

Gleanings from the Gospel according to John

by
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John 1

July 18, 2021

It has been said that John, although unique in time and events recorded, is similar to Mark, for no record, no trace, no Jewish royal descent, no pedigree is recorded. It is also suggested that John is similar to Luke, for "Jesus" is written more times in John than any other Gospel, (242 times) underlining the humanity of our Lord. (Jesus Christ, or Jesus is the Christ, is written 3 times, making 245 total)

Of course John is similar to Matthew, for only John and Matthew were with the Lord in His ministry. They both were witnesses to the reality of His humanity and to the glory of His Deity.

We have often read that Matthew, a Jew, wrote to his nation of the promised king; "David's greater Son" (Zechariah 9:9).

Mark penned many same happenings, but abbreviated, underlining the active Worker, (Isaiah 42:1) he writes in an energetic way making frequent use of the words; immediately, forthwith, and straightway.

And the preacher oft told us of Luke the physician, who presents Jesus, as the unique Man, (Zechariah 6:12) tracing His genealogy to Adam.

"In the beginning" (John 1:1) takes us to Genesis when God first spoke to men.

That Word or Voice was made flesh, (John 1:14) and John especially records the majesty of his words; to the religious leader in chapter 3, to the sinful woman, an outsider, in chapter 4, and we will

note the power of his words in chapter 18.

We will say more concerning the light in chapter 9, but we do well to note that the light in verse 5 is primarily the revelation of the Person who was "heard in the beginning." Jesus illuminated Israel as to the word heard by Adam, Moses and the prophets. The commanding voice, the thunder like voice, and Elijah heard a still small voice.

But we wonder if the oracle in the first temple was also in the mind of John. (1 Kings 6:16) reminding us of the word (1 Peter 4:11) becoming fresh. The Person in the O. T. Temple Oracle was the Person who walked the courts of Herod's temple.

John 1:29; after consideration of the light that was made to shine and the word that was made flesh, verse 29 underlines the Lamb that took away sin.

This 3 part truth is preached in the Gospel today; The Incarnation, the propitiation work, the Illumination produced in the soul, is the Christian Gospel.

It is evident that Able knew his sin, and that only death could atone for sin.

It is also evident that the O. T. traces a continual offering of sacrifices, which predicted the sacrifice of God's providing. The prophecy was written; and now was born the one of Genesis 3:15. 4000 years they waited for He who would bruise the serpent's head.

John 1:39; "...they came and saw where he dwelt, and abode with him that day: for it was about the tenth hour."

John writes of men beholding Him, following Him, receiving Him, and dwelling with Him.

Which reminds us of Matthew 18:20? The church today is the reality of this truth. We must then find where His dwelling is? Where the majority are, where the notable preacher is, or where we think He is, is not the question. Where HE IS, is the question, and certainly the N. T. answers this question.

John 2

July 21, 2021

His "hour" (ver. 4) was his manifestation to Israel, and would only be, after His baptism, after the 12 were chosen, and after the wilderness temptation. (Luke 4)

The Lord specified 5 hours or time events, recorded by John:

1. The Hour of His manifestation to Israel. (ch. 2)
2. The Hour of worship. (ch. 4:23)
3. The Gospel Hour.(ch. 5:25)
4. The body resurrection Hour. (ch. 5:28)
5. The Hour of the cross;(ch. 7:30; 8:20; 12:23,27 ;13:1; 16:32; 17:1)

Before his manifestation to Israel, there will be His manifestation or glory displayed to His disciples, (ver. 11) and the important figurative lesson of their taking the word of God to all men.

The 6 vessels (ver. 6) are figurative of man, and the apostles, filled with the word of God, would be later used to bless others. The filling of the vessels was by unnamed servants, emphasizing the responsibility of humble men to fill

others (or fill themselves) with the word. It was after the filling that the water was changed into wine.

The zeal of our Lord is demonstrated in verse 15;

" ... He made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables."

And his disciples remembered that it was written; "the zeal of thine house hath eaten me up." (Psalm 69:9)

Psalm 69 is a well-known Calvary prediction psalm, but verse 9 was fulfilled before the cross.

Tradition, or animals available for sacrifices being convenient for visiting Jews mattered little, the temple was not the place for commerce. A first lesson we can learn from this incident; religious tradition is not always right, also, using the commandments of God for money- gain is repugnant to God.

Verse 18 tells of the knowledge or omniscience of our Lord; "destroy this temple, and in 3 days I will raise it up" was foretelling His resurrection.

... later remembered by his disciples, (ver. 22) but no unconverted Jew saw him after his resurrection, their opportunity to believe, or to receive him, had passed.

The last verse of chapter 2 holds a valuable lesson on the subject of believing; the Jews saw that His power and miracles were real, but this believing did not save the soul.

The believing emphasized in chapter 3, and many other passages which we will later note, was a believing of who Jesus was, and also, a personal resting on His atonement work.

John 3

July 24, 2021

There are many types of our Lord in scripture. John underlines the Word, the Light, and the Lamb.

The Serpent, in this chapter, is applied by our Lord in His explanation of the new birth.

As the serpent was lifted up, so He would be lifted up on a cross. As the serpent was made of brass, which was a symbol of judgement, so He would be made, or judged for sin.

No doubt Nicodemus remembered these words from the "teacher come from God" when at the cross with Joseph (John 19:39) He looked, and believed.

We noted the omniscience of Jesus in chapter 2, telling of his death and resurrection to religious Israel. Verse 13 of chapter 3 underlines the omnipresence of our Lord; He was on earth, speaking with Nicodemus, yet he was in heaven.

New Bible translations have changed this text. But the original text stands firm. The Lord is proclaiming Himself as the "I AM," the omnipresent God. He WAS in heaven while he was speaking to Nicodemus.

Certainly, if Jesus is not God He cannot atone for sins not yet committed when

He died, and if He is not Man, distinct from God, He cannot die and be separated from God. (Galatians 4:4; Romans 8:3-4; Hebrews 1:3; 1 John 1:7)

"Great is the mystery of Godliness, God was manifest in the flesh..." (1 Tim. 3:16)

The eternal Son is now exalted at the right hand of the Father, and even His sufferings and death did not change His Nature and Essence.

The "must" of the new birth has been underlined by the preacher, and rightly so. The new birth is a commandment to all; "except A MAN be born again" is every man/woman, not only Israel. This new birth, first underlined in chapter 1, begins the Christian life. All, including the familiar with Christian doctrine, must be born again. Paul, who was of God's favored nation, includes himself as a child of wrath. (Ephesians 2:3)

Many believe that water, (ver. 5) is baptism, but the Lord did not mention baptism when He gave explanation of the new birth to Nicodemus. The serpent on the pole was in a place of no water at all, in the wilderness.

The baptism of kingdom preparation was sanctioned by the Lord in verse 22. But this baptism was later replaced by the baptism of identification with the Lord's death. (Romans 6) Which today is the only baptism. (Ephesians 4:5)

John the Baptist spoke of the bride in verse 29, and understood his describing. (ver. 30) The church, or bride, would become prominent, and the physical kingdom must wait.

John 4

July 27, 2021

Water is again illustratively used in chapter 4. (ver. 14) The “well of water springing up” is figurative of new life received at new birth.

In chapter 7 Jesus links water to the Holy Spirit, which, with an understood passage of scripture, begins divine life in the soul.

Both a new place, and a new way of worship is announced to the Samaritan woman. (ver. 23) John writes more concerning worship in his Gospel, which we will later consider.

