

## The Gospel According to John

8-5-2020

1. Last week after extensively “lecturing” about the meaning and use of the term “island/islands I taught in part Joh 12:42-43.
2. Before summarizing what I covered last week, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. We will begin new material at point 6 on page five.

## The Book of Isaiah

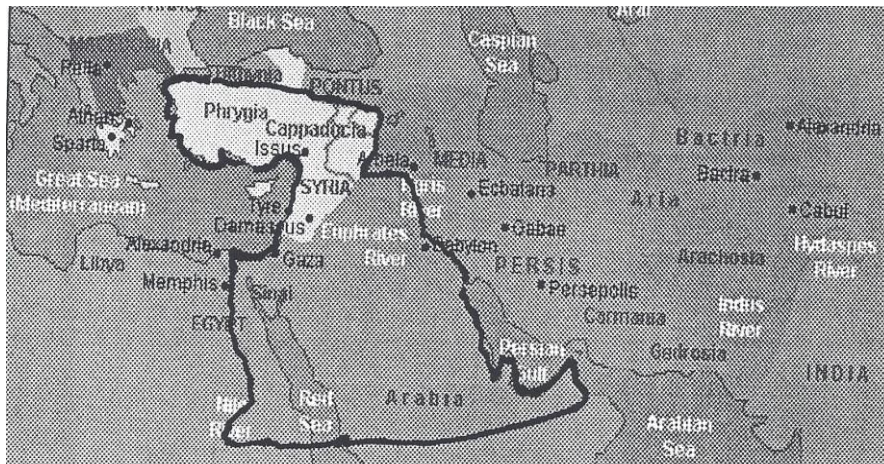
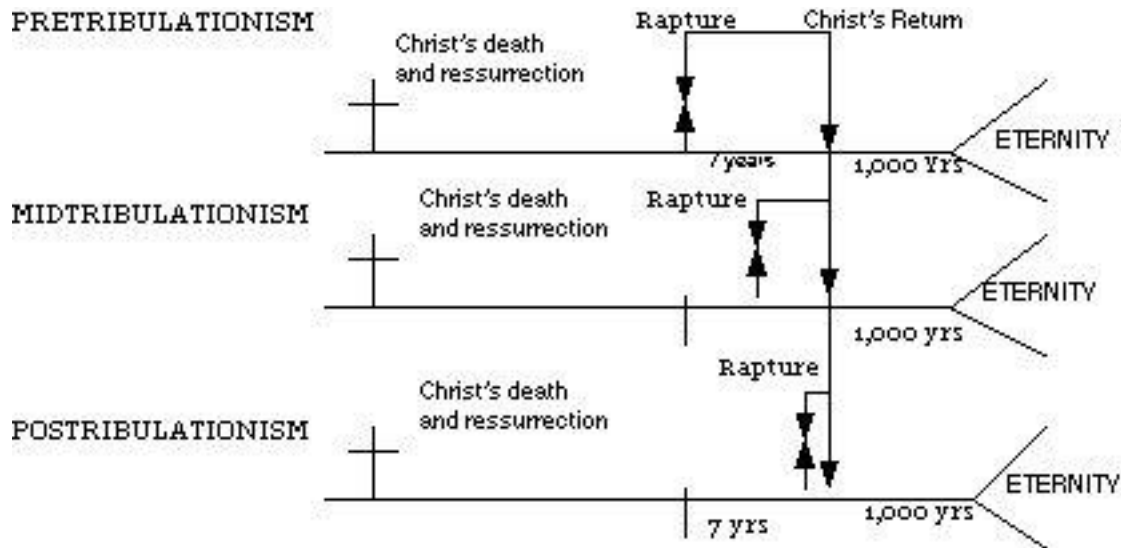
1. Last week when the clock tolled 8:45 P.M. we were in the process of studying several Messianic Prophecies found in the Book of Isaiah. One of which was “what would happen to the “islands of the sea?”

Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

2. Islands of the sea refers to Gentile nations whose borders fall outside of those in the middle east; like for example the U.S. of A.
3. Let’s review 6 other uses of “island/islands” found in the Scripture after we take a look at three charts.



Christ’s Millennial Kingdom



Christ's Millennial Kingdom

### Six Island Passages

Isa 13:22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Isa 42:12 Let them give glory unto the LORD, and declare his praise in the islands.

Isa 59:18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

Jer 50:39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation.

Rev 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Rev 16:20 And every island fled away, and the mountains were not found.

Rev 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent (~100 pos.): and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

4. John Walvoord in his book *The Nations in Prophecy*, Hal Lindsey in his book *There's A New World Coming* address the subject of "the role of the USA" in prophecy, however nothing is said concerning the word island/islands. Each however, provide interesting theories concerning our country's role as a Gentile nation during the Tribulation.

5. So much for the Island nations; now let's return to Joh 12:42-43.

### **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.

6. It was my opinion the best way to teach Joh 12:42-43 was to review the *Doctrine of the Pharisee*.

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

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 their interpretations and precepts as equal with the Old Testament Scriptures.

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.

3. Josephus emphasized the importance of Pharisaism as a bridge from the Old to the New Testament.

4. Let me quickly review the events following the break-up of Alexander's hegemony.

5. Two generals surviving Alexander were Seleucus and Ptolemy. These two soon reigned over Egypt with aspirations of ruling the Holy Land.

