

## **The Gospel According to John**

**4-24-2019**

1. Last week I completed a study of Joh 2:18 by way of the *Doctrine of Miracles* and then we began an analysis of Joh 2:19-22 by way of the *Doctrine of the Ascension and Seating*.
2. Before we return to our study, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. I want to review some of that learned and then begin new material on page four. Let's start the review by looking at an expanded translation of Joh 2:18-22.

### **Expanded Translation**

**Joh 2:18** Then several of the Scribes demanded from Jesus, "What miraculous sign can you show us to prove your authority to rebuild the Temple in three days?"

**Joh 2:19** Jesus answered them, "Destroy this temple, and I will raise it again in three days."

**Joh 2:20** The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?"

**Joh 2:21** But the temple mentioned by our Lord was His resurrection body.

**Joh 2:22** After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words Jesus had spoken.

### ***Doctrine of the Ascension and Seating of Christ***

#### 1. Definition and Concept:

1.1 the Ascension and Seating is then that doctrine of Christology pertaining to the glorification of Jesus in hypostatic union being seated at the right-hand of the Father in the place of honor.

1.2 Both the Ascension and Seating of our Lord were accomplished in resurrection body. The primary accounts of the Ascension and Seating appears in numerous New Testament Scriptures.

Col 3:1 Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God.

Col 3:2 Set your minds on things above, not on earthly things.

Rom 8:34 Who is he that condemns? Christ Jesus, who died--more than that, who was raised to life--is at the right hand of God and is also interceding for us.

Heb 8:1 The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,

1.3 In fact, there is hardly a New Testament writer who does not give testimony, directly or indirectly, to the truth of the Ascension and Seating.

2. According to Luke, the event took place approximately 40 days after the resurrection. Acts 1:3

3. Luke also tells us it took place near Bethany on the Mount of Olives where Jesus disappeared into a cloud. Luk 24:50; Acts 1:9 and Acts 1:12

4. The Ascension and Seating was anticipated in the Old Testament. Psa 68:18 and Psa 110:1

5. The Ascension and Seating was prophesied by our Lord.

Joh 6:61 Aware that his disciples were grumbling about this, Jesus said to them, "Does this offend you?"

Joh 6:62 What if you see the Son of Man ascend to where he was before!

6. Objection has been raised concerning the Ascension by those who approach the record from a purely naturalistic viewpoint. They assert that such violation of the law of gravity is unthinkable. However, for those who accept the possibility of supernatural intervention in the world, the Ascension and Seating is not a problem. Given an omnipotent God, both Resurrection and Ascension are easily conceivable.

7. Some view the Ascension as being merely a symbolic representation of Christ's entrance into divine glory. This is an attempt to retain the spiritual value of the Ascension account without sacrificing the concept of the natural world as a closed system not susceptible to supernatural intrusion.

8. The significance of the Ascension and Seating is manifold. For Christ Himself the Ascension and Seating meant exaltation to a position of glory.

Phi 2:9 Therefore God exalted him to the highest place and gave him the name that is above every name,

9. The Ascension also made possible the coming of the Holy Spirit to indwell the believer as our Helper, to convince of sin and to teach us the Word of God. Joh 16:7-8; 16:13 and 14:26

9.1 The Ascension and Seating signifies our identification with Christ; Our Lord is seated with the Father in the heavenlies and we are identified with our Savior in the heavens. Eph 2:6

9.2 The Ascension-initiated Christ's high priestly advocacy before the Father on the believer's behalf, a truth which is given major treatment in Heb 9:24

9.3 Christ will return to the earth in the same manner in which he ascended. Acts 1:11

10. The resurrection body of Jesus was capable of horizontal and vertical travel. He went through walls, passed also through two heavens to the Third Heaven.

11. The Ascension and Seating establishes the authority of our Lord to intercede for us. Rom 8:34

12. The power and perfection of His total being and work is portrayed in the Ascension and Seating. Heb 1:3

13. The Ascension and Seating is related to the Angelic Conflict says Heb 1:13 and 14.

14. His Ascension and Seating is related to our Lord's unique sacrifice for sin. Heb 10:12

15. The Ascension and Seating is related to our need to keep ourselves in fellowship.

16. The Ascension and Seating is related to the strategic victory of Jesus the Christ, His celebrityship and the giving of gifts to Church Age believers.

1Pe 3:22 who has gone into heaven and is at God's right hand--with angels, authorities and powers in submission to him.