Before conversion there can be no true worship, and the Lord’s words to the Samaritan woman tells us what we must do to go to heaven; not worship, but first admit our sin. He said to the woman; “call thy husband.” She must admit her sin before becoming a worshiper, or before she can receive the messiah. The disciples, gone into town to buy food, told no one of Jesus who was at the well, but the new convert did, (ver. 28) emphasizing the new zeal of a saved soul. Probably for this reason the Lord exhorts His friends to missionary labor. To sow while the field is ready. (ver. 38)

Jesus returning to Galilee (ver. 45) was because of His rejection while in Jerusalem.

It was also because of the noblemen’s son, (ver. 46) who experienced a unique long distance healing while in Capernaum. Hence the truth of the scripture is emphasized; “...his own received Him not, but to as many as

received him, gave He power to become sons of God. (John 1:11,12)

The long distance healing of the noblemen’s son is a demonstration of our Lord’s omnipresent power. He did not have to be physically present to heal, and today, from heaven, He can still heal or bless, according to His will.

John 5

July 30, 2021

The pool of Bethesda was a place of hope for the sick and infirmed of the day.

The “certain man” approached by our Lord reminds us of His compassion, also His healing a man who was not asked to believe in the Messiah underlines that the salvation of the soul and healing of the body were often separate. The outward manifested miracles were to prove who Jesus was. Salvation of the soul was believing and receiving who He was.

Misuse of the Law of Moses and Jewish tradition had overtaken the leaders of the people. The healing of a man, long infirmed, was of little importance, the Sabbath (in their minds) had been violated, and the “outlaw” must die. Sadly, this “Pharisee spirit” still dominates in religion today.

Even among brethren, personal “convictions” have hindered some and the testimony of the church has suffered. The Gospel has been impeded, and believers discouraged.

Verse 24 is well known, the Lord taught that believers «are saved », organized

religion teaches that the believer «will be saved », if he continues to do right, but the Lord taught that the believer HAS passed from death to life, he IS saved, and John later wrote; "...these things I write unto you that ye may know, that you have eternal life...." (1 John 5:13)

Verse 25 further teaches how this passing out of death into life happens by hearing, and heeding, the voice of Jesus. (ver. 21) and Peter writes; « Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever ». 1 Peter 1:23

Jesus also taught that his voice will empty every graveyard. (ver. 28) The doers of good, or all who have given evidence of their faith, will (the body) rise to life, never to die again. (We do well to note that during our Lord's ministry, He looked for the deeds of the believer and not much to their words.)

The evil doers will rise to stand before the Great White Throne, and will be sentenced according to every evil deed done. Body and soul will then be cast into the lake of fire. (Revelation 20:11)

Jesus notes the coming of the man of sin in verse 43. Which doctrine will later be developed in the writings of John?

Honor to men rather than honoring God, is a hindrance to believing. (ver. 44) Before believing unto salvation, there will be a humble spirit, and sincerely honoring God.

Chapter 5 concludes with the Lord using

Moses and the law rightly, not as the Pharisees who used the law to promote their honor, or self-righteousness. (ver. 46)

John 6

August-3-2021

John is now moving into the popular years of our Lord's ministry. The "great multitude" (ver. 2) was because of his miracles which became known throughout Israel.

The 5000 fed is recorded in every Gospel, stressing with undeniable evidence, that the Christ was indeed come to Israel. The 12 baskets of food remaining is a witness to the 12 tribes of Israel, the king was there to feed them, and they only had to accept Him. But the leaders of the nation were in apostasy darkness.

Jesus departing to the mountain (ver. 15) teaches heavenly communion which was an essential part of our Lord's time on earth.

We read that Satan was on the Holy mountain of God before his fall. (Ezekiel 28-14) We can therefore assume that Jesus was on the holy mountain of God before His incarnation.

And we wonder if it is only a coincidence that Satan led Jesus to a high mountain to show Him all the kingdoms of the world." (Matthew 4:8)

The beatitudes were taught on a Mountain, (Matthew 5:1, Mark 3:13) and we know Mount Calvary, and Commission Mount (Matthew 28:16)

This is recorded differently in each Gospel, as we will later note in chapter 18.

John later writes of Mount Zion where he saw the Lamb and with him 144000, having the Father's name written on their foreheads. (Revelation 14:1) The Hebrew writer also tells of Mount Zion, and the city of the living God, the heavenly Jerusalem, and the innumerable company of angels. (Hebrew 12:22)

Later referring to Moses, the Lord had Mount Horeb in mind, (Jn. 7:19) where the tables of testimony, written with the finger of God were given. Mount Horeb is called the mountain of God. (Exodus 3:1-12) There Jehovah called Moses, and there the glory of the LORD covered the mount for 6 days.

The miracle of John 6:21 is worthy of note. The immediate arrival of the fishing boat is evidence that the master of time was with them. The 3 or 4 hour boat ride was eliminated, the creator of time, could also eliminated time.

Another case in point was the first miracle in chapter 2. Fermenting time of grapes to make wine was eliminated and wine, (the best wine) was made.

The lesson from the manna is most important (ver. 32) not believing or not seeing the previous miraculous feeding, the people wanted a manna like miracle as proof of the Lord's identity. Jesus likened the manna to himself, stating that He was the true bread from heaven. To receive Him was to eat the true bread of life. (ver. 47) Eating his flesh and drinking his blood is obviously a

spiritual lesson. (ver. 63) Consumed food becomes part of the consumer. To study, to analyze, to believe its nutritional value, or even to serve it to others will not do that.

Jesus is teaching a personal receiving, a personal intake, a personal 'eating' of himself. Christ in the believer will then produce right living, recognition, good works and daily devotion. Verse 66 tells of professing believers who were 'empty' professors, Christ was not in them.

John 7

August 7 2021

John records a feast (festival) of tabernacles occasion in this chapter, a time when every Israelite family went to Jerusalem to worship.

His brothers, who were unbelievers, but sympathetic to his cause (ver. 5) tried to convince him to go to Jerusalem, (ver. 3) ...but His manifestation time was not yet. (ver. 6)

However, there was another reason for our Lord going to the feast of tabernacles.

The last of 3 convocation times kept by Israel, tabernacles was a time of building and occupying small open-roofed 3-sided booths, a reminder of Israel's time in the wilderness, where Jehovah alone was their provider. (Leviticus 23:43; Hosea 12:19; Zechariah 14:10)

The feast of tabernacles also typifies the future kingdom. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people,

and God himself shall be with them, and be their God." (Revelation 21:3)

Our Lord spoke of a spiritual kingdom, or the government of God present in the hearts of men. This kingdom is present today, and even the unconverted must admit that it is possible to be under its effects and influence, for it has transformed peoples and even nations.

Israel's hope was the physical Kingdom, that the land promised to Abraham would become reality and that the promised Son of David would reign.

As often pointed out in Feast of Jehovah chart preaching, Israel's 3 yearly gatherings in Jerusalem were prophetic of future events that was going to change the world.

The Lord's death and resurrection is typified in the Passover, Unleavened Bread and First-fruits.

The birth of the church is typified in Weeks or Pentecost.

Israel's repentance and future earthly kingdom is typified in the festival of Trumpet, Atonement and Tabernacles.

The last day of the Tabernacle festival was called "the great day of the feast."

