

## **The Gospel According to John**

**10-9-2019**

1. Last week I taught *The Doctrine of Didasko* and when time expired, I was in the process of reviewing the *Doctrine of the Pastor-Teacher*.
2. Before we return to that study, I want to give you opportunity to rebound.
3. I want to review some of that learned and then begin new material at point 3.2 on page three.

### **Doctrine of Pastor-Teacher**

#### 1. Definition:

1.1 A male believer with the gift of pastor-teacher provided by the Holy Spirit at the moment of salvation.

1.2 The gift is designed for use in the Church Age to communicate the Word of God from the original language to an assigned group of believers.

1.3 The gift is one of two extant communication gifts in the Church Age, i.e., evangelism and pastor-teacher.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

#### 2. Concept:

2.1 Since all believers are Royal Family, we must know about God's system of authority for growth. The promises in the Word of God to believers are many and are provided for our benefit that we may grow spiritually.

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

2.2 Spiritually speaking there are three basic categories of authority in the Church Age:

### 2.2.1 The Written Word-Scripture

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

### 2.2.2 The pastor-teacher--to teach the Canon of Scripture

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

### 2.2.3 A a believer with the permanent indwelling of the Holy Spirit

2.3 The pastor-teacher is the human catalyst to assist in the grace process of inculcation of the Word from the printed page to the soul of the believer.

1Ti 5:17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

1Pe 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

2.4 The gift of pastor-teacher like all gifts is bestowed solely at the discretion of the Holy Spirit.

1Co 12:11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

2.5 The gift requires the intake of the Word to function.

1Ti 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2Ti 1:6 Wherefore I put thee [Timothy] in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

2.6 The gift when functioning properly carries with it both authority and ability to communicate the Word. It is to be done via monologue.

2.7 The gift is for males only.

1Ti 2:11 Let the woman learn in silence with all subjection.

1Ti 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1Ti 2:13 For Adam was first formed, then Eve.

1Ti 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

3. In summary the function of the pastor-teacher is:

3.1 To teach the local church.

2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

**Expanded Translation:**

**"Proclaim God's Word as His earthly herald when it is convenient and when it is inconvenient; correct, rebuke and encourage by means of patience and accurate teaching."**

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, able to teach."

3.2 He teaches and the congregation listens; it is their job to show up and be ready to take in the Word.

Jam 1:18 Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

### **Expanded Translation of Verse 19:**

**"Now since you are supposed to be growing as His First Fruits, be quick to assemble for doctrine, be quiet and listen when the Word is taught and do not emotionally react to what you hear-think about the teaching and then make your judgment."**

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

3.3 The pastor is to teach believers who elect to get under the authority of his teaching.

1Co 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

1Co 16:16 That ye submit yourselves unto such, and to everyone that joins in the word and labor at it.

1Th 5:12 And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;

1Th 5:13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

3.4 To implement policy to protect the privacy of those who come and that would certainly include teaching by means of monologue.

4. In the New Testament only the pastor-teacher is:

4.1 seen teaching the Word,

4.2 commanded to teach the Word,

4.3 commanded to be paid.

5. The pastor-teacher is to be paid for his labor.

1Ti 5:18 For the scripture saith, Thou shalt not muzzle the ox that treaded out the corn. And, The laborer is worthy of his reward.

1Co 9:6 Or I only and Barnabas, have not we power to forbear working?  
1Co 9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

1Co 9:8 Say I these things as a man? or saith not the law the same also?

1Co 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

6. A pastor-teacher will be held responsible for the spiritual growth of his congregation.

### **Expanded translation**

**Heb. 13:17 (a) You must yourselves keep on obeying those ones who keep on expertly guiding you in the Word for they keep on diligently watching on behalf of your souls; like those who will have to give an account to God with reference to what they have done with reference to the Word and your doctrinal needs."**

7. The pastor-teacher is a product of grace and totally undeserving. He is responsible to God and is not to be "messed with."

### **Expanded translation**

**Heb. 13:17 (b) It is hoped this accounting of the pastor-teacher may be done without your interference for you see you must obey them if you want blessing; discipline will come to those who resist the authority of their pastor-teacher."**

### **Expanded translation**

**2Co 13:5 Examine yourselves to see if you are a mature believer; test yourselves. Don't you realize Christ Jesus is in you--unless, of course, you fail the test and find that He is outside knocking.**

**2Co 13:6 And I trust that you will discover that we are not reversionist and false teachers.**

**2Co 13:7 Now we pray that you will not act in error by falsely judging us; for I hope that you decide that we are true teachers of the Word. Not that people will see that we have stood the test but that you will do what is right. It matters not that others think we are falsely motivated because that is not the issue.**

**2Co 13:8 For we can do nothing against the truth, but only for the truth. The power is in the Word and not us.**

8. In conclusion the congregation is sheep to be led and taught by the Pastor in order that the Scripture will complete the Believer in time.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

2Ti 2:24 And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.

