

## **The Gospel According to John**

**1-15-2020**

1. Earlier, I taught in part Joh 7:25-29 by way of the *Doctrine of Jesus*.
2. Before we complete our categorical study of Jesus, 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 five. If you want to hear the audio of this lesson please go to [westbankbiblechurch.com](http://westbankbiblechurch.com) and click on streaming audio.
4. Now let's see what we can learn from Joh 7:25-29.

NIV

Joh 7:25 At that point some of the people of Jerusalem began to ask, "Isn't this the man they are trying to kill?"

Joh 7:26 Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Christ?

Joh 7:27 But we know where this man is from; when the Christ comes, no one will know where he is from."

Joh 7:28 Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own, but he who sent me is true. You do not know him,

Joh 7:29 but I know him because I am from him and he sent me."

### **Doctrine of Jesus**

1. Jesus Christ is unique in several respects, not the least of which is the fact that in Him alone centers the gospel of the grace of God.
2. He has changed the face of history, for in Him eternity has invaded time, God became a man, and human life has achieved through His propitiation a significance that lifts it above the natural order of things making possible fellowship and service to God.
3. Some philosophers may be inclined to deny His power to propitiate God, reconcile man and redeem us from sin on the grounds that the gulf between God and man is too great to be bridged in a single being. Some may say the elements involved are too discrete to be combined in a unified personality.

4. Yet the Gospels present just such a personality. Most historians when cornered feel that it is true that they cannot dismiss Jesus Christ as unhistorical, in view of the substantial character of the evidence.
5. Though Jesus wrote nothing for posterity, He gave assurance to His closest followers that the Spirit of God would have a peculiar part in His ministry--the bringing to remembrance the things that Jesus had taught. (Joh 14:26)
6. Even apart from supernatural aid the disciples could never forget the stirring scenes they had shared with the Master. Some incidents involved Jesus alone, such as the temptation, but there is no reason to suppose that He would have refrained from informing them of what transpired.
7. The Gospels have not been arranged in chronological order. The book of Mark provides the best indication of a chronological order.
8. The setting for this greatest of all lives is the land of Palestine at a time when Rome had established her sovereignty over much of the Near East. Government officials, military men and tax gatherers were constant and unpleasant reminders that Israel was not totally free.
9. Although Jesus spent His days on earth under the Roman Eagle, His life was far more heavily influenced by His Jewish inheritance. Born of a Jewish mother, nurtured in a home of piety and possibly of near poverty, encouraged to love the Scriptures, trained in the worship and instruction of the synagogue, Jesus grew spiritually, physically and intellectually.
  - 9.1 His boyhood development along this line is hidden from us; but this much is clear, that He turned to the Old Testament parchments not only for spiritual nourishment but also to find the indication of His own mission. (Luk 4:18-21, 37; 24:44-47)
  - 9.2 He was able to assess the spiritual needs of His nation in an independent manner, and could point out the various ways in which the religious leaders had led the people astray.
10. Scriptures about His birth and boyhood are rather scant. Herod the Great was still reigning at the time Jesus was born. (Mat 2:1)

10.1 Herod's jealous apprehension made it unwise for Jews to show any great enthusiasm over the arrival of their promised King. Yet the response of the shepherds presaged a kindly reception from the common people even as the Magi constituted the first fruits of the Gentiles.

10.2 Little information is given about the boyhood of Jesus, and this very fact underscores the truth that our Gospels were not intended to be biographies in the accepted sense of that word.

10.3 The silence concerning this period of Jesus' life is relieved by the account of the visit to the Temple at the age of twelve, preceded and followed by summary statements about His development. (Luk 2:40-52)

11. Jesus had to learn and prepare for the road to the cross. In the providence of God Jesus had a herald who prepared the way for Him.

11.1 John the Baptist, fully aware of the impact he was making on Israel, nevertheless publicly proclaimed that a greater One was coming, One who would be both Savior (Joh 1:29) and Judge (Mat 25:41). John demanded that men must repent of their sins to enter the kingdom. (Mat 3:2)

11.2 Jesus' baptism at the hands of John marked the abandonment of the secluded life in Nazareth and the assumption of His role as the Servant of Jehovah. The Baptism of Jesus occurred when he was approximately 30 years of age in approximately A.D. 27. (Luk 3:23)

11.3 By meeting every test of the evil one Jesus earned the right to banish the demons and deliver men from the fearful grip of the devil. He could challenge the sway of Satan's kingdom by having defeated the prince of this world, blunting every dart with the shield of faith and counterpunching with the Word of God.