Acts 2:33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

17. The Ascension verifies the efficacy of Christ on the cross.

Heb 9:23 It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

18. The Ascension begins the ultimate defeat and the process of the capitulation of Satan in the Angelic Conflict.

19. The Ascension is related to the *Doctrine of the Resurrection*.

20. Now let's see what we can learn from Joh 2:23.

#### NIV

**Joh 2:23 Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name.**

21. In John 2:23 we find the Greek noun **Pascha** translated "Passover."

22. **Pascha** can be found 29 times in the New Testament where in all but one case (Acts 12:4) it is translated "**Passover**." In Acts 12:4 we find **Pascha** in the KJV translated Easter.

#### KJV

Acts 12:4 And when Herod had apprehended Peter, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after '**Easter**' to bring him forth to the people.

#### NIV

Acts 12:4 After arresting him, he put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the '**Passover**.'

23. The verb form of **Pascha** is **Pascho**.

24. Let's take a look at the 33 uses found in Matthew, Mark, Luke, John, Acts, 1<sup>st</sup> Corinthians and Hebrews.

Matthew 26:2

"You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

Matthew 26:17

Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"

Matthew 26:18

He said, "Go into the city to a certain person, and tell him, 'The Teacher says, 'My time is at hand. I will keep the Passover at your house with my disciples.'"

Matthew 26:19

The disciples did as Jesus commanded them, and they prepared the Passover.

Matthew 26:26

During the meal Jesus took a Passover biscuit, blessed it and broke it. He then gave it to the disciples, saying, "Take this and eat it: it is my body."

Matthew 27:62

Now on the day after the getting ready of the Passover, the chief priests and Pharisees came together to Pilate,

Mark 14:1

It was now two days before the feast of the Passover and the unleavened bread, and the chief priests and the scribes sought how they might seize him by deception, and kill him.

Mark 14:12

On the first day of unleavened bread, when they sacrificed the Passover, his disciples asked him, "Where do you want us to go and make ready that you may eat the Passover?"

Mark 14:14

and wherever he enters in, tell the master of the house, 'The Teacher says, "Where is the guest room, where I may eat the Passover with my disciples?"'

Mark 14:16

His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.

Mark 14:22

Also during the meal He took a Passover biscuit, blessed it, and broke it. He then gave it to them, saying, "Take this, it is my body."

Luke 2:41

His parents went every year to Jerusalem at the feast of the Passover.

Luke 22:1

Now the feast of unleavened bread, which is called the Passover, drew near.

Luke 22:7

The day of unleavened bread came, on which the Passover must be sacrificed.

Luke 22:8

He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

Luke 22:11

Tell the master of the house, 'The Teacher says to you, "Where is the guest room, where I may eat the Passover with my disciples?"'

Luke 22:13

They went, found things as he had told them, and they prepared the Passover.

Luke 22:15

He said to them, "I have earnestly desired to eat this Passover with you before I suffer,

Luke 22:19

Then, taking a Passover biscuit, He gave thanks and broke it, and gave it to them, saying, "This is my body which is being given on your behalf: this do in remembrance of me."

John 2:13

The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

John 2:23

Now when he was in Jerusalem at the Passover, during the feast, many believed in his name.

John 6:4

Now the Passover, the feast of the Jews, was at hand.

John 11:55

Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves.

John 12:1

Then six days before the Passover, Jesus came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.

John 13:1

Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end.

John 18:28

They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover.

John 18:39

But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews?"

John 19:14

Now it was the Preparation Day of the Passover, at about the sixth hour. He said to the Jews, "Behold, your King!"

John 19:31

Meanwhile the Jews, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath (for that Sabbath was one of special solemnity)

John 19:42

Therefore, because it was the day of Preparation for the Jewish Passover, and the tomb was close at hand, they put Jesus there.

Acts 12:4

When he had arrested him, he put him in prison, and delivered him to four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover.

1 Corinthians 5:7

Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.

Hebrews 11:28

By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.



## **25. Let me review a few summary points about the Jewish Passover.**

### ***Doctrine of the Passover***

1. The Passover was an object lesson to Israel of deliverance.
2. The first Passover in Egypt was connected with Israel's deliverance from their Egyptian captivity.
3. The Passover changed Israel's reckoning of time. The month of Nissan in which the Passover occurred became their 1<sup>st</sup> month of the year.
4. The word Passover has a deeper meaning than simply a "passing over or leaping over." The word for passing over in the Hebrew is AVAR.
5. The Passover Feast is **Pesach** and the word came into use only after the Exodus and in Egypt it meant "a spreading of wings for protection."
6. Objects found in the Passover lesson:
  - 6.1 The Paschal Lamb
    - 6.1.1 The lamb was to be the best of the flock.
    - 6.1.2 It was to be brought into the home and watched for four days prior to the feast.
    - 6.1.3 It became the pet of the family.
    - 6.1.4 The head of the family was to cut the animal's throat, cook it and the family would eat it.
    - 6.1.5 The lesson was to painfully teach the sadness of God's holiness demanding perfect redemption for sin.
  - 6.2 The teachings of the fire:
    - 6.2.1 The fire was to teach the judgment of God.
  - 6.3 The bones of the lamb were not to be broken just as our Lord's bones would not be broken on the cross.
  - 6.4 Bitter herbs were to be eaten with the lamb. This was symbolic of Israel's hardship in Egypt.