There was a ritual pouring out of water from the pool of Siloam on that day, symbolic of thanksgiving for the winter rains. The singers would sing Psalm 118 while the worshippers came into the temple, near the end of the Psalm all would join in. It was at the conclusion of this hymn that Jesus said: "If any thirst let him come to me..." (ver. 37)

Also significant are the words of Psalm 118; "Blessed is he that cometh in the name of the Lord" and "the stone which the builders refused is become the head of the corner."

Many believed (ver. 41) but as the temple builders mistakenly refused the delivered head stone, (Israel history writings) so apostate Israel refused Jesus, who was the true Head Stone.

After Israel's future repentance and recognition of the Messiah, the Feast of tabernacles will be celebrated again in Jerusalem. (Zechariah 14:16) at that time the "Stone" will be recognized and accepted.

Another highlight point of chapter 7 is the unwritten words of our Lord. "Never man spake like this Man!" (ver. 46) tells us that His words were captivating, mind illuminating, and were conscience awakening.

John 8

August 10 2021

The sin of adultery (ver. 3) was not belittled by the Lord. But He will underline the sins of deceit, self-righteousness and pride.

The woman had a repentant attitude. The accusers did not.

The woman was forgiven. The accusers were accused, by their own conscience.

Jesus spoke of His death, (vers. 21, 28) and of 'dying in your sins'. (ver. 24)

This word is addressed to all who are unconverted, not only to Jews who

refused Jesus of Nazareth, and the preacher has often underlined this vital truth; 2 ways to die, in Christ, (Romans 8:1) or in your sins.

'Verily, verily' (vers. 34, 51, 58) is our Lord's way of expressing vital truth, written 25 times by John.

Verse 34 highlights the truth that sin is a master. The Son (ver. 35) is the other Master. So humanity is divided today, all have master sin in their house, or Master Son.

To never see death, (ver. 51) is to never be separated from God. In answering the Jews as to physical death, Jesus told them that Abraham was alive after his physical death. (ver. 56) Abraham not only contemplated or looked forward to the time of Christ, but actually saw it, and was glad.

The last 'verily, verily' of the chapter (ver. 58) proclaims the truth of our Lord's deity or everlasting existence which we will note in chapter 18.

John 9

August 19 2021

This blind man was healed in an unusual way. (ver. 12) The clay from the earth was a reminder of the first man made from the dust of the earth. (Genesis 2:7) The same Lord "completed" the forming of this man, for he was born without sight.

The healed man was no doubt thankful because his eyes were opened. But he later worshiped because of knowing who Jesus was. (ver 38) So the lesson is

taught us that worship is more than being thankful.

We will later note that Mary was thankful because her brother was given life, (John 11) but she later worshiped because of what Jesus was going to do. (The cross)

Thomas was a believer before his missing the upper room meeting. He worshiped when he saw the Lord, and when he was forgiven of his doubts.

We note the WORDS of Thomas in chapter 20. "My Lord and my God.

The WORTH of worship in John 12. Spikenard was of great value.

The worth, or value of worship is also underlined by the far away Magis. So worship is practiced by the scholarly and also by the lowly, as Mary.

And we note the WILL of worship in John chapter 9, for the blind man had opposition.

Worship includes these three traits:

1. the value I give it in my life, which includes my way of life, my time, and my money,
2. the persecution/adversity I am prepared to endure as a disciple of Jesus, and
3. the words I will tell the Lord when I pray.

Someone said; to worship I need a believing heart. (Romans 10) A rejoicing heart, a burning heart. (Luke 24) I need a melodious heart. (Ephesian 5) and I also need a determined heart, not prevented by opposition. (ver 22, 38)

John 10

August 24 2021

At a time when there were no guides in Israel, Jesus presents Himself as the true caring shepherd.

Psalm 23 is brought to reality, and the shepherd known to David was the shepherd known to the disciples of our Lord.

Invitation to enter the sheepfold was extended to Israel, but many would not enter in. The leaders, with all Israel, will enter into a future sheepfold, when the nation will receive their messiah, they will go out, and go in.

Go out to other nations, and back into the shelter of their protected fold, under the crowned Shepard, the true Son of David.

Jesus tells of other people or nations (ver. 16) so we understand that the Lord was also referring to the church which He Himself would build.

The Gospel preacher has often preached John 10:9 to all, for all are invited to come to Jesus, to enter into His rest. (Matthew. 11:28)

All may enter, He is the door
He died, paid all, man needs no more.
But enter the door I individually must
His death for me, I do personally trust.

John 11.

August 27 2021

When the sisters of Lazarus sent for Jesus to come to their house it was with healing in view. When Jesus said that

Lazarus' sickness was not unto death, others probably believed that Lazarus would be healed. But the Lord was speaking of being raised, or saved out of physical death.

Is there a lesson for us? We may pray for the healing of a loved one, but the Lord's will is ultimately to raise him/her with a new body.

The large difference for us is time. We will have to wait longer, but we must not forget that a day is as a thousand years with our Lord, and a thousand years as one day.

Verse 33 highlights the presence of death in our world; our Lord was grieved and wept before this fact. But He is the resurrection and so will eliminate death at the end.

This call of Lazarus reminds us of the call of everybody from the grave.

As noted in chapter 5, the voice of Jesus will empty every graveyard, and the sea. A great number will rise to life, never to die again. A greater number will and will be sentenced according to every evil deed done while in their physical body. The great number, body and soul, will be forever with the Lord, the greater number, body and soul, will be cast into the lake of fire. (Revelation 20)

Our Lord's Prayer and dependence, (verse 41) is also noteworthy. Although He was Himself the resurrection and the life, His humanity is especially underlined here. He was dependent, in all, even in this power of resurrection. Indeed, in all his time on earth, He was submissive; He was the true Man without sin.

John 12.

September 1 2021

The house in Bethany, not far from Jerusalem, became the resurrection house, and before the Passover celebration Jesus sat with Lazarus and his two sisters.

In a nearing future day Jesus will sit with Israel in the Kingdom, also sitting at the table will be physical and resurrected Israel. (Luke 22-16)

From Abraham, Isaac, Jacob, and many more, there will be worship, as Mary worshiped with the costly ointment. There will be a looking back (not forward) at his death and burial, as we read in Isaiah 53;

“We did esteem him smitten of God and afflicted, but he was wounded for our transgressions he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed.”

In that day there will be no Judas, for all enmity will be gone and all Israel will give their messiah His rightly place.

The kingdom is again brought before us in verse 13. For we read of many receiving Him as their King. But he was rejected by the leaders of the nation. The Pharisees little realized that “the world will go after Him” (ver. 19) and the Greeks that inquired of Jesus will come to Him when His Kingdom is established. (ver. 20)

As Isaiah prophesied many years before, (ver. 39) He would be rejected by the nation. Israel knew not that He must

first be the Lamb of God, to take away the sins of the world.

And chiefly, He must first gather another people, His bride, the church.

It is noteworthy that chapter 12 ends with mention of the light, the Lord presenting himself again as the light of the world. (ver. 46) a quotation from Isaiah 9. Isaiah 6 is also referred to in verse 41.

When Jesus made reference to His “being lifted up,” he was referring to Numbers 21, and Psalm 22 was possibly also in mind. Also “blessed is he who cometh in the Name of the Lord” is a partial quotation from Psalm 110.

So the King of orators preached the WORD. (2 Tim. 4-2) He preached from the Law of Moses, from the Prophets, and from the Psalms. (Luke 24)

Which we see, not only in His Bethany ministry, but also in His Nicodemus discourse in chapter 3, and in the upper room ministry, later to be studied.

