

## The Gospel According to John

7-22-2020

1. Last week I taught in part Joh 11:29-41. Before we complete that study, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

### John Speaks of a Blinded Israel

Joh 12:39 Therefore they could not believe, because that Isaiah said again (*Isa 6:10*),

Joh 12:40 He hath **blinded their eyes**, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

Joh 12:41 These things said Isaiah, when he saw his glory, and spake of him.

1. I want to review some of that learned last week and then begin new material at point 3.2 on page two.

### The Book of Isaiah

1. The book was written by Isaiah in about 700 B.C. from Judah.
2. The grandest of all the Hebrew prophets, Isaiah speaks to the southern Kingdom and its immediate needs while prophesying of the sufferings of Christ and His ultimate victory at the 2nd Advent including specifics concerning His reign during the Millennium.



3. Last week when the clock tolled 8:45 P.M. we were in the process of studying several Messianic Prophecies found in the Book of Isaiah.

### 3.1 The glory of the coming kingdom

Isa 4:2 In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Israel.

Isa 4:3 Those who are left in Zion, who remain in Jerusalem, will be called holy, all who are recorded among the living in Jerusalem.

Isa 4:4 The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of fire.

Isa 4:5 Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over all the glory will be a canopy.

Isa 4:6 It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain.

### 3.2 The joyful reign of Christ in the Kingdom

Isa 2:3 Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

Isa 2:4 He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Isa 2:5 Come, O house of Jacob, let us walk in the light of the LORD.

Isa 9:2 The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.

Isa 9:3 You have enlarged the nation and increased their joy; they rejoice before you as people rejoice at the harvest, as men rejoice when dividing the plunder.

Isa 9:4 For as in the day of Midian's defeat, you have shattered the yoke that burdens them, the bar across their shoulders, the rod of their oppressor.

Isa 9:5 Every warrior's boot used in battle and every garment rolled in blood will be destined for burning, will be fuel for the fire.

Isa 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isa 9:7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

### 3.3 The rule of Christ over the world

Isa 13:11 I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless.

Isa 14:5 The LORD has broken the rod of the wicked, the scepter of the rulers,

Isa 14:6 which in anger struck down peoples with unceasing blows, and in fury subdued nations with relentless aggression.

Isa 14:7 All the lands are at rest and at peace; they break into singing.

Isa 14:8 Even the pine trees and the cedars of Lebanon exult over you and say, "Now that you have been laid low, no woodsman comes to cut us down."

Isa 14:9 The grave below is all astir to meet you at your coming; it rouses the spirits of the departed to greet you-- all those who were leaders in the world; it makes them rise from their thrones-- all those who were kings over the nations.

### 3.4 Christ as a descendant of Jesse and David

Isa 11:1 A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit ...

Isa 11:10 In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.

Isa 16:5 In love a throne will be established; in faithfulness a man will sit on it-- one from the house of David-- one who in judging seeks justice and speeds the cause of righteousness.

### 3.5 Christ to be filled with the Spirit

Isa 11:2 The Spirit of the LORD will rest on him-- the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—

Isa 42:1 "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.

### 3.6 Christ to judge with righteousness and justice

Isa 11:3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

Isa 11:5 Righteousness will be his belt and faithfulness the sash around his waist.

Isa 42:1 "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.

Isa 42:2 He will not shout or cry out, or raise his voice in the streets.

Isa 42:3 A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice;

Isa 42:4 he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."

### 3.7 Christ to make possible the unconditional covenants

Isa 42:6 "I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles ...

Isa 49:8 This is what the LORD says: "In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances,

Isa 49:9 to say to the captives, 'Come out,' and to those in darkness, 'Be free!' "They will feed beside the roads and find pasture on every barren hill.

Isa 49:10 They will neither hunger nor thirst, nor will the desert heat or the sun beat upon them. He who has compassion on them will guide them and lead them beside springs of water.

Isa 49:11 I will turn all my mountains into roads, and my highways will be raised up.

### 3.8 Christ to be a light to the Gentiles and to be worshipped by them

Isa 49:6 he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."

Isa 49:7 This is what the LORD says-- the Redeemer and Holy One of Israel-- to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and rise up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

Isa 52:15 so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.

### 3.9 Christ to be rejected

Isa 53:1 Who has believed our message and to whom has the arm of the LORD been revealed?

Isa 53:2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

Isa 53:3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

### 3.10 Christ to be obedient to God

Isa 50:6 I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.

Isa 53:7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

Isa 53:8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.

### 3.11 Christ to be exalted

Isa 52:13 See, my servant will act wisely; he will be raised and lifted up and highly exalted.