11.4 Out of the temptation experience came a pattern of resolute dependence on the Word of God, a dependence that remained a permanent feature of His ministry.

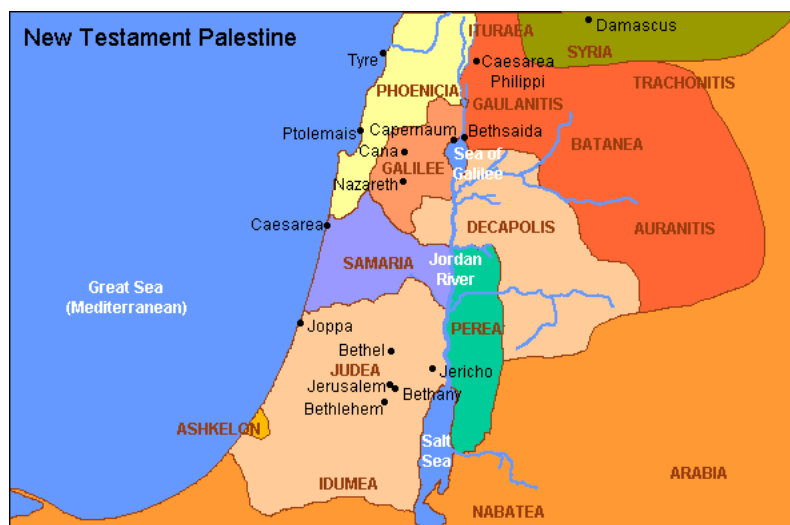
12. The locale and length of His ministry and a day by day chronicle of Jesus' activity is lacking. Notices of time and place are occasionally given, but they are insufficient to provide more than a sketchy outline.

12.1 It is clear from the Synoptics (Matthew, Mark and Luke) that the bulk of His ministry took place in Galilee, with considerable itinerating among the towns and villages. Capernaum proved a suitable headquarters, because of its central location. A journey to Tyre and Sidon on one occasion took Jesus and the disciples outside the bounds of Palestine. (Mar 7:24)

12.2 Another trip took them through a portion of the Decapolis region consisting of a scattered group of Greek communities to the east of the Sea of Galilee.

Mar 7:31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

12.3 In addition there was a withdrawal north to Caesarea Philippi and some activity in Perea, another territory east of the Jordan. (Mar 8:27; Mar 10:1)



12.4 From the Gospel according to John we learn little about Jesus' work in Galilee. Most of John's narrative centers around visits to Jerusalem, especially in connection with the various annual festivals of the Jews.

12.5 From Acts 10:37 it is possible to assume that Jesus had a ministry in other parts of Judea than Jerusalem and vicinity.

12.6 With the help of these references to festivals in John, the duration of the ministry can be calculated roughly. It must have exceeded two years and probably approximated three. Some advocate a four-year period--believing the "Unnamed Feast" was the Passover.

13. There is no doubt Jesus was the Messiah King and the Son of God. The New Testament is of itself of no value if Jesus was not the Messiah; New Testament writers appeal often to various Old Testament prophecies being fulfilled in Jesus.

14. Why did Jesus think they ought to know who He is and from where he came? Certainly, the fact that more than 100 Old Testament prophecies of Jesus were extant at the time of this Tabernacle Feast.

15. I have provided a chart taken from the internet which lists 102 Old Testament prophecies fulfilled by Jesus. Let's look at the first three found in Gen 3:15 and I will leave the rest for your later study. I will place before you verse fourteen so as to provide the context.

KJV

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:  
Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16. The event described above took place right after the fall. What are the three prophecies?

16.1 The virgin birth-enmity between her offspring and not their offspring.

16.2 The serpent's head will be bruised. As we saw in the eschatological judgments Satan will lose the battle and be cast into eternal fire along with the anti-Christ and false prophet.

16.3 Also note that in the battle for the soul of man and to fulfill prophecy Christ's heel will be penetrated with the nails from the cross. A cross and nails provided by God Himself. God spared not His Son but gave Himself up for us all.