John 13

September 5 2021

In this chapter John writes of the eternal God who became the humble servant, washing feet. The same who is clothed in Light in chapter 1 is girthed with a towel in chapter 13.

A valid spiritual lesson was missed by his disciples, but was understood after the Holy Spirit was given.

Exhorting and correcting one another is a lesson still learned among us today.

For this to be accomplished there must be a local church setting, where all will be brethren, (Matthew. 23:8-11) where all are on the same level, exhorting and correcting one another.

Jesus will teach here the difference between our once salvation and our frequent washings. There is no need of a new salvation, (verse 10) there is need of correction and fellowship. Our sins are atoned, paid, forgiven, once for all, but inside the family of God sins need to be confessed, to God, and at times, to one another. Our state as children of God is secure, but our communion condition changes, and we must help each other, must wash each other's feet.

Our Lord adds that one among them (Judas) was not clean, or was never born again. So true Christianity teaches us that a professing follower of Jesus is not necessarily a child of God. How many, since Judas, have been followers, but were never Christians, indeed, the latest Canadian news have brought this fact to light.

To confess that you were never born again is, or can lead to true repentance. But to profess to be born again and convincing yourself, by your good doing, that you are, will lead to deception in this life, and will take you to hell at the end.

The disciples did not know that Judas went out to tell the leaders of the temple where to find Jesus. They were little aware of scripture that needed fulfillment, (Psalm. 41:9) so there is a lesson here for us who live near the end of the church age. We are not aware of the Lord's doings, of every detail undertaken by the Spirit, and the evil forces being held back by an army of

angels. Certainly we must consult scripture as to every fulfillment, for all inspired scripture will be fulfilled, every prophesy will be accomplished.

We are familiar with clear predictions written concerning the coming of our Lord and the end.

But as the disciples in the upper room, we must confess our ignorance as to present pre-rapture happenings.

Judas is compared to the man of sin, (John. 17:12, 2 Thessalonians 2:3) and we know not if he is already in the world. We know not when he will "go out" to "betray" the rightful king.

It is noteworthy that Peter's denial is predicted, as the betrayal by Judas. Thus bringing before us again the sins of the sinner and the sins of the saint.

John, in his first epistle, further teaches that confession of individual sins is not for the salvation of the soul, but rather, for communion and salvation of my life.

John 14

September 8 2021

The Father's house is first mentioned in chapter 2. But our Lord was referring to the temple in Jerusalem. In chapter 14 it is the house of God in heaven.

The central part of heaven, for the Lord also spoke of paradise, (Revelation 2:7) & of a city. (Revelation 3:12) So we assume that the city is in the paradise, and that the temple, or house is in the city.

Thomas was confused (ver. 5) as to the necessary death of his Lord.

Still thinking, as the other apostles, of His reign. Verse 6 is a well-known gospel verse, but it is firstly to indicate the way to the father's house. Jesus must first die, rise again with a non-earth-dependent body, and go through Satan's outer-space domain to prepare the way. He was the first to enter heaven with the new resurrection body. He opened (or was) the way. He was also the truth, not only telling the truth, as many prophets before Him, but He was the truth incarnate. He was in the Father, and the Father in Him. He was deity, so was truth.

Then He was the life, telling of His life giving power. "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand..." (John 10:28)

Indeed, He is the way, truth, and life today, all who desire to come to God, can come through Him. He is the only way, for He said; I am THE way.

The sending of the Holy Spirit is noted in verse 16 which would begin a new era in God's work with humanity. His ministry would be comfort (ver. 17) and revelation. (ver. 26)

We are still in that era or dispensation today, the Holy Spirit is still in the world, His ministry is still comfort and revelation, not revelation or understanding of the Lord's words to his disciples, but new thoughts activated by the Spirit as we read the Bible.

We will also note His work in the world, convicting individual sinners of their sins and need of salvation.

Jesus would come to His disciples after his resurrection. (ver. 18) Before the Holy Spirit came, (Acts 2) He would manifest himself to them. He would not be seen by the world, (ver. 22) only by believers who would eventually become the church.

The troubled heart of the disciples is mentioned again in verse 27. Special peace is given them because of their adverse circumstances. But the peace of God is given also to us; we have experienced His peace going through the vales of life.

John 15

September 15 2021

The vine and branches lesson was given in view of the Mount of Olives vineyard. Before the Lord entered the Gethsemane garden, he taught his disciples the value of fruit bearing, or living a full and visible Christian life.

Also underlining the difference between christian professors, and fruit producers.

It has been said that the Lord was referring to 3 men while giving His vine and-branches lesson. Peter, John, and Judas.

We know who the much-fruit producer was, and who needed to be "purged" to produce more fruit. Judas is the no-fruit producer, who was cut off.

As many Jesus-followers and salvation-professors today, Judas was never born again.

We remember these words from our Lord's earlier ministry; "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy Name done many wonderful works?" (Matthew. 7:22)

Producing fruit is linked to abiding, or being fixed to the vine remembering their Lord's words and their Lord's life would produce fruit in the lives of the disciples, as the branches produced grapes because they were attached, or fixed to the vine.

The Lord's love is underlined by His death for them. (ver. 13) Remembering this Love would stimulate more fruit, and would especially stimulate their love towards one another.

Verse 16 tells us that their fruit producing would include souls saved and taught. which later became the ministry of the Apostles. (Matthew 28:19)

Fruit bearing is also linked to divine choice. They were chosen and separated from the world. (vers. 16, 19)

And fruit bearing is especially linked to Holy Spirit ministering to them, "bearing witness," or bringing to memory the life and teachings of the Lord after His return to heaven. (ver. 26)

This teaching is also for us who are come to the end of the church era. As we meditate on the words and attributes of our Lord, or "affix" ourselves to Him, we will bear fruit. As we meditate on the scriptures regarding Jesus we will become more Christ like. This is the Holy Spirit ministry today, to make us,

or conform us to the Son. (2 Corinthians. 3:18)

As the world saw Him and was affected, the present world will see Him in us and be affected.

To convict the world of sin, righteousness and judgement, (John. 16:8) the Holy Spirit will use the Christians.

John 16

September 19 2021

This chapter begins with an announcement of persecution, and the Lord going back to heaven, but the promise of the Holy Spirit is also made clear, (ver 7) which later happened while the disciples, with the 120, were in the upper room. (Acts 2)

The first illustration of the Holy Spirit in John is in chapter 1, where a dove was seen "abiding on Jesus" (John 1:32) Then in chapter 3, as the wind, and in chapter 7, as water.

To prove the Lord's deity He was like a dove.

To bring about the New Birth He is like the wind.

To draw the thirsty to Jesus He is like water.

His movements are as the wind that blows where it wills; no one can dictate when or where the Holy Spirit will move.

Water reminds us of the filling of the Spirit, (Ephesians. 5:18) which happens

at conversion, but His control, or re-filling happens at dedication, and re-dedication.

The dove reminds us of the docile character of the Spirit. He patiently and gently guides. As the servant in Genesis 24, he tells of the glories of the Lord and compels the sinner.

We note in this chapter, that the Spirit is the Convictor, the comforter, the guide, and as already stated in chapter 14, he is the revealer.

In the middle of chapter 15, describing the branch attachment to the vine, is no accident. In the middle of Holy Spirit description is found Holy Spirit ministry, linking the saint to His Lord.