2Ti 2:25 Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth

2Ti 2:26 and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.

9. Now let's see what we can learn from Joh 6:60-68.

Joh 6:60 On hearing [Jesus' teaching about the Bread of Life and the eating thereof], many of his disciples said, "This is a hard teaching. Who can accept it?"

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!

Joh 6:63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.

Joh 6:64 Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him.

Joh 6:65 He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him."

Joh 6:66 From this time many of his disciples turned back and no longer followed him.

Joh 6:67 "You do not want to leave too, do you?" Jesus asked the Twelve.

Joh 6:68 **Simon Peter** answered him, "Lord, to whom shall we go? You have the words of eternal life.

Comment: The best way to teach these verses is first to review in part, the *Doctrine of Peter the Apostle*.

## **Peter the Apostle**

### **Introduction**

1. Peter was one of the earliest and most prominent disciples of Jesus. Several names are given him: the Hebrew name Simeon, the Greek name Simon, the Aramaic name Cephas and its Greek counter-part Peter.

Acts 15:14 **Simeon** hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Mat 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, **Simon** called **Peter**, and Andrew his brother, casting a net into the sea: for they were fishers.

Mat 4:19 And he saith unto them, Follow me, and I will make you fishers of men.

2. Andrew brought Peter to see Jesus. It has often been called “operation Andrew.”

Joh 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called **Cephas**, which is by interpretation, a stone.

### **Peter A Chip Off the Rock**

1. **Kephas** is an Aramaic name often used to designate Peter as a disciple of Christ, although **Kephas** soon gave way to Peter. As an apostle and leader of the early church we find **Petros** is used in lieu of **Kephas**. Both **Kephas** and **Petros** mean a small rock chipped off a much larger rock—a **Petra**.

2. Peter is a translation from the Greek word **Petros** meaning a piece of a rock chipped from a larger rock--a name given to Peter by Christ.

Mat 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Mat 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Mat 16:18 And I say also unto thee, That thou art Peter (**Petros**), and upon this rock (**Petra**) I will build my church; and the gates of hell shall not prevail against it.

3. In Mat 16:18 there is an obvious play on the words Peter (**Petros**, a proper name denoting a piece of rock) and rock (**Petra**, a rocky mass). The spiritual body, the church, mentioned here for the first time, is built upon the divinely revealed fact about Christ as confessed by Peter.

4. As men are made aware of and acknowledge His divine personage, they become members of the body of Christ--the Church.

### **Origin and Early Life**

1. Peter's original home was Bethsaida, a fishing village on the northern shore of the Sea of Galilee not far from Capernaum. It was there Peter and his brother Andrew docked their vessel.

Joh 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

2. It was also near Capernaum somewhere on the shore of the Sea of Galilee that Andrew and Peter first met the Lord.

Mat 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Mat 4:19 And he saith unto them, Follow me, and I will make you fishers of men.

3. Peter and Andrew were partners in the fishing business with Zebedee and his sons James and John. Mar 1:16-18

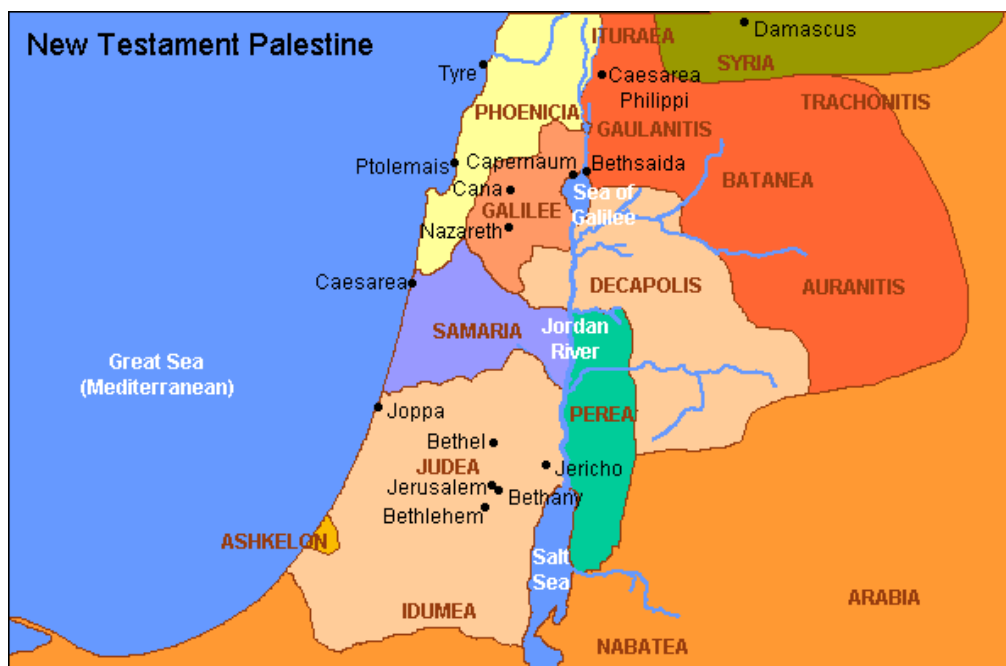
Mar 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.