## One-Hundred-Two Old Testament Prophecies

Scripture	Prophecy	Fulfillment
1. <a href="#">Gen. 3:15</a>	Seed of a woman (virgin birth)	<a href="#">Galatians 4:4-5</a> , <a href="#">Matthew 1:18</a>
2. <a href="#">Gen. 3:15</a>	He will bruise Satan's head	<a href="#">Hebrews 2:14</a> , <a href="#">1John 3:8</a>
3. <a href="#">Gen. 3:15</a>	Christ's heel would be bruised with nails on the cross	<a href="#">Matthew 27:35</a> , <a href="#">Luke 24:39-40</a>
4. <a href="#">Gen. 5:24</a>	<a href="#">The bodily ascension to heaven illustrated</a>	<a href="#">Mark 16:19</a> , <a href="#">Rev. 12:5</a>
5. <a href="#">Gen. 9:26, 27</a>	<a href="#">The God of Shem will be the Son of Shem</a>	<a href="#">Luke 3:23-36</a>
6. <a href="#">Gen. 12:3</a>	Seed of Abraham will bless all nations	<a href="#">Galatians 3:8</a> , <a href="#">Acts 3:25, 26</a>
7. <a href="#">Gen. 12:7</a>	The Promise made to Abraham's Seed	<a href="#">Galatians 3:16</a>
8. <a href="#">Gen. 14:18</a>	A priest after the order of Melchizedek	<a href="#">Hebrews 6:20</a>
9. <a href="#">Gen. 14:18</a>	King of Peace and Righteousness	<a href="#">Hebrews 7:2</a>
10. <a href="#">Gen. 14:18</a>	The Last Supper foreshadowed	<a href="#">Matthew 26:26-29</a>
11. <a href="#">Gen. 17:19</a>	Seed of Isaac ( <a href="#">Gen. 21:12</a> )	<a href="#">Romans 9:7</a>
12. <a href="#">Gen. 22:8</a>	The Lamb of God promised	<a href="#">John 1:29</a>
13. <a href="#">Gen. 22:18</a>	As Isaac's seed, will bless all nations	<a href="#">Galatians 3:16</a>
14. <a href="#">Gen. 26:2-5</a>	The Seed of Isaac promised as the Redeemer	<a href="#">Hebrews 11:18</a>
15. <a href="#">Gen. 28:12</a>	The Bridge to heaven	<a href="#">John 1:51</a>
16. <a href="#">Gen. 28:14</a>	The Seed of Jacob	<a href="#">Luke 3:34</a>
17. <a href="#">Gen. 49:10</a>	<a href="#">The time of His coming</a>	<a href="#">Luke 2:1-7</a> ; <a href="#">Galatians 4:4</a>
18. <a href="#">Gen. 49:10</a>	The Seed of Judah	<a href="#">Luke 3:33</a>
19. <a href="#">Gen. 49:10</a>	Called Shiloh or One Sent	<a href="#">John 17:3</a>