The disciples inquired again as to the Lord's going away, in chapter 14 He tells of His time with them after His resurrection, which is referred to again in verse 22.

But there is reference to the new Holy Spirit era, or the church era, to the answered prayers of his disciples, and when Jesus would be with His Father in heaven. (ver 23, 26)

John 17

September 23, 2021

The unique prayer of John 17 is the true Lord's Prayer.

He prayed for their Protection... "...keep them whom thou hast given me." (ver 11)

Protection from Satanic power, and from sin power. Not taken out of the

world, but keep from the evil in the world. (ver 15)

Prayed for their Sanctification: "Sanctify them through thy truth: thy word is truth" (ver 17) their sanctification would not be through some special experience, but through God's Word and He prayed for their Glorification. "To be with me, to behold my glory, which thou hast given me." (ver 24)

We note especially the known will-of-God in this prayer. There was no doubt that His disciples would be with Him, that they would behold His glory. Also, He would be with them, so would keep them, (Matthew 28:20) and the Holy Spirit would come to them. They were in the foundation of the church and the Lord knew that many souls would be saved through their ministry.

The same will-of-God praying is found in the well-known "our Father" prayer.

Jesus taught his disciples to pray; "Thy kingdom come," ...of which there was no doubt. His disciples also knew that the kingdom would come, but they were still instructed to pray for it.

Prayer for many is only asking God for what they want in times of crisis, but true Prayer is stating His will, thus is communion with God.

Supplication or asking, is always second for the child of God, prayer is first an expression of communion.

We note also that the Lord prayed for us. (ver 20). This is the great truth of Hebrews 7; "... He is able also to save them to the uttermost, all those that

come unto God by Him, seeing He ever liveth to make intercession for them."

Paul wrote that our glorified Lord is the Saviour of the body. (Ephesians 5:23) Presently every believer is being saved. We were saved by His death; we are being saved by His life.

On His shoulder, blessed choice
In his hand, blessed certainty
In his prayers, blessed comfort.

John 17, part 2

September 28, 2021

Still looking at the Lord's words in John 17 we note His praying for unity among His disciples. There had been dispute as to who would be leader among them, (Luke 22) and probably for this reason the Lord prayed; "that they may be one"

He gives the greatest example of oneness; "Thou, Father, art in me, and I in thee that they also may be one in us."

This would be the great power of witness to the world, and believing that the Son was sent by the Father is linked to the unity of the disciples. (ver. 21) Paul understood the importance of these words and made things right with his working brethren, Peter, Barnabas, and Mark.

We also note that the same words are spoken when the Lord prayed for future generation Christians. (for us)

The Lord knew of future divisions, caused by pride and the flesh. He knew there would be a lack of submission and a desire for position, even among true Christians, and that the enemy would

cause divisions soon after apostolic days. But the desire of His heart is revealed; certainly He has the same desire today.

Sadly, unity will only be realized at the rapture. (physically and doctrinally) Only then will believers leave their ecclesiastical names and named pastors, only then will every Christian gather to Jesus alone.

Indeed, a few believers see this as a model for church gatherings today. They gather around the Lord, giving Him full pre-eminence, they elevate no official pastor nor leader. Scriptures are willingly obeyed and the Gospel is simply preached. Both from the pulpit and at the Lord's Supper, where they "SHOW the Lord's death till He come."

As there will be true unity at the rapture, there is a striving for unity in their local gatherings, and unity with every other likewise gathered church.

John 18

October 1st, 2021

The garden of Gethsemane reminds us of the first garden which had no Judas and no binding cords. (vers. 3, 12) There was no blood from the servant's ear, (Exodus 21) and no blood-like sweat from the Saviour's brow. The Garden of Eden had no sin.

Strong men came to take Him in the garden of Gethsemane, but a few words made them "fall to the ground." (ver. 6) Thus we see a demonstration of the power of God, and God manifested in the flesh. For the words "I AM" was the

description of the God of Israel, (Exodus 3) the God of all creation.

We read elsewhere that His words had power over sickness, nature, and demons and we read (chap. 7) that they marveled at his words... they said; "never man spake like this man."

But it seems now that even the power of His words could not deter them from their mission. It was time, and as He Himself said; "the hour is come."

The long hours before the cross are written in the 4 Gospels and must be studied together, and in a separate study.

Only in John do we find Pilate's words "what is truth?" (ver. 38) and only in this Gospel do we find the Jewish leaders fearing defilement from going into the Judgement hall. (ver. 28) they practiced ceremonial truth, but not the truth of killing an innocent man.

Is it not so today; that many, who have taken the high standard of religious truth, have forgotten simple Gospel truth.

And as the religious leaders were a poor example of truth before Pilate, so the religious "Christian" today is a poor example of truth before the unconverted. So churches are empty and sport arenas are full.

John 19

October 4, 2021

As many before him Jesus was crucified at the place of the skull. But every Gospel writer underlines events which

made His death unique. A unique sacrifice, placed upon a very different altar, and every Gospel writer underlines the fulfillment of predictions made concerning His death. Paul also later wrote; "Christ died for our sins, according to the scriptures." (1 Corinthians. 15:3)

Every believer knows the scriptures; "... it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (Isaiah 53:10)

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (Isaiah 53:7) He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53:4) Noted in this passage, is the divine judgement of God.

Future world judgement is coming. John later writes of an angel who will say with a loud voice; "Fear God and give glory to him; for the hour of His judgment is come." (Revelation 14:7) and Jesus also said; "fear not them which kill the body, but rather fear him, which is able to destroy both soul and body in hell." (Matthew 10:28)

But the judgement in Isaiah 53 is the judgement of God on one man.

The Bible has much to say about heaven, where all holy beings live. Where the counsels of the God of eternity have

been formed. Nothing unforeseen in heaven can ever come to pass on earth.

The Son left this heaven, his home, He became a man, He declared the Father, and He declared the future.

He was Immanuel - God with us, who was looked for by the prophets and foreshadowed by many types.

His birth, his mother, and His Name are foretold in Isaiah 7, Micah 5, Psalm 72, Jeremiah 31, and Hosea 11. Hundreds of Old Testament prophecies were fulfilled, which were made from 400 to 4000 years before He came, therefore dissipating all doubt to the veracity of John's writings, and of the accuracy of the New Testament records.

But the Son came especially to bare the judgement of God. To die for the sins of his creatures. To be the last sacrifice. To fulfill all Old Testament sacrifices which spoke of Him. He was the man of Isaiah 53

John 19, part 2
October 9, 2021

John writes of Nicodemus (ver. 39) and reminds us that he was the same who came to Jesus by night.

We have commented on the well-known words; "ye must be born again" and will add more here.

Nicodemus became a child of God, not by a religious process of many years, or even many days, it happened at a specific moment. He was born into the family of God when he believed, or

looked (maybe literally) at Jesus on the cross. (John 3-14)

Baptism has been associated to the new birth, quoting the Lord's words; "born of water and of the Spirit." (John 3-5)

But the interpretation of the New Birth teaching is found in the Old Testament, which was than the whole of the Holy Scriptures. This is where the Lord got the "New Birth" words which He preached to Nicodemus.

