

The Gospel According to John

10-21-2020

1. Last week I completed the analysis of Joh 14:12. When time expired, we were about to begin a study of Joh 14:13-21.
2. Before returning where we left off last week, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. I want to begin by reviewing the NIV of Joh 14:13-21

NIV

Joh 14:13 And I will do whatever you ask in my name, so that the Son may bring glory to the Father.

Joh 14:14 You may ask me for anything in my name, and I will do it.

Joh 14:15 "If you love me, you will obey what I command.

Joh 14:16 And I will ask the Father, and he will give you another Counselor to be with you forever –

Joh 14:17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

Joh 14:18 I will not leave you as orphans; I will come to you.

Joh 14:19 Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.

Joh 14:20 On that day you will realize that I am in my Father, and you are in me, and I am in you.

Joh 14:21 Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him."

4. These verses no doubt confused the apostles just as they have confused a large number of church age believers.

The fact of confusing ... the characteristics ... in each is common, and is, doubtless, the greatest error into which many devout Bible interpreters fall."

6. I think the best way to teach these verses is to review *the Doctrine of the Kingdom*.

Doctrine of The Kingdom

1. Christ's argument in Mat 12:28 seems to be that His expulsion of demons is proof enough of His offering the Messianic Kingdom to Israel.

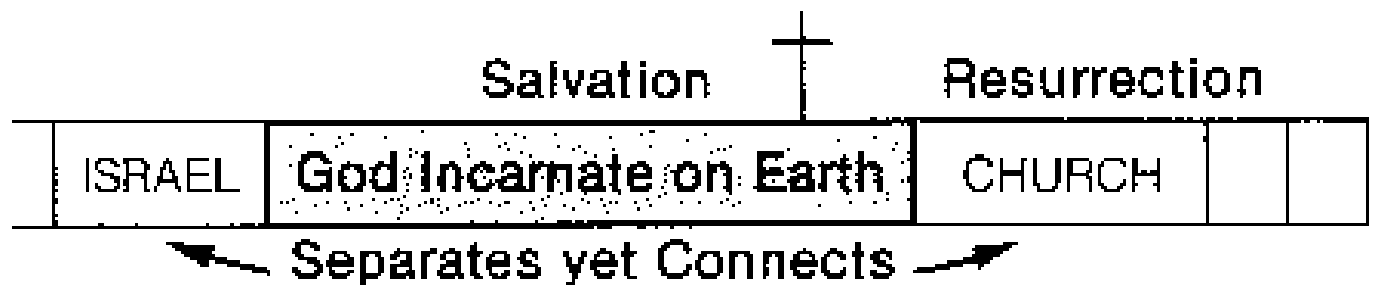
Mat 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

1.1 This act was one of numerous evidences provided by the Lord that the Kingdom of God (i.e. the offering of the earthly Kingdom to Israel with its four unconditional covenants) had come. The four covenants are the: Abrahamic, Palestinian, Davidic and New Covenant.

Interpreting the Teachings of Christ

1. Scholars have found the synoptic Gospels exceedingly difficult to interpret. These four books chronicle a unique era in God's plan for human history.

1.1 The Gospels reveal our Lord's sinless life and saving work, but the record of His earthly ministry also includes His kingdom platform and His prophecy of Israel's future persecution.



2. In fact, the *Kingdom Age* (as can be seen by the above chart) separates and connects Israel with the Church.

3. Consequently, as a certainty, an accurate interpretation of the Gospels requires an understanding of dispensations; probably more so than any of the other dispensations.

3.1 I want to again review a quote from Lewis Sperry Chafer regarding the Kingdom Age.

“When reading a Gospel (particularly a synoptic gospel) the Church Age believer must keep in mind to whom these books have primary application- Israel. According to the Scriptures, all time is divided into ... dispensations. Due recognition of the essential character of each of these dispensations is the key to the understanding of the Bible ... The fact of confusing ... the characteristics ... in each is common, and is, doubtless, the greatest error into which many devout Bible interpreters fall.”

4. With absolute authority Jesus Christ presented Himself to Israel as the Son of David, the King of Israel, the Messiah.

Joh 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Joh 4:26 Jesus saith unto her, I that speak unto thee am he.

Joh 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?

Joh 9:36 He answered and said, who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee.

Mat 4:17 From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."

5. Christ's presentation took many forms, Matthew in particular recorded most of these offerings. For example:

That He would be born of a virgin;

That He would be known as the Son of God;

That He would come from the lineage of Abraham;

That He would come from the lineage of Jacob;

That He would come from the tribe of Judah;

That He would come from the line of Jesse;

That He would come from the house of David;

That He would be born at Bethlehem;
That Herod would slaughter the children of Israel at the time of His birth;
That He pre-existed His Incarnation;
That He shall be called Lord;
That He shall be called Immanuel (God with us);
That He shall be a prophet;
That He shall be a Priest;
That He shall be a Judge;
That He shall be called a King;
That He shall have a special anointing of the Holy Spirit;
That He would be zealous for God;
That He would be preceded by a messenger;
That His ministry would begin in Galilee;
That He would have a ministry of miracles;
That He would teach by means of parables;
That He would come to His Temple;
That He would enter Jerusalem on a donkey leading a colt;
That He would be a stone of stumbling for Israel;
That He would be a light to the Gentiles;
That He would be resurrected;
That He would ascend to the side of God where He would sit in the place of honor;
That He would be betrayed by a friend;
That He would be betrayed for thirty pieces of silver;
That the money for the betrayal would be thrown at the feet of the Priest;

That the proceeds would be used to buy a pauper's grave;

That His disciples would forsake Him;

That He would be accused by false witnesses.