20. <a href="#">Gen. 49:10</a>	Messiah to come before Judah lost identity	<a href="#">John 11:47-52</a>
21. <a href="#">Gen. 49:10</a>	Unto Him shall the obedience of the people be	<a href="#">John 10:16</a>
22. <a href="#">Ex. 3:13-15</a>	The Great "I AM"	<a href="#">John 4:26</a> ; <a href="#">8:58</a>
23. <a href="#">Ex. 12:3-6</a>	The Lamb presented to Israel 4 days before Passover	<a href="#">Mark 11:7-11</a>
24. <a href="#">Ex. 12:5</a>	A Lamb without blemish	<a href="#">Hebrews 9:14</a> ; <a href="#">1Peter 1:19</a>
25. <a href="#">Ex. 12:13</a>	The blood of the Lamb saves from wrath	<a href="#">Romans 5:8</a>
26. <a href="#">Ex. 12:21-27</a>	Christ is our Passover	<a href="#">1Corinthians 5:7</a>
27. <a href="#">Ex. 12:46</a>	Not a bone of the Lamb to be broken	<a href="#">John 19:31-36</a>
28. <a href="#">Ex. 15:2</a>	His exaltation predicted as Yeshua	<a href="#">Acts 7:55</a> , <a href="#">56</a>
29. <a href="#">Ex. 15:11</a>	His Character-Holiness	<a href="#">Luke 1:35</a> ; <a href="#">Acts 4:27</a>
30. <a href="#">Ex. 17:6</a>	The Spiritual Rock of Israel	<a href="#">1Corinthians 10:4</a>
31. <a href="#">Ex. 33:19</a>	His Character-Merciful	<a href="#">Luke 1:72</a>
32. <a href="#">Lev. 1:2-9</a>	His sacrifice a sweet smelling savor unto God	<a href="#">Ephesians 5:2</a>
33. <a href="#">Lev. 14:11</a>	The leper cleansed-Sign to priesthood	<a href="#">Luke 5:12-14</a> ; <a href="#">Acts 6:7</a>
34. <a href="#">Lev. 16:15-17</a>	Prefigures Christ's once-for-all death	<a href="#">Hebrews 9:7-14</a>
35. <a href="#">Lev. 16:27</a>	Suffering outside the Camp	<a href="#">Matthew 27:33</a> ; <a href="#">Heb. 13:11</a> , <a href="#">12</a>
36. <a href="#">Lev. 17:11</a>	The Blood-the life of the flesh	<a href="#">Matthew 26:28</a> ; <a href="#">Mark 10:45</a>
37. <a href="#">Lev. 17:11</a>	It is the blood that makes atonement	<a href="#">Rom. 3:23-24</a> ; <a href="#">1John 1:7</a>
38. <a href="#">Lev. 23:36-37</a>	The Drink-offering: "If any man thirst"	<a href="#">John 7:37</a>
39. <a href="#">Num. 9:12</a>	Not a bone of Him broken	<a href="#">John 19:31-36</a>
40. <a href="#">Num. 21:9</a>	The serpent on a pole-Christ lifted up	<a href="#">John 3:14-18</a> ; <a href="#">12:32</a>
41. <a href="#">Num. 24:17</a>	Time: "I shall see him, but not now."	<a href="#">John 1:14</a> ; <a href="#">Galatians 4:4</a>

42. <a href="#">Deut. 18:15</a>	"This is of a truth that prophet."	<a href="#">John 6:14</a>
43. <a href="#">Deut. 18:15-16</a>	"Had ye believed Moses, ye would believe me."	<a href="#">John 5:45-47</a>
44. <a href="#">Deut. 18:18</a>	Sent by the Father to speak His word	<a href="#">John 8:28, 29</a>
45. <a href="#">Deut. 18:19</a>	Whoever will not hear must bear his sin	<a href="#">Acts 3:22-23</a>
46. <a href="#">Deut. 21:23</a>	Cursed is he that hangs on a tree	<a href="#">Galatians 3:10-13</a>
47. <a href="#">Joshua 5:14-15</a>	The Captain of our salvation	<a href="#">Hebrews 2:10</a>
48. <a href="#">Ruth 4:4-10</a>	Christ, our kinsman, has redeemed us	<a href="#">Ephesians 1:3-7</a>
49. <a href="#">1 Sam. 2:35</a>	A Faithful Priest	<a href="#">Heb. 2:17; 3:1-3, 6; 7:24-25</a>
50. <a href="#">1 Sam. 2:10</a>	Shall be an anointed King to the Lord	<a href="#">Mt. 28:18, John 12:15</a>
51. <a href="#">2 Sam. 7:12</a>	David's Seed	<a href="#">Matthew 1:1</a>
52. <a href="#">2 Sam. 7:13</a>	His Kingdom is everlasting	<a href="#">2Peter 1:11</a>
53. <a href="#">2 Sam. 7:14</a>	The Son of God	<a href="#">Luke 1:32, Romans 1:3-4</a>
54. <a href="#">2 Sam. 7:16</a>	David's house established forever	<a href="#">Luke 3:31; Rev. 22:16</a>
55. <a href="#">2 Ki. 2:11</a>	The bodily ascension to heaven illustrated	<a href="#">Luke 24:51</a>
56. <a href="#">1 Chr. 17:11</a>	David's Seed	<a href="#">Matthew 1:1; 9:27</a>
57. <a href="#">1 Chr. 17:12-13</a>	To reign on David's throne forever	<a href="#">Luke 1:32, 33</a>
58. <a href="#">1 Chr. 17:13</a>	"I will be His Father, He...my Son."	<a href="#">Hebrews 1:5</a>
59. <a href="#">Job 9:32-33</a>	Mediator between man and God	<a href="#">1 Timothy 2:5</a>