Mar 1:17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Mar 1:18 And straightway they forsook their nets, and followed him.

4. Peter's father, Jonah, was probably a fisherman, an occupation which Peter and his brother Andrew had followed. According to present standards, his education was limited, but he would have been able to read and write Aramaic and to speak some Greek which was widely used in the cities of Galilee, though with a guttural Galilean accent.



5. Peter and his brother, Andrew, were followers of John the Baptist, who first called their attention to Jesus. Peter with the other disciples accompanied Jesus from the scene of John the Baptist's ministry back to Capernaum. In all probability they returned to their fishing for a brief time.

### **Peter's Life as a Disciple**

1. Jesus' education of Peter is illustrated by a number of episodes. Jesus began to teach Peter a new mode of life. A few examples:

In response to Peter's question concerning the payment of the temple tax, Jesus assured him that the true Israelites should be free from taxation, and then supplied enough money to pay for Himself and for Peter also. (Mat 17:24-27)

Mat 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

When Peter asked Jesus whether he should forgive an annoying enemy for more than seven offenses, Jesus replied that he should forgive 70 times seven (Mat 18:21-22)--an injunction that Peter would find hard to obey. Seven times seventy is 490 which certainly has eschatological applications. See the *Doctrine of Seventy Weeks*.

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Peter's surprise over the withered fig tree implies some incredulity concerning Jesus' power. Jesus promptly reminded him that he needed more faith (Mar 11:20-24). There are all manner of eschatological nuances involved in these passages.

Mar 11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

Mar 11:21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

Mar 11:22 And Jesus answering saith unto them, Have faith in God.

Mar 11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mar 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Peter objected to letting Jesus wash his feet, but when Jesus told him that it was a necessary condition of fellowship, Peter revealed his real attitude by asking for a bath. (Joh 13:5-10). **Nipto** in these passages refers to washing of hands and feet and **Louo** refers to a complete bath of the body--**Nipto** refers to rebound and **Louo** refers to salvation faith.

Joh 13:5 After that he poureth water into a bason, and began to wash (**Nipto**) the disciples' feet, and to wipe them with the towel wherewith he was girded.

Joh 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash (**Nipto**) my feet?

Joh 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Joh 13:8 Peter saith unto him, Thou shalt never wash (**Nipto**) my feet.

Jesus answered him, If I wash (**Nipto**) thee not, thou hast no part with me.

Joh 13:9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Joh 13:10 Jesus saith to him, He that is washed (**Louo**) needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Peter was one of the three chosen to watch with Jesus in Gethsemane, but fell asleep from weariness and sorrow (Mat 26:37-40).

Mat 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Mat 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Mat 26:39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Mat 26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

When the arresting party came, Peter attempted to defend Jesus with weapons, and was sternly rebuked. Peter then fled from the garden with the other disciples (Joh 18:10-11).

Joh 18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.  
Joh 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Having regained his equanimity in some measure Peter with John appeared at the house of the high priest after following the arresting party at a discreet distance. Alarmed by the latent hostility around him, three times he vigorously denied any connection with Jesus. A fulfillment of Jesus prophecy of the three denials before the rooster crowed twice (Mar 14:66-72).

Mar 14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

Mar 14:67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Mar 14:68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Mar 14:69 And a maid saw him again, and began to say to them that stood by, This is one of them.

Mar 14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

Mar 14:71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

Mar 14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

When the disciples returned to Galilee, Peter proposed that they resume their trade of fishing. The Lord rebuked Peter and reminded them they were to be fishers of men and not fish.

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

Joh 21:16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

### **Peter in Jerusalem**

1. After the ascension of Jesus, the disciples were gathered in an upper room for prayer, awaiting the promised gift of the Holy Spirit. Peter, in error, proposed that one be chosen to take the place of Judas so that the apostolate might be complete (Acts 1:15-20).

Acts 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Acts 1:16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Acts 1:17 For he was numbered with us, and had obtained part of this ministry.

Acts 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

### **End Lesson**

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