5.1 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. Finally, in c. 167 B.C. a revolt on the part of "Israel" occurred.

5.2 The popular revolt was led by Mattathias Hasmoneas and his sons Judas, Simon and Jonathan. Guerilla warfare ensued and the Maccabeans (as the Hasmoneans came to be known) were victorious.

5.3 Israel became a free and autonomous state but a state rife with religious controversy between the Pharisees and the Sadducees. Because of this strife political independence, was again lost when Pompey led his army of occupation into Judea in c. 63 B.C.

5.4 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.

5.5 As a group the Pharisees sought to avert conflict with Rome, but were finally drawn into the ill-fated revolt of A.D. 70 with great reluctance.

5.6 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.

5.7 Jesus did not take sharp issue with their synagogue teachings for the teachers sat in Moses' seat and their words were to be kept. Mat 23:2-3

5.8 Both the Pharisees and Sadducees 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 23:4-6

5.9 They used sophisticated and subtle reasoning to evade the spirit of the law while carrying out its letter. Mat 7:9-13

6. The Pharisees gloried in their own righteousness and did good works only to be seen by men.

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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;

Mat 23:7 they love to be greeted in the marketplaces and to have men call them 'Rabbi.'

Mat 23:8 "But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers.

Mat 23:9 And do not call anyone on earth 'father,' for you have one Father, and he is in heaven.

Mat 23:10 Nor are you to be called 'teacher,' for you have one Teacher, the Christ.

Mat 23:11 The greatest among you will be your servant.

Mat 23:12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Luk 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Luk 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Luk 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Luk 18:12 I fast twice in the week, I give tithes of all that I possess.

Luk 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Luk 18:14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

7. John the Baptist had called them a "brood of vipers" who rested complacent in their Abrahamic sonship.

Mat 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Jesus seconded this verdict, adding that they were "whitened sepulchers," and sons not of the "prophets and righteous" (like Abraham) for whom they had built elaborate tombs, but of those who had slain those same prophets and the righteous, even from Abel to Zechariah.

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Mat 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Mat 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous,

Mat 23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Mat 23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Mat 23:32 Fill ye up then the measure of your fathers.

Mat 23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Mat 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city ...

9. They were "blind leaders of the blind" who sought many proselytes but in reality, kept men out of the kingdom of heaven.

Mat 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Mat 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Mat 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

Mat 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

10. The strands just noted in the New Testament are well known, but it should not be forgotten that on occasion Pharisees are seen in a somewhat more favorable light.

Luk 7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

Luk 13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

Luk 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

Luk 13:33 Nevertheless I must walk to day, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Luk 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Luk 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

10.1 Early-on Gamaliel described the same good qualities that Josephus saw in the Pharisees—moderation, avoidance of harsh punishment and awareness of divine sovereignty as well as human responsibility.

## 10.2 The Disciples/Apostles Are In-Trouble

Acts 5:25 Then someone came and said, "Look! The men you put in jail are standing in the temple courts teaching the people."

Acts 5:26 At that, the captain went with his officers and brought the apostles. They did not use force, because they feared that the people would stone them.

Acts 5:27 Having brought the apostles, they made them appear before the Sanhedrin to be questioned by the high priest.

Acts 5:28 "We gave you strict orders not to teach in this name," he said. "Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man's blood."

Acts 5:29 Peter and the other apostles replied: "We must obey God rather than men!

Acts 5:30 The God of our fathers raised Jesus from the dead -- whom you had killed by hanging him on a tree.

Acts 5:31 God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.

Acts 5:32 We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

## 10.3 Gamaliel Counsels

Acts 5:33 When they heard that, they were cut to the heart, and took counsel to slay them.

Acts 5:34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

Acts 5:35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

Acts 5:36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught.



Acts 5:37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

Acts 5:38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught:

Acts 5:39 But if it be of God, ye cannot overthrow it; lest haply (*it happens*) ye be found even to fight against God.

11. Paul was a Pharisee before his conversion, and apparently regarded this party as the highest expression of the "righteousness which is in the law."

Phi 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Phi 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Phi 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Gal 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

## 12. Summary

12.1 A definition of Pharisaism might begin by stressing that it was legalistic but not literalistic. It was a religion that "built a fence around the law," by taking the legal regulations of the Old Testament, many of which were intended for the Levitical priests, and making them applicable to every Jew. This the Pharisees did by their system of oral tradition and interpretation.

12.2 Why then did Jesus denounce Pharisaism? partly because of the hypocrisy of some of its representatives who "say, and do not."

Mat 23:3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

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.

12.3 While laying external burdens upon themselves and their followers, they had actually made righteousness an easier way, a goal that was attainable by certain acts, so that when these acts had been performed the Pharisee might think he had done all that was required of him.

12.4 Against this attitude Jesus said that when all such requirements had been carried out, the servant of God could still not rest secure.

Luk 17:7 "Suppose one of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, 'Come along now and sit down to eat'?

Luk 17:8 Would he not rather say, 'Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink'?

Luk 17:9 Would he thank the servant because he did what he was told to do?

Luk 17:10 So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'"

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