Isa 53:12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

### 3.12 Christ to restore Israel and judge the wicked

Isa 61:1 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

Isa 61:2 to proclaim the year of the LORD'S favor and the day of vengeance of our God, to comfort all who mourn,

Isa 61:3 and provide for those who grieve in Zion-- to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

### 3.13 Christ would live in the land of Zebulun and Naphtali

Isa 9:1 Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the Gentiles, by the way of the sea, along the Jordan—

Isa 9:2 The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.

Isa 9:3 You have enlarged the nation and increased their joy; they rejoice before you as people rejoice at the harvest, as men rejoice when dividing the plunder.

Isa 9:4 For as in the day of Midian's defeat, you have shattered the yoke that burdens them, the bar across their shoulders, the rod of their oppressor.

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Isa 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isa 9:7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

4. Now let's see what we can learn from Joh 12:42-50

### **Even the Chief Rulers Believed**

Joh 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

Joh 12:43 For they loved the praise of men more than the praise of God.

### ***Doctrine of the Pharisee***

1. A Pharisee was a follower of the sect of the Pharisees, a numerous and powerful sect of the Jews. They were distinguished for their ceremonial observances, and apparent sanctity of life.

1.1 The Pharisees were also rigid interpreters of the Mosaic law; but they frequently violated its spirit by their traditional interpretations and precepts. They ascribed these interpretations and precepts equal with the Old Testament Scriptures.

Mat 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Mat 12:2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

Mat 12:3 He answered, "Haven't you read what David did when he and his companions were hungry?"

Mat 23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Mat 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Mat 23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

Mat 23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Mat 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

2. The Pharisees are first mentioned as an existing party in Israel during the reign of John Hyrcanus (135-104 B.C.). Hyrcanus I was the first to lead the new Jewish state after the Maccabees.

2.1 According to Josephus, "They (*the Pharisees*) had at this time great influence with the masses." Hyrcanus was at first one of their disciples, but because of a misunderstanding broke with them and joined the Sadducees." His defection began a series of power struggles that ultimately resulted in Roman intervention.

3. As a foreboding note, Josephus adds: "Out of this, of course, grew the hatred of the masses for him and his sons. Hyrcanus was also said to have set aside certain "regulations" which the Pharisees had established for the people. All of this created political confusion and discord among the Jewish citizenry.

3.1 Josephus explains, "The Pharisees had passed on to the people certain regulations handed down by former generations and not recorded in the laws of Moses, for which reason they were rejected by the Sadducean group."



4. Josephus's account underlines the key factor in any definition of Pharisaism--the concept of tradition, of the continually expanding oral law during the period bridging the Old and New Testament.

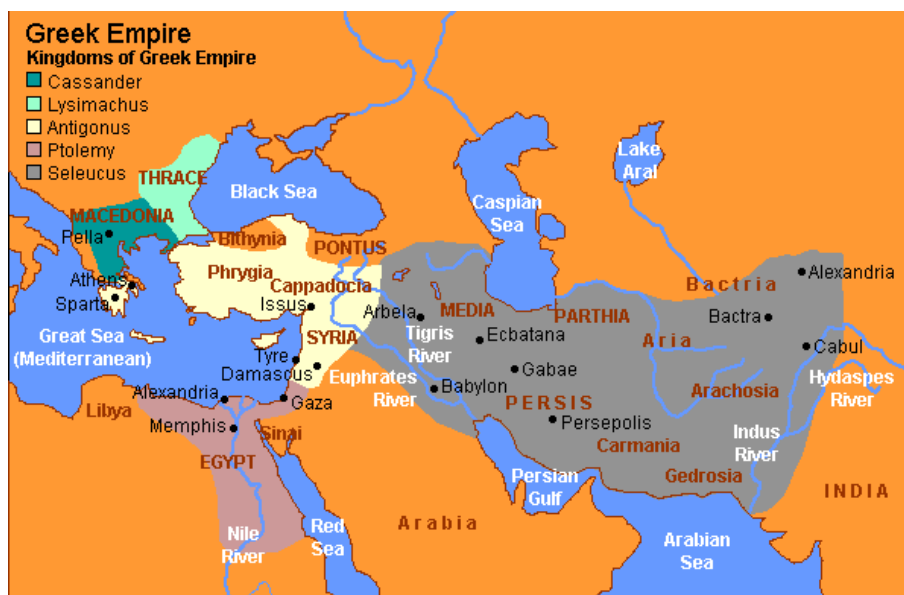
4.1 It also indicates that by the time of Hyrcanus, Pharisaism was already a flourishing movement with great popular influence.

4.1.1 Passing on regulations handed down by former generations certainly suggested to the people, continuity with the past.