As was the norm of the day for every preacher, Jesus preached the Scriptures, which were the written words of the prophets, the words of Moses, and the psalms. (2 Timothy 4, Luke 24)

The New Birth words came from the prophet Ezekiel which we quote; "I will sprinkle clean water upon you, and ye shall be clean from all your uncleanness and from all your idols, I will cleanse you. A new heart I will give you, and a new spirit I will put within you: and I will take away your heart of stone and give you a heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and be careful to observe my ordinances." (Ezekiel 36, vers. 25-27)

Note that the water in this passage is symbolic or figurative; also note the indwelling Holy Spirit, and the inner willingness to do the will of God. God himself is giving a new heart and to be especially noted that there is no intrusion of men. It is the Lord Himself who is the worker, who is creating His child by New Birth. (John 1-13)

So the new birth is a specific time in life when the Holy Spirit enters in, creating

new life, giving a desire to do the commandments of God. This specific time is not determined by a church administration or by a church minister.

Then the Lord went to the writings of Moses; telling Nicodemus that the New Birth experience happens when the sinner looks, or understands the Saviour hanging on the cross to cure his sinful condition, as the Israelite was cured of his serpent bite while in the wilderness.

As God's only remedy was a serpent on a pole long ago, (Numbers 21) so the sinner receiving the gift of salvation through the death of Jesus is the only way to make a child of God today.

As the Israelites admitted their helpless condition in the wilderness, so must the sinner admit his hopelessness today, and look, by faith, to the cross.

Peter writes to people who experienced the New Birth; He writes; "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.") 1Peter 1: 18, 19 and 22, 23)

We note here that Peter is referring to the death of our Lord, to the Spirit of God, and to the life giving seed, or the word of God. So the "clean water"

spoken by Ezekiel, must be the Word of God, understood and received by the sinner, so making the new birth, or creating a child of God.

Lastly, Jesus went to the Psalms, David wrote; the LORD is my light and my salvation. Psalm 27:1 and Psalm 43 tells of sending out the light and truth of God. We know well the words of Ps. 119; "Thy word is a lamp unto my feet and a light unto my path." and "the entrance of thy words giveth light; it giveth understanding unto the simple."

Maybe Nicodemus later understood the words of Ps. 118. "God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar."

The light may also be a quote from Isaiah 6, as we noted in our comments in chapter 12, but certainly the Psalms tell us much about the light of the word of God.

So as we have already noted in chapter 12, the Lord's words recorded by John are taken from the writings of the prophets, from the writings of Moses, and from the psalms. (Luke 24)

John 19, part 3 October 13, 2021

Only John records the words, "it is finished." which was one word in the Greek text.

First used in chapter 4 concerning the works given by the Father to the Son; "...my meat is to do the will of him that sent me, and to finish his work." (John 4:34). Also in chapter 5; "...for the works

which the Father hath given me to finish the same works that I do, bear witness of me, that the Father hath sent me." (John 5:36)

In chapter 17; "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4) and in chapter 19; "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." (John 19:28)

So the words of John 19:30 are associated with works completed, and specifically, judgement completely or justly discharged upon sin.

Also in John 19 is the care Jesus revealed towards his mother. There is a personal affectionate side to our Lord revealed by John.

Weeping at the grave of Lazarus, His words to His disciples in chapter 14, His prayer for his disciples in chapter 17 and the care shown to his mother at the cross. "When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! and to John, Behold thy mother! (vers. 26-27)

This caring instruction is certainly a commandment to all sons today. The Lord was especially concerned for His mother, for He knew that a sword was piercing through her soul, as Simeon had prophesied 33 years before. (Luke 2:35)

His half brothers and sisters did not believe (John 7:5) and it is possible that this had created a problem. They would become believers, so this family division was later resolved, an encouragement to

some of us who are presently in divided families.

The Lord desired John to consider Mary as his own mother, and Mary to rely on John as her own son. John had his own mother at this time, (Matthew 27: 55) but accepted this responsibility.

Mary was at John's home on the morning of the resurrection, we read that John and Peter "went back to their own homes" (John 20:10) probably to tell Mary the glad news.

Mary was with all the disciples in the upper room as they waited and prayed (Acts 1:14) until the Spirit came at Pentecost. Safe in the care of John, and other believers, knowing now that her beloved Jesus, whose cruel death had brought her much pain, was raised from the dead. Her spirit rejoicing before He was born, (Luke 1:47) is rejoicing again.

John 20

October 16, 2021

Without the resurrection there would be no guarantee of God's acceptance. The redemption price was paid in full and we have the certainty of it by the resurrection of the Son.

John gives us an insight on our Lord's body in this chapter. How he could appear in the midst, and could be touched. (vers. 19 and 27) Indeed, there are several insights written by John; His physical body, His transfiguration body, His resurrection body, which was different from His glorified body in Revelation 1.

At the end of each Gospel, on Mount Galilee, the Gospel message was given to

a special number of men. In Matthew the message is teaching and making disciples. (Matthew 28:19) In Mark it is specified that the Lord would give evidences by miracles. In Luke repentance is underlined, and in John the apostles are closely linked to the message, in forgiving sins. (ver. 23)

The apostles heard the whole of the Lord's words together, and understood what their mission would be. New believers were baptized after they believed, not in view of their believing. There was evidence of repentance, and also evidence of New Birth seen by speaking new languages, by casting out demons and by venomous serpents not harming the new believers. The apostles understood that their mission was to preach forgiveness of sins in His Name. As we note in Acts chapter 10;

"...we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Him God raised up the third day and shewed him openly;

Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

And he commanded us TO PREACH unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

Peter, and all the apostles preached; "...that whosoever believeth in him shall receive remission of sins."

Thus the commission is understood today, missionaries have gone forth and preached, and sinners have been converted.

The message today is concentrated on one Person, on one act of faith, or the New Birth, which happens once in a lifetime.

Hebrew 2-4 refers to the signs and wonders confirmation of Mark 16-17, which confirmation is no longer necessary today. Indeed, to look for these signs expresses disbelief in the confirmation record. It is telling the Lord that He must re-confirm, or prove again that souls are born into the kingdom through the Gospel message. It is noteworthy that the later conversions recorded in the Acts of the Apostles has no mention of signs. (Acts 16) It is also evident that many souls have been converted since the days of the apostles, with no Mark-16 miracle signs.

John 20, part 2
October 19, 2021

It is noteworthy that Mary was the first to see the risen Jesus. There has been much woman inferiority over the centuries. The woman so positioned by some male professors is often underhanded, but is undeniable, even in our part of the world.

It would serve these professors well if a man had been first at the tomb, to witness the resurrection. There is little doubt that a few bible professors would use a man as witness of the resurrection to promote his superior role. But they have to admit that a woman first witnessed the resurrection, and that men heard the news from a woman.

Should we say more concerning the demeaning of woman? How that using religion, woman have been lowered? How women must not go to school, or go to work, must cover their faces, and even cover themselves completely? Do we wonder where these strange ideologies come from? And why there must be such a visible demonstration ordered by man's religion? Is it only a submission to peers who are revered, and seemingly ordered of God? Is it only national pride or belonging? Or is it the "old" sin of man domination over woman.

Islam is not the only one to contribute to this sin. Bible teachers are also guilty. Is not the teaching of head coverings on woman at all times a form of woman domination? We note that the Bible professor fails to teach the non-covered head of the man. For if the women must always be covered according to 1 Corinthians 11, the man, according to the same chapter, must never cover his head.

Even the new Bible reader will see woman domination in this teaching. Indeed, the new believer will understand that this teaching is more in line with the thinking of dominating men of past ages, rather than teaching from the Spirit of God.