60. <a href="#">Job 19:23-27</a>	The Resurrection predicted	<a href="#">John 5:24-29</a>
61. <a href="#">Psa. 2:1-3</a>	The enmity of kings foreordained	<a href="#">Acts 4:25-28</a>
62. <a href="#">Psa. 2:2</a>	To own the title, Anointed (Christ)	<a href="#">John 1:41</a> , <a href="#">Acts 2:36</a>
63. <a href="#">Psa. 2:6</a>	His Character-Holiness	<a href="#">John 8:46</a> ; <a href="#">Revelation 3:7</a>
64. <a href="#">Psa. 2:6</a>	To own the title King	<a href="#">Matthew 2:2</a>
65. <a href="#">Psa. 2:7</a>	Declared the Beloved Son	<a href="#">Matthew 3:17</a> , <a href="#">Romans 1:4</a>
66. <a href="#">Psa. 2:7, 8</a>	The Crucifixion and Resurrection intimated	<a href="#">Acts 13:29-33</a>
67. <a href="#">Psa. 2:8, 9</a>	Rule the nations with a rod of iron	<a href="#">Rev. 2:27</a> ; <a href="#">12:5</a> ; <a href="#">19:15</a>
68. <a href="#">Psa. 2:12</a>	Life comes through faith in Him	<a href="#">John 20:31</a>
69. <a href="#">Psa. 8:2</a>	The mouths of babes perfect His praise	<a href="#">Matthew 21:16</a>
70. <a href="#">Psa. 8:5, 6</a>	His humiliation and exaltation	<a href="#">Hebrews 2:5-9</a>
71. <a href="#">Psa. 9:7-10</a>	Judge the world in righteousness	<a href="#">Acts 17:31</a>
72. <a href="#">Psa. 16:10</a>	Was not to see corruption	<a href="#">Acts 2:31</a> ; <a href="#">13:35</a>
73. <a href="#">Psa. 16:9-11</a>	Was to arise from the dead	<a href="#">John 20:9</a>
74. <a href="#">Psa. 17:15</a>	The resurrection predicted	<a href="#">Luke 24:6</a>
75. <a href="#">Psa. 18:2-3</a>	The horn of salvation	<a href="#">Luke 1:69-71</a>
76. <a href="#">Psa. 22:1</a>	Forsaken because of sins of others	<a href="#">2 Corinthians 5:21</a>
77. <a href="#">Psa. 22:1</a>	"My God, my God, why hast thou forsaken me?"	<a href="#">Matthew 27:46</a>
78. <a href="#">Psa. 22:2</a>	Darkness upon Calvary for three hours	<a href="#">Matthew 27:45</a>
79. <a href="#">Psa. 22:7</a>	They shoot out the lip and shake the head	<a href="#">Matthew 27:39-44</a>
80. <a href="#">Psa. 22:8</a>	"He trusted in God, let Him deliver Him"	<a href="#">Matthew 27:43</a>
81. <a href="#">Psa. 22:9-10</a>	Born the Saviour	<a href="#">Luke 2:7</a>
82. <a href="#">Psa. 22:12-13</a>	They seek His death	<a href="#">John 19:6</a>

