) to the Messiah. Because the apparently contrary reply is made out of humility, Jesus accepts the answer as indicated by his response. Jesus speaks about lambs and not sheep.

The question is repeated and elicits the same response. Now Jesus speaks about sheep and says that Peter is to shepherd them. Peter is the natural leader²⁵ in the group and Jesus is going with his best man.

Finally Jesus uses the word *phileo*, indicating that it is sufficient at this time. In Judaism three requests for conversion must be made by the applicant prior to approval (Ruth 1:8-18). In a related way, Jesus accepts Peter's threefold reply by using his own word²⁶. But the story does not end here. It continues with the very next verse (V18).

Jesus' three remarks about the lambs and sheep are part of Peter's Commission. The final command was *Follow Me* (V19)!

130) [21:18] ...*when you grow old, you will stretch out your hands*...As John himself indicates in the next verse (V19), this is a prediction of Peter's death on the cross. This shows that Peter's *phileo* will metamorphasize to *agape* in a process paralleled by his growth in faith after the Resurrection as related in 16:31. It is not known if Peter understood the specifics (*sensus plenior*) of Jesus' prediction.

131) [21:20-23] *Peter...saw the disciple whom Jesus loved following them*...John loved the Lord so much he was always within earshot. He was interested in what happened to the other Apostles, in this case Peter, and at the Last Passover he asked: *Who is the one who betrays You?* This prompted Peter to ask the Lord what would happen to John since Peter had just been given a glimpse into his own future. But Jesus desisted in giving a specific answer, indicating that each member of the church has his own personal duty to the Messiah.

132) [1-21] Have you like Peter become more like John? Why did Jesus love John the most? Because John loved Jesus the most and abided in his word, Jesus had a closer relationship with him than the others. While Peter, the natural leader of the group, was denying him three times in the outer court, John was with him in the inner court. Only John described the "New Commandment" and the circumincession of Trinity and believer. John "abided" with Jesus (John 15:7 and 21:20).

¹ In the main body of the account there are 7 miracles or 7 signs. In the epilogue there is an additional miracle (#35) that some think is the same as #4 the first miraculous catch of fish. It is actually the second catch of fish, and was included in the epilogue written by John at a later date after he had initially concluded his account with Chapter 20.

² The eighth miracle occurs in the Appendix of Chapter 21, which was written by John sometime after he initially concluded his book with the conclusion of Chapter 20. The original 20 chapters included the Seven Signs.

³ The number 5 indicates grace and God's goodness according to *Biblical Mathematics* by Ed. Vallowe, 1992.

⁴ 38 has the gematria or numerological meaning of slavery as in the first three times the number is used in Scripture: Dt 2:14; 1 Ki 16:29; and 2 Ki 15:8.

⁵ There are a few miracles in the Gospel not found in the catalogued 35 such as this one and the fact that the colt ridden on Palm Sunday for the first time did not buck.

⁶ Jesus had to be executed on a specific day. The seven Jewish feasts illustrating the timeline of redemption history are given below:

<p>Passover: Fulfilled by the death of Jesus Christ (14th of Nisan) <i>Pesach Lv 23:4; Ex 12:4</i> Four Cups: Blessing (Thanksgiving), Plagues, Redemption, Praise</p> <p>Unleavened Bread : Fulfilled by Jesus' deliverance from bondage (15th) <i>Hag Hamatzot Lv 23 Dt 16</i></p> <p>First Fruits: Fulfilled by the Resurrection of Jesus Christ (17th) <i>Reshit Ketzivchem Lv 23</i></p> <p>Weeks: Pentecost. Birth of the Church. Jesus Ascension. (6th) <i>Shabuot Lv 23:15</i> Pause between feasts is to labor in the summertime for the Harvest.</p> <p>Trumpets: Shouting of Joy. Day of Remembrance. Day of Judgment. (1st Tishri) <i>Lv:23</i> <i>Rosh Hashanah.</i> Regathering of Israel <i>Is 27:13.</i> Rapture.</p> <p>Day of Atonement: Fulfilled by Great Tribulation and Israel confessing (10th) <i>Yom Kippur</i> its national sin: <i>Is 52:13—53:12; Hos 5:15 ff; Ze 13:8-9 Lv 23:26</i></p> <p>Feast of Tabernacles: Fulfilled by the establishment of the Messianic (15th) <i>Sukkot</i> Kingdom. Attendance will be obligatory for Jews and Gentiles through their representatives. <i>Feast of Booths. Lv 23:33</i></p>

Note that modern Judaism has additional feasts such as Shemini Atzeret, Simhat Torah, new Year's Day of Trees, Purim, and Pessah (Passover) is now celebrated on the 15th and 16th of Nissan. At the time of Christ, the Pharisees fasted twice a week on Monday and Thursday. Publicly they fasted three times a year on 10 Tishri the Day of Atonement, on 13 Adar called the Fast of Ester on the day before Purim, and on the 9th of Ab commemorating the fall of Jerusalem. Today some add the 10th of Tebet and the 3rd of Tishri for the Fast of Gedaliah.