6.4.1 The bitter herbs also remind of the bitter tears for the first born in Egypt who were not saved because the blood had not been placed on the door post.

6.4.2 The bitter herbs also reminded of the mourning at the attacks on Jerusalem. Zec 12:10-14

Footnote: Special Comments from my study of the Book of Zechariah will answer the questions of why specifically God spoke of the families of David and his wives, Nathan and his wives, Levi and his wives and Shimei and his wives.

Zec 12:10 "**And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication.** They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

Zec 12:11 On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Zec 12:12 The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of **David and their wives, the clan of the house of Nathan and their wives,**  
**Zec 12:13 the clan of the house of Levi and their wives, the clan of Shimei and their wives,**

6.5 The unleavened bread:

6.5.1 It was eaten a full seven days.

6.5.2 Leaven is always symbolic of sin,

6.5.3 **Chomets** is the Hebrew word for bitter and is often translated "leaven."

6.5.4 The leaven always came from a starter set of dough and symbolizes our connection to the universal resident OSN.

6.5.5 The Passover ended the cycle of eating the leavened bread because the Passover breaks the cycle and we all start over again.

7. Blood on the door posts (Exo 12:22):

Exo 12:22 Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the door frame. Not one of you shall go out the door of his house until morning.

7.1 A trench was dug around the tent so the blood of the animal would flow into the trench.

7.2 The blood of the animal was sopped and a portion placed on the door post.

7.3 The lambs blood flowed into the ditch and it sealed the home from the death angel and thus protected the first born from death. Such to teach the efficacious work of the Messiah on the cross.

7.4 The Passover was to remind Israel of deliverance both past and future.

8. Let's see what we can learn from John 2:23-25:

### **Expanded Translation**

**Joh 2:23 Now while Jesus was in Jerusalem to celebrate the Passover many people saw His miracles and believed.**

**Joh 2:24 But Jesus would not entrust Himself to them for He knew the evil in all men.**

**Joh 2:25 Jesus did not need any testimony from men, for Christ was omniscient and knew both the "good" and evil in all men.**

Comments:

1. **Omniscience** - God knows all things; He is all knowing and is not limited by time or choices.

1.1 God knows the end and the beginning as we have seen, nothing has been hidden from Him.

Psa 147:4 He determines the number of the stars and calls them each by name.

Psa 147:5 Great is our Lord and mighty in power; his understanding has no limit.

Isa 46:10 I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.

Isa 41:26 Who told of this from the beginning, so we could know, or beforehand, so we could say, 'He was right'? No one told of this, no one foretold it, no one heard any words from you.

Job 37:16 Do you know how the clouds hang poised, those wonders of him who is perfect in knowledge?

1.2 Certainly the Scriptures teach His before knowledge; all being part of His omniscience.

1.3 Omniscience is only one of ten Essences of God. Let me give a listing of the other nine.

1.4. The essences of God are prevalent in each Member of the Trinity:  
(1) Sovereignty (2) Righteousness (3) Justice (4) Love (5) Eternal Life  
(6) Omnipresence (7) Omnipotence (8) Immutability and (9) Veracity.

1.5 God is One in Essence, i.e. the divine essences are resident in each Member of the Godhead.

1.6 There are three Personalities but One in Essence, such Essences are shared equally.

### **ESSENCE OF GOD - CO-Equal, CO-Infinite and CO-Eternal**

Rom 1:20 For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

Col 2:9 For in Christ all the fullness of the Deity lives in bodily form,

Isa 48:16 "Come near me and listen to this: "From the first announcement I have not spoken in secret; at the time it happens, I am there." And now the Sovereign LORD has sent me, with his Spirit.

Mat 3:16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

Mat 3:17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

1.6.1 The One Godhead as can be seen from the above cited Scriptures is made up of three personalities or manifestations: God the Father, God the Son and God the Holy Spirit.

1.6.2 The personalities of the Trinity are closely related, just as there is one egg, there is also the yoke, the white and the shell. Yet it is one egg.

Joh 10:30 I and the Father are one."

Joh 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father. "

Joh 17:11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name-- the name you gave me--so that they may be one as we are one.

Joh 7:37 On the last and greatest day of the Feast. Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

Joh 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

1.6.3 So you can see from these verses the intertwining of the several and collective personalities of the Trinity are uniquely Three in One,

Separate but One.

End Lesson

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