83. <a href="#">Psa. 22:14</a>	His blood poured out when they pierced His side	<a href="#">John 19:34</a>
84. <a href="#">Psa. 22:14, 15</a>	Suffered agony on Calvary	<a href="#">Mark 15:34-37</a>
85. <a href="#">Psa. 22:15</a>	He thirsted	<a href="#">John 19:28</a>
86. <a href="#">Psa. 22:16</a>	They pierced His hands and His feet	<a href="#">John 19:34, 37; 20:27</a>
87. <a href="#">Psa. 22:17, 18</a>	Stripped Him before the stares of men	<a href="#">Luke 23:34, 35</a>
88. <a href="#">Psa. 22:18</a>	They parted His garments	<a href="#">John 19:23, 24</a>
89. <a href="#">Psa. 22:20, 21</a>	He committed Himself to God	<a href="#">Luke 23:46</a>
90. <a href="#">Psa. 22:20, 21</a>	Satanic power bruising the Redeemer's heel	<a href="#">Hebrews 2:14</a>
91. <a href="#">Psa. 22:22</a>	His Resurrection declared	<a href="#">John 20:17</a>
92. <a href="#">Psa. 22:27-28</a>	He shall be the governor of the nations	<a href="#">Colossians 1:16</a>
93. <a href="#">Psa. 22:31</a>	"It is finished"	<a href="#">John 19:30, Heb. 10:10, 12, 14, 18</a>
94. <a href="#">Psa. 23:1</a>	"I am the Good Shepherd"	<a href="#">John 10:11, 1Peter 2:25</a>
95. <a href="#">Psa. 24:3</a>	His exaltation predicted	<a href="#">Acts 1:11; Philippians 2:9</a>
96. <a href="#">Psa. 30:3</a>	His resurrection predicted	<a href="#">Acts 2:32</a>
97. <a href="#">Psa. 31:5</a>	"Into thy hands I commit my spirit"	<a href="#">Luke 23:46</a>
98. <a href="#">Psa. 31:11</a>	His acquaintances fled from Him	<a href="#">Mark 14:50</a>
99. <a href="#">Psa. 31:13</a>	They took counsel to put Him to death	<a href="#">Mt. 27:1, John 11:53</a>
100. <a href="#">Psa. 31:14, 15</a>	"He trusted in God, let Him deliver him"	<a href="#">Matthew 27:43</a>
101. <a href="#">Psa. 34:20</a>	Not a bone of Him broken	<a href="#">John 19:31-36</a>
102. <a href="#">Psa. 35:11</a>	False witnesses rose up against Him	<a href="#">Matthew 26:59</a>

17. Now let's see what we can learn from Joh 7:30-39.

Joh 7:30 At this they tried to seize him, but no one laid a hand on him, because his time had not yet come.

Joh 7:31 Still, many in the crowd put their faith in him. They said, "When the Christ comes, will he do more miraculous signs than this man?"

Joh 7:32 The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

Joh 7:33 Jesus said, "I am with you for only a short time, and then I go to the one who sent me.

Joh 7:34 You will look for me, but you will not find me; and where I am, you cannot come."

Joh 7:35 The Jews said to one another, "Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks?"

Joh 7:36 What did he mean when he said, 'You will look for me, but you will not find me,' and 'Where I am, you cannot come'?"

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.

18. I think the best way to study these verses is to review the *Doctrine of Remembrance*.

### **Doctrine of Remembrance**

1. When we observe the Table of the Lord we show not only the world but both elect and fallen angels that we expect His return, first at the Rapture and then the Second Advent.

2. Jesus Himself implemented this ordinance.

Mat 26:26 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."

Mat 26:27 Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you.

Mat 26:28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Mat 26:29 I tell you, I will not drink of this fruit of the vine until I drink it with you in my Father's kingdom."

3. Paul rebuked the Corinthians for their abuse of the Lord's Table.

1Co 11:17 In the following directives I have no praise for you, for your meetings do more harm than good.

1Co 11:18 In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it.

1Co 11:19 No doubt there have to be differences among you to show which of you have God's approval.

1Co 11:20 When you come together, it is not the Lord's Supper you eat,

1Co 11:21 for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk.

1Co 11:22 Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not!

4. Paul provided the Church at Corinth instructions concerning the mechanics of the Lord's Table.

1Co 11:23 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,

1Co 11:24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

1Co 11:25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

1Co 11:26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

5. The time of the inauguration of the Lord's Supper was the Passover meal of c. A.D. 33. The Passover recall was a commemoration of the passing over of the death angel in c. 1450 B.C.; it also anticipated the death and victory of the Jewish Messiah to come.

6. The Passover, like other Jewish festivals, taught of that which was to come. In the case of the Passover it taught of the Christ as the ultimate sacrifice, the final efficacious Paschal Lamb.

7. The disciples and Jesus had gathered together for the evening meal which would begin the Passover celebration and the Feast of Unleavened Bread.

8. Jesus ate this "last supper" as a special commemoration of His coming spiritual death on the Cross; it would also be a reminder for all His followers from that day forward that one day in the future He would return.

9. Today when we, as Church Age saints, celebrate the Lord's Table, our gaze is directed to the Rapture of the Church. The Passover has been replaced by the Lord's Table.