⁷ Awe comes from the Hebrew word *yirah* (#3374), *The fear of the LORD is the beginning of wisdom* (Proverbs 9:10; Psalms 111:10) and does not mean to be afraid as in *the fear of man brings a snare* (Proverbs 29:25) where fear here is *charadah* (#2731).

⁸ Note that the "Aramaic" is given in English. The English translation uses "Word", but the actual Aramaic uses "Memra".

⁹ The Targum is a translation of paraphrase of the Jewish Scriptures written in Aramaic. References come from Arnold Fruchtenbaum.

¹⁰ Although there are three back-to-back verses that show the first and second coming of the Messiah (Malachi 3:1-4, Zechariah 9:9-10, Isaiah 61:1-2), the Jewish theologians never picked up on that.

¹¹ The third Division among the Jewish people during Jesus' ministry concerned the salvation of Gentiles or the vine and the branches. See John 10:19 and the ruckus caused when Paul made a similar allusion in Acts 22:21 (*Go, for I will send you far away to the Gentiles*).

¹² Jesus said that he was superior to Moses (John 6:48-49), Jonah (Mt 12:41), and Abraham (John 8:53) and John the Baptist said the Jesus was superior to him (John 1:27).

¹³ The word "circumincession" was first used in the Catholic Church by St. Louis-Marie Grignion de Montfort (1673-1716) to describe a non-existent relationship between the Virgin Mary and Jesus Christ—the two actually being one or sharing power together. Here I use seven verses from Scripture to describe the relationship between the Shepherd and the flock. Unlike the relationship between Mary and Jesus, it seemed fitting to apply the term to the Trinity and the believers using primarily the words of John.

¹⁴ An excellent story illustrating this concept is told by Arthur Blessitt (1940-), the man who carried a 12-foot, 50-lb cross over every country in the world.

¹⁵ God can coerce as he did in hardening Pharaoh's heart (after he hardened his own) and can overwhelm as he did to Saul on the road to Damascus.

¹⁶ When one believes accepting Jesus Christ as his Messiah, at that very moment the Holy Spirit simultaneously regenerates the budding believer. See John 3:5-6 and Titus 3:5. The basis of regeneration is faith as shown in John 1:12-13 and John 3:16. How the Holy Spirit interacts in our daily lives can clearly be seen from the allegory of the Trinity in Genesis 24.

¹⁷ Ref: Fruchtenbaum, Manuscript #66, 1984

¹⁸ Ten cohorts comprised a Roman Legion. Each cohort in Judea was commanded by a Centurian with ten units each with about 60 soldiers commanded by a junior officer. So a cohort consisted of about 360 men.

¹⁹ Josephus records the death of Jesus as 3 April 33 AD in Book 18, Chapter 3, Paragraph 3, Line 64, Note 2. The year of birth is a most likely date from Fruchtenbaum with the following reasoning: 1) 8 BC Caesar Augustus issued the decree for a census while Herod was not in Judea fighting a war. 2) 7 BC likely date of birth. 3) 6 BC Maji visit. 4) 5 BC Herod leaves Jerusalem for Mt Frank, the Herodian, near Jericho. 5) Herod dies. By this reasoning Jesus would have been 40 years of age at his death. Biblically 40 signifies trials, testing, and purification.

²⁰ The Procurators of Judea were Annius Rufus (13-14 AD), Valerius Gratus (15-26 AD), and Pontus Pilate (26-36 AD). Valerius Gratus removed Annas as high priest in 15 AD and appointed his son-in-law, Yosef bar Kayafa, in 18 AD as high priest. The ossuary of Caiaphas was found in the Mount of Olives in 1990.

²¹ Ref: Fruchtenbaum, Manuscript #9, p21, 1983.

²² Many Christians fail to realize this fact of Judaica and as a result have concocted fantastic tales of how Jesus did not die on the Passover, or did not eat the Passover meal at the scheduled time, or how the Galileans kept time differently than the Judeans, and how the evangelists differed in their reckoning of the dates.

²³ The number 153 is also the sum of 1 cubed plus 5 cubed plus 3 cubed showing a Trinitarian aspect.

²⁴ As an example, I remember way back to my seminary days a brief incident.

²⁵ This in no way intimates that Peter was the first Pope (-67 AD) as the Roman Catholic Church maintains and requires for papal succession so as to legalize their temporal authority.

²⁶ Some commentators say the Greek words *agape* and *phileo* are so similar that they are interchangeable. But after diagramming the conversation as I have done, you can see that they do have a specific meaning. The words "lamb" and "sheep" and the verbs that apply to them also have specific meanings. What some commentators fail to understand is that John was a genius. Every word had meaning. Every pericope and allegory had defined applications.