Humanity will always have simplistic people who will be easily influenced. Teachers who have themselves been wrongly taught, and who are little concerned with rightly understanding Bible truth. (2 Timothy 2: 15)

The Apostle's doctrine certainly teaches a chaste appearance in clothing, but especially teaches the "appearance" of a true heart. Chastity is not uniformity and the New Testament records no difference of national dress after conversion.

The Lord greatly appreciated Mary's presence at the tomb. Angels appeared and spoke to her, (not to Peter or John) and Mary was given a special work to do; "say unto them..." (John 20: 17)

John 20, part 3 October 22, 2021

The disciples were more fearful after the Lord's death. (ver. 19) How necessary were the words; "peace be unto you" (ver. 21)

In the midst of their fear they experienced peace. They had peace with God and forgiveness of sins. They needed the peace of God, (Philippians 4: 7, Colossians 3: 15) which was given them by the presence of their Lord. It is so for us, we have peace, but His presence gives us peace.

Thomas missed the Lord's blessing of peace. We are not told why, and must not be quick to accuse. The value of being with the gathering is an important lesson. Thomas' doubt was serious, but was corrected when the Lord

encouraged him to “be not faithless, but believing.” (ver. 27)

Doubts in our lives are also serious. Forgetting that God is in every circumstances of life, and decisions made without prayer will hinder our Christian progress.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.” (ver. 30)

Jesus spoke of the sign of the prophet Jonas, (Matthew. 12:38 and 16:4) and of the sign of His coming, and the end of the world. (Matthew 24)

Steven spoke of the signs in the land of Egypt, the Red sea, and in the wilderness. (Acts 7:36)

Tongues were a sign, to un-believing Israel, (1 Corinthians 14:22) and Paul wrote of mighty signs and wonders. (Romans 5:19, 2 Corinthians 12:12)

From these scriptures we conclude that signs were miracles proving the arrival of the Messiah.

But signs were not always miracles, the angel gave the shepherds the sign of the babe lying in a manger (Luke 2:12) and Paul wrote of the sign of circumcision. Signs were also fulfillment of Old Testament Prophecies, as Nicodemus stated in chapter 3.

But Israel leaders were in apostate darkness, and were blinded to the signs that spoke of their messiah. (John 12:37) John writes of other signs, (ver. 30) all to confirm to the disciples specifically the reality of the Christ and the Gospel. The Hebrew writer later writes of signs and

wonders, and various miracles. (Hebrews 2:4)

As mentioned on a previous page, we do not need signs today; the truth of the Christian faith has been confirmed and is left on record for us.

We note also that because of the many Old Testament kingdom prophecies, the Jews demanded signs. (1 Corinthians 1:22) For this reason the many signs and miracles were made evident, both by Jesus and the Apostles.

John 20, part 4
October 25, 2021

The reader is reminded of the evidence and reason to believe in John 20: 31. It is noteworthy that before God will ask us to believe or trust in Him, and the sacrifice of the Son, He will give evidence of His trustworthiness.

John’s Gospel begins with creation; “... All things were made by him; and without him was not anything made that was made. He was in the world, and the world was made by him, and the world knew him not.”

It is well documented that plants and trees produce oxygen and process carbon dioxide, if they stop producing we will die in 5 minutes. Food of every kind is produced and for many centuries. The preservation of planet earth, flying through space, is another example of the trustworthiness of God.

Undoubtedly God has underlined His trustworthiness by creation. Teaching us that if we can believe or trust Him as

to the preservation of life, we can trust Him for the salvation of our souls.

The Gospel according to John seems to end at verse 31, as the book of Revelation seems to end at chapter 21: 8.

The Alpha and Omega theme, beginning in Revelation 1, ends in chapter 21, as John's Gospel opens with the Word made flesh and ends with the many words not written in chapter 20.

But John adds another chapter in his Gospel, and two more chapters in Revelation.

This style of writing is also seen in his first epistle, which begins with an exposition of eternal life and how it was ordained of God "from the beginning" and ends with the words; "he that hath the Son hath life." (1 John. 5: 12) Chapter 5 verse 13 to the end of first John seems to be added-on or an epilogue.

This is certainly not less inspired, nor is it only an after-thought that John had. The book of Revelation account makes it clear that it was the angel that told John of the bride and the city, not John who only wanted to add more to his book.

We note also an interlink in John's writings; the last chapter of John's Gospel notes the record of Peter's repentance, which takes us to 1 John, where confession of sin AFTER salvation is underlined.

The sufficiency of the ONE sacrifice of the Son of God is illustrated in the ashes of the ONE red heifer, which was

sufficient for the whole of Israel wilderness life. (Numbers 19)

It was the ashes, not the blood that was applied; it is confession, not a new salvation, which is needed during the whole life of the believer.

John notes the difference, both in his Gospel, and in his first Epistle.

Peter, who is directly referred to in the Gospel of John and indirectly referred to in the first Epistle of John, is also indirectly (named) in Revelation, for his name is written on the foundation of the Holy city. So his sin after conversion did not change his status as an apostle, and as to his place in the foundation of the new city.

Another link is church truth or doctrine (illustrated) in 2nd John, the importance of church leadership found in 3rd John, and the 7 churches in Revelation 2 and 3.

John 21

October 29, 2021

Peter's denial sin had been confronted and forgiven. (1 Corinthians 15: 5) but Peter's statement (Mark 14: 29) had to be confronted before his brethren. Stating his commitment above the dedication of his brethren was pride, and possibly, his conscience still accused him, which caused his reaction when he realized the Lord was on the shore. (ver. 7)

Our conscience is a most affective warning system, designed to keep sin out. But is also a reminder of when we let sin in. and if sin is not confronted we

are reminded of our need of confession, and how sin is affecting our fellowship, with our Lord and with other believers.

The word conscience is also translated heart, (Acts 8: 22) which includes our affections, and which the Lord is going to touch in connection with Peter.

Pride will not only block the sinner from heaven, it will block the believer from true fellowship with his brethren.

Two meetings (ver. 14) with His disciples had taken place and we do not read of any confession from Peter. At this meeting Peter was bluntly confronted by Jesus. (ver. 15)

“ ... Simon, son of Jonas, lovest thou me more than these?” Peter had to admit that his love for the Lord was not above his brethren, indeed, it was less, resulting in his denial 3 times, which was brought before Peter in the 3 times he was asked; “lovest thou me?”

John 21, part 2

November 2, 2021

Chapter 21 also records the last of 10 miracles written in the Gospel according to John.

The first was water turned into wine in chapter 2. The second was the Nobleman's son that was healed. (chap. 4: 50) The lame man at the pool of Bethesda (chap. 5: 8) was the third. Then the multiplication of loaves and fishes, in Galilee. (chap. 6) Jesus walking on the Sea of Galilee (chap. 6: 19) was a miracle, so also the boat arriving instantly on the other side of Galilee after Jesus came into the boat. (chap. 6: 21)

The blind man healed in Jerusalem (chap. 9: 1) was the seventh miracle. The resurrection of Lazarus in Bethany (chap. 11) was the eighth. The falling backward by the words of Jesus in garden (chap. 18) was the ninth and the catch of the one hundred and fifty three fish on Sea of Galilee (chap. 21) was the tenth.

We note that five of these miracles were demonstrations of the Lord's power over the body and five of His power over nature.

The boy healing in Capernaum, twenty-eight miles from Cana is the first body healing miracle. Note that the boy was not present.