10. Christ became the real Passover Lamb, the perfect sacrifice. As a result, there would be no need for any future Levitical offerings; the unique birth, death and resurrection of God's only Begotten made possible our so great salvation.

11. The writer of the Book of Hebrews makes this clear.

Heb 10:1 The law is only a shadow of the good things that are coming -- not the realities themselves. For this reason, it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

Heb 10:2 If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

Heb 10:3 But those sacrifices are an annual reminder of sins,

Heb 10:4 for you see it is impossible for the blood of bulls and goats to take away sins.

Heb 10:5 That's why Christ as He came into the world, said: "Sacrifice and offering you did not desire, but a body you prepared for me;

Heb 10:6 with burnt offerings and sin offerings you were not pleased.

Heb 10:7 Then I said, 'Here I am -- it is written about me in the scroll -- I have come to do your will, O God.'"

Heb 10:8 First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them" (although the law required them to be made).

Heb 10:9 Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second.

12. Christ with His death, burial, resurrection and ascension was the fulfillment of that portrayed by the Passover ritual.

12.1 We often think of the Last Supper as a meal at which the Lord briefly taught His disciples concerning the meaning of the bread and the wine.

13. Traditionally therefore, as a basis for the Lord's Table, most Pastors only will use Mat 26:20-30; Mar 14:17-26 and Luk 22:14-20 or some combination thereof.

13.1 And these verses do well describe the meaning of the bread and the wine but as we will see there was much more taught by our Lord both in the Upper Room and on the road leading up the Mount of Olives.

14. I want to list several of the major subjects taught.

14.1 Jesus not only taught of the meaning of the bread and the wine, He also taught concerning our eternal security and the need to rebound for fellowship. Christ taught of the need for humility and impersonal love toward one another.

14.2 He taught of the one who would betray Him, subtly designating Judas Iscariot as that man.

14.3 Jesus predicted the loss the disciples would feel when He departed the planet. Our Savior also comforted His disciples and us by teaching of His ultimate return. Jesus taught of our new privilege in prayer and the coming of God the Holy Spirit to indwell each believer because He would be leaving to be with the Father where He would build mansions for us.

14.4 Christ taught of the teaching ministry of God the Holy Spirit, the new intimacy of Gentile believers as grafted branches; He taught of the world's attitude toward us because He would be leaving and He warned of our persecution in this the devil's world.

14.5 Christ also predicted His ascension which would follow His death and resurrection and then in conclusion our Lord said a prayer to the Father for all His saints who would be left behind.

15. These extensive dissertations are recorded only in John's Gospel, John chapter thirteen verse one through John chapter seventeen verse twenty-six.

16. I have often taught of our Lord instructing His disciples concerning their eternal security, their need to regularly rebound and their need to display meekness and humility toward one another. Just before going into the garden to await His executioners, Jesus decided to emphasize these often taught subjects.

17. In closing, I would like to review Joh 13:18-30.

Joh 13:18 "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'

Joh 13:19 "I am telling you now before it happens, so that when it does happen you will believe that I am He.

Joh 13:20 I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

Joh 13:21 After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me."

Joh 13:22 His disciples stared at one another, at a loss to know which of them he meant.

Joh 13:23 One of them, the disciple whom Jesus loved, was reclining next to him.

Joh 13:24 Simon Peter motioned to this disciple and said, "Ask him which one he means."

Joh 13:25 Leaning back against Jesus, he asked him, "Lord, who is it?"

Joh 13:26 Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon.

Joh 13:27 As soon as Judas took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him,

Joh 13:28 but no one at the meal understood why Jesus said this to him.

Joh 13:29 Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor.

Joh 13:30 As soon as Judas had taken the bread, he went out. And it was night.

18. Judas recall was not clean (**Louo**) and thus was not a member of God's forever family, not because of what he did but because of what he refused to believe.

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 (**Louo**) needeth not save to wash (**Nipto**) his feet, but is clean every whit: and ye are clean, but not all.

Joh 13:11 For he knew who should betray him; therefore said he, Ye are not all clean.

Joh 13:12 So after he had washed (**Nipto**) their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

19. He who knew no sin became sin for us in order that we might become the righteousness of God in Him.

20. Now let's see what we can learn from Joh 7:40-53.

Joh 7:40 On hearing his words, some of the people said, "Surely this man is the Prophet."