4.1.2 Although some of the beliefs of the Pharisees may have roots that go back much earlier, Pharisaism as we know it seems to have come into being as a Jewish response to the challenge of Greek culture in the early second century B.C.

4.2 Most probably the Maccabean era does mark their real beginning. They may even have possessed some oral traditions that went back to early post-Exilic times. After the Maccabean revolt, the political fortunes of the Pharisees fluctuated.

4.3 When war against the external enemy (Greece) came to an end, an internal struggle broke out between the Hellenist Jews, Sadducees and the Pharisees only to be finally put-down by a Roman army led by Pompey. Let me quickly review the events following the break-up of Alexander's hegemony.



4.3.1 Two of the four generals serving Alexander were Seleucus and Ptolemy. These two soon eliminated Antigonus, leaving the “sharing” of Syria and parts of Asia Minor for Ptolemy (who reigned over Egypt with aspirations of ruling the Holy Land) and Seleucus (who reigned over what was formerly Persia) with similar aspirations.

4.3.2 After several battles, marital intrigues and various political machinations between the Ptolemies and Seleucids, the Seleucids won out taking control of what we call today Israel. In approximately 173 B.C. a particularly onerous “king” named Antiochus Epiphanies exercised nefarious powers over Israel and abused both priests and lay people. Finally in 167 B.C. a revolt on the part of “Israel” occurred.

4.3.3 The popular revolt was led by Mattathias Hasmonaeus and his sons Judas, Simon and Jonathan. Guerilla warfare ensued and the Maccabees (as the Hasmonaeus came to be known) were victorious. Israel became a free and autonomous state but a state rife with religious controversy; ergo, a failure waiting to happen.

4.3.4 The name Maccabee was an appellative of praise for the sons of Mattathias who excelled at military tactics and were thus given the name “Maccabee” meaning hammer. The first ruler to follow the Maccabean boys was John Hyrcanus I who at his coronation was a Pharisee. He would later convert and become a Sadducee.

4.3.5 Rome was desirous of influencing Israel to avoid the many internal squabbles so prevalent in the land. Political independence, gained earlier, was lost again and the Jewish people were placed under Roman rule in 63 B.C. when Pompey victoriously led his army of occupation into Judea.

4.4 The Pharisaic piety, so despised by Jesus, seems to date from the troubled period that followed Pompey's conquest. The Pharisees believed God's judgment was a direct result of Israel's failure to comply with their interpretation of God's protocol.

4.5 The doctrine of a future resurrection so uniformly attributed to the Pharisees is simply the product of their consistent application of this retribution principle--you will be resurrected and judged. Recall the Sadducees did not believe in a resurrection.

4.6 The Pharisees believed in a Messianic hope. Of Him it is said, "He shall be a righteous king, taught of God, over them, and there shall be no unrighteousness in his days in their midst, for all shall be holy and their king the anointed, the Lord."

4.7 While the king and the kingdom for which the Pharisees looked was earthly, it was also spiritual, and not to be gained by "trust in horse and rider and bow." From Pompey's conquest forward, the Pharisees were for the most part peace loving and good citizens.

4.7.1 Although some of the zealots came out of their number, the Pharisees as a group sought to avert conflict with Rome, but were finally drawn into the ill-fated revolt of A.D. 70 with great reluctance.

4.8 After the destruction of Jerusalem, it was the Pharisees who undertook to pick up the shattered pieces of Jewish faith and life and to reconstruct Judaism as we know it in the rabbinic writings.

4.8.1 The situation was analogous to that which prevailed after the Babylonian exile: there was no Jewish nation, and the unity of the people was expressed through the law and the synagogue and good works.

4.8.2 Eschatological hopes were pinned not on revolutionary activity but on God's intervention and that in His own good time.

4.9 At the time of Jesus, the Pharisees seem to have been a group of laymen (not priests) some of whom were especially trained in the study of Scripture.

4.9.1 These were the scribes and it was against the scribes and Pharisees that Jesus directed some of His most scathing denunciations. He did not take sharp issue with their synagogue teachings; they sat in Moses' seat and their words were to be kept.

Mat 23:2 "The teachers of the law and the Pharisees sit in Moses' seat.

Mat 23:3 So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.

4.10 But they were hypocrites because they did not live up to their own high standards of righteousness. They laid burdens upon others which they themselves were unwilling to bear.

Mat 23:4 They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them.

Mat 23:5 "Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long;

Mat 23:6 they love the place of honor at banquets and the most important seats in the synagogues;

4.11 They used sophisticated and subtle reasoning to evade the spirit of the law while carrying out its letter.

Mar 7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Mar 7:10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

Mar 7:11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

Mar 7:12 And ye suffer him no more to do ought for his father or his mother;

Mar 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

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