The long-time sickness of the lame man at pool of Bethesda (chap. 5) was an allusion to Israel's condition. The nameless, helpless, and friendless man reminded Israel of their condition.

Another miracle in connection with the Lord's authority over the body was the blind man healed in Jerusalem. (chap. 9)

The man had a part in this miracle (he had to wash) figurative of healing Israel of their blindness in a future day. Their eyes will be opened as to the sin of crucifying their Messiah. Also, Siloam means sent, Israel will acknowledge the one SENT unto them.

The Lord's power and authority over the body is marked again by the resurrection of Lazarus in Bethany and lastly in chapter 18; unconverted men fell back at his words. A demonstration of our Lord's power over the whole person, irrespective of will.

We note that these five miracles tell us that His power over the body was not limited by distance, shown in the boy's healing, who was twenty-eight miles away. Not limited by disease, as the man lame for thirty-eight years near the pool of Bethesda.

Our Lord's power was not limited by defect, the man born blind in chapter 9. Not limited by decay, the body of Lazarus, in the grave four days. Not limited by the power of darkness, the Lord said in the garden of Gethsemane; "this is your hour and the power of darkness."

The other five miracles demonstrate our Lord's authority over nature. Power over world food supply, the multiplication of bread and fish. His power over gravity, to walk on the sea. His power over time, crossing the Sea of Galilee. Also His power to turn water into wine, the time of growing and fermenting of grapes was eliminated. This miracle also showed His power over plant and vegetation life, and in John 21 we read of His power over living fish, to go into a net, and not to break the net.

John 21, part 3
November 6, 2021

Peter wondered if John would also be a pastor, (verse 21) for Peter understood from the Lord's words, that he would feed the Lord's sheep, the new believers which would be brought into the Church. (vers. 15,16,17)

All the disciples would be evangelists, illustrated by all in the boat when the many fish were caught in the one net.

(ver. 11) The Holy Spirit would later remind these men of the Lord's words; "ye shall be fishers of men." (Matthew 4: 19)

This last miracle recorded before our Lord's ascension would remind them of their commission ministry. (Matthew 28: 19)

The lessons for us are:

The fishing was from a boat in the sea and not from the land. (new work)

The Lord, deciding where the fish are, (the right side of the ship) not us.

There were several fishers, but only 1 net. (unity in Gospel work)

A last lesson is counting the fish; which was done when they reached the shore, not before. (The Lord knoweth them that are His)

Although Peter and John were apostles, Peter would become a pastor to some new believers, and John would become a prophesy teacher, revealing the future. Paul later tells us of apostles, prophets, evangelists, pastors and teachers, which the Lord gave to the church. (Ephesians 4)

So we understand the Lord's words; "what is that to thee, follow thou me" (ver. 22) not as to be unconcerned for John's welfare. Certainly the Lord taught the contrary; to love and care for one-another and washing one-another's feet.

The Lord's words here were concerning John's specific ministry. Peter did not know that John was going to write the

book of Revelation. Which may be associated with the added words by the Lord; "If it is my will that he remain until I come." (ver. 22) Words misunderstood, but explained by John in verse 23.

Both Peter and John had a special work before them, other men also, as Saul of Tarsus, who was a special gift given to the church by the Lord Himself.

John 21, part 4
November 10, 2021

The words "follow me" were not to be taken literally for the Lord was soon to ascend to heaven.

We noted in part 3, that Peter and John were first evangelists, but they with others became pastors and teachers. It is in this way that they followed Jesus.

We note also that they were never titled. Philip was called an evangelist by Luke (Acts 21: 8) which was a work which he did and not a title which he held. Jesus taught only one rank; "brethren." Titles were given to Jewish leaders of the day, whom the Lord rejected. He tells his disciples that they must not be so known.

We cannot condemn the Roman Catholic system for using the title "Father" and support the use of other titles. The Lord marks all as wrong in Matthew 23.

John does refer to "fathers" in his epistle

(1 John. 2: 14) but we note that older experienced leaders are referred too, and in the plural, John is not writing to one Father or to the titled pastor of one church.

Nor did the Lord teach that "brethren" should become "the Brethren" which is another and more deceitful form of sectarianism.

We have little control over names and labels placed upon us, but we can control the name we take. We are not THE assembly of Christians; we are an assembly of Christians. We are not THE Gospel hall; we are Christian who meet in a hall, the word "Gospel" is to say what we do, not to say that we are above other Christians who do not gather with us.

As the Lord's words to Peter (ver. 23) were misunderstood, so Christian assemblies are misunderstood today. The "saying has gone abroad" (ver. 23) telling of Gospel Hall separation into a sect, a denomination which has separated itself from every other Christian. The truth is rather, that other Christians have separated themselves by joining a denomination not found in the Apostle's doctrine.

Another misunderstanding may be that a non-separation of believers is an automatic receiving of all believers. This again, is straying from the Apostles' doctrine, for elders were established to guard reception into local churches. (Acts 20)

Gospel of John, conclusion

November 15, 2021

It is quoted that John's Gospel is over ninety percent original. Nicodemus, the unnamed woman at the well, the Noblemen's son, the unnamed man at the pool, the adulteress women of chapter 8, the blind man of chapter 9, and Peter's restoration are only found in John.

The Gospel that begins by the waters of Jordan, with the identification of the Lamb by John Baptist, ends by the Sea of Galilee, with the identification of the risen Lamb by John the apostle. It opens with the One Word; "the word made flesh" and ends with the many Words, "Many words not written."

There are fourteen conversations and forty two Old Testament quotes or mentions, most of which are spoken by our Lord. If the New Testament is to stand equal to inspired Old Testament Scripture, there must be recorded fulfillment of Old Testament prophecies. There must be fulfillment of the Lord's birth, life, death and resurrection.

And so are found, eight hundred and fifty quotations of the Old Testament in the New. The Lord in his discourses refers specifically to a number of Old Testament events the history of which cannot be denied by the modern scholars today; creation, the flood, and the cure of Naaman. Jonah and the large fish that swallowed him are written, and in the wilderness Jesus repelled the enemy with three quotations from the

book of Deuteronomy.

We have incompletely noted the Lord's words on Eternal life, on prayer, fellowship, power in the Christian life, and His words on the New Birth.

We have only mentioned our Lord's words on believing, ninety eight times in John, and interpreted as:

to Receive in chapter 1,
Look in chapter 3,
Drink in chapter 4,
Eating in chapter 6, and
Entering in chapter 10.

We have only glanced at the portraits of Christ in John:

The Serpent, chapter 3,
Bread, chapter 6,
Light, chapter 9,
Door, chapter 10,
Shepard, chapter 10,
Corn of Wheat, chapter 12, and
Vine, chapter 15

The omnipresence of Christ is noted in John 3; "the Son of man who is in heaven"

Omniscience is seen in chapter 4; ...He knew of her five husbands.

And His omnipotence is seen in chapter 6; the miracle of the five loaves and two fishes.

John writes that Grace and Truth came by Jesus Christ;

The Truth came to the woman at the well in chapter 4. But there was Grace for a life of sin. The woman caught in adultery was brought to the presence of truth chapter 8 but Grace was shown for an act of sin.

And Grace was shown to Peter in chapter 21. Grace for a moment of weakness.

Lastly, we note that John's Gospel is a

Declaration of the Son, Jesus Himself notes the Dispensation of the Spirit, and John gives a ten-part Demonstration of the Signs.

END