Joh 7:41 Others said, "He is the Christ." Still others asked, "How can the Christ come from Galilee?"

Joh 7:42 Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?"

Joh 7:43 Thus the people were divided because of Jesus.

Joh 7:44 Some wanted to seize him, but no one laid a hand on him.

Joh 7:45 Finally the temple guards went back to the chief priests and Pharisees, who asked them, "Why didn't you bring him in?"

Joh 7:46 "No one ever spoke the way this man does," the guards declared.

Joh 7:47 "You mean he has deceived you also?" the Pharisees retorted.

Joh 7:48 "Has any of the rulers or of the Pharisees believed in him?"

Joh 7:49 No! But this mob that knows nothing of the law -- there is a curse on them."

Joh 7:50 Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked,

Joh 7:51 "Does our law condemn anyone without first hearing him to find out what he is doing?"

Joh 7:52 They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

Joh 7:53 Then each went to his own home.



21. The best way to study this verse is to first see what the Bible has to say about Nicodemus.

Joh 3:1 Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council.

Joh 3:2 He came to Jesus **at night** and said, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him."

Joh 3:3 In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again."

Joh 3:4 "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!"

Joh 3:5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.

Joh 3:6 Flesh gives birth to flesh, but the Spirit gives birth to spirit.

Joh 3:7 You should not be surprised at my saying, 'You must be born again.'

Joh 3:8 The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with every one born of the spirit."

Joh 3:9 How can this be?" Nicodemus asked.

Joh 3:10 "You are Israel's teacher," said Jesus, "and do you not understand these things?"

Joh 3:11 I tell you the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony.

Joh 3:12 I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?

Joh 3:13 No one has ever gone into heaven except the one who came from heaven--the Son of Man.

Joh 3:14 Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up,

Joh 3:15 that everyone who believes in him may have eternal life.

Joh 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Joh 3:17 For God did not send his Son into the world to condemn the world, but to save the world through him.

Joh 3:18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

Joh 3:19 This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.

Joh 3:20 Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.

Joh 3:21 But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."

Joh 19:38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away.

Joh 19:39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.

Joh 19:40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.

Joh 19:41 At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid.

Joh 19:42 Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

22. Now let's see what Wycliffe has written about Nicodemus.

22.1 "A Pharisee is a ruler of the Jews (an archon, "ruler," often used as a title for a member of the Sanhedrin, cf. Joh 7:50, "he. . . being one of them"), a teacher of Israel, and probably a very wealthy man (Joh 3:1,10; 19:39).

22.2 His nocturnal visit to Jesus was the occasion for the discourse on the new birth recorded in Joh 3:1-10.

22.3 Nicodemus is mentioned (in the New Testament) only in the Gospel of John.

(1) He sought out Jesus by night and was taught the doctrine of the new birth (Joh 3:1-10); (2) he defended Jesus before the chief priests and Pharisees--the Sanhedrin (Joh 7:46-52); (3) he assisted Joseph of Arimathea in the preparation of Jesus' body for burial (Joh 19:38-42).

22.4 Nothing is known with certainty about his family or background. Attempts have been made to identify him with the Nicodemus ben Gorion mentioned in the Talmud.

22.5 After his participation in the burial of Jesus, Nicodemus disappeared from the New Testament narrative.

22.5.1 In an apocryphal narrative of the passion and resurrection of Christ, variously entitled Gospel of Nicodemus and Acts of Pilate, further references are made to him.

22.6 Although the New Testament does not state that Nicodemus later became a Christian, there is a strong probability that he did.

22.7 In Christian legend, he is represented as having been baptized by Peter and John, suffered many hardships at the hands of hostile Jews, deprived of his office in the Sanhedrin, and banished from Jerusalem because of his faith in Christ.”

23. Now let’s see what we can learn from Joh 8:1-11.

Joh 8:1 But Jesus went to the Mount of Olives.

Joh 8:2 At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them.

Joh 8:3 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group.

Joh 8:4 and said to Jesus, "Teacher, this woman was caught in the act of adultery.

Joh 8:5 In the Law Moses commanded us to stone such women. Now what do you say?"

Joh 8:6 They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger.

Joh 8:7 When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her."

Joh 8:8 Again he stooped down and wrote on the ground.

Joh 8:9 At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.

Joh 8:10 Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"

Joh 8:11 "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

## **End Lesson**

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