6. Christ performed many miracles which drew attention to Himself as the Savior of mankind and King of the Jews. You can go to Pastor Merritt's Study Books where you will find 353 such prophecies under the title, *He the Christ*. The chart can also be found on the internet under the title **353 Prophecies Fulfilled in Christ**. Example:

Mat 4:23 Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.

Mat 4:24 News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and he healed them.

7. He announced his kingdom policy in three major "speeches:"

THE OLIVET DISCOURSE;

THE UPPER ROOM;

THE SERMON ON THE MOUNT.

Different Messages for Two Different Audiences

1. The truth taught by Jesus Christ can apply to believers of any dispensation, but there is a difference between a legitimate application from a passage of Scripture and the precise interpretation of that passage.

2. There may be many edifying applications that greatly benefit believers in a practical way, but good scholarship or rightfully dividing the Word demands an accurate and precise interpretation.

3. Interpretation requires that each passage be analyzed in its context while at the same time giving due consideration to whom it is addressed.

4. Who is the audience to whom Christ speaks in the Synoptic Gospels? These Gospels can be accurately interpreted only when Christ's ministry to Israel is understood and distinguished from His ministry to the Church.
5. Two illustrations will emphasize the dispensational orientation required in analyzing the Gospels - the Olivet and Upper Room discourses.
6. He delivered both of these great messages after Israel had rejected Him as the Messiah. Both are prophetic. But there are significant differences. Let's take a look at each of these messages. First let's review the Olivet.

The Olivet Discourse

1. The immediate context of the Olivet Discourse deals with Christ's prediction of the destruction of the Temple in Jerusalem.
 - 1.1 The Temple was the focal point of Jewish worship, and the disciples as Jews, were concerned about the promised future of their nation.

2. This would certainly include the future of the focal point - the Temple.

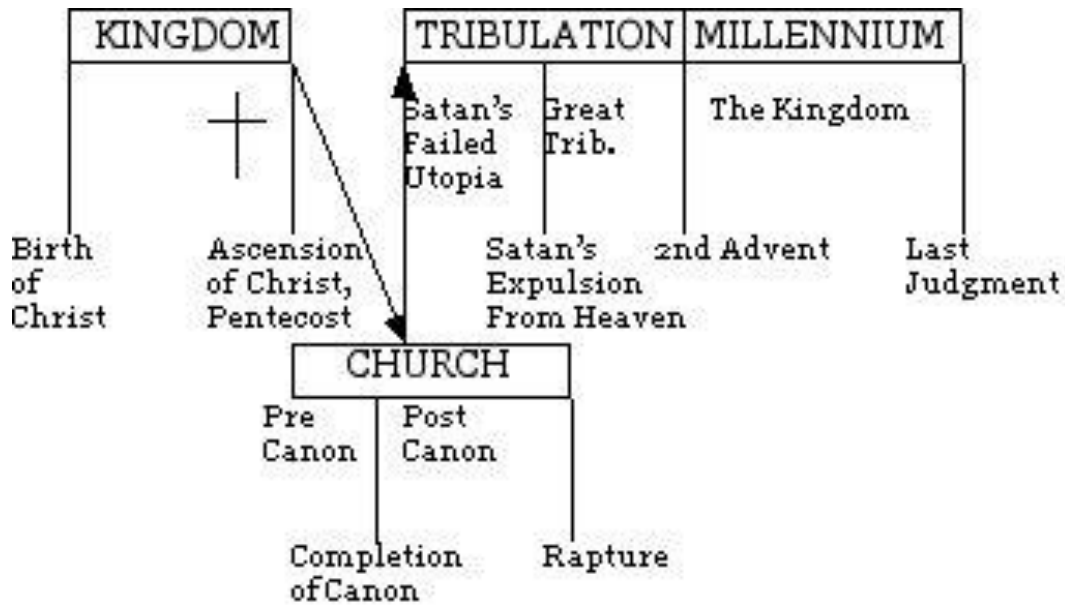
3. They asked Christ the same question as they would again ask just before His ascension: When would He establish His kingdom as the completion and consummation of all Jewish history. (Mat 24:3; Acts 1:6)

Mat 24:3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

4. Said another way "when would He fulfill God's unconditional covenants with Israel?" At the time of the Olivet Discourse, the disciples knew little if anything about the Church. The covenants were "Abrahamic, Palestinian, Davidic and New. Their understanding would be significantly improved with the coming of God the Holy Spirit.

5. They also did not know there would be an intervening period between the first and second advents.



Acts 2:14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say.

Acts 2:15 These men are not drunk, as you suppose. It's only nine in the morning!

Acts 2:16 No, this is what was spoken by the prophet Joel:

Acts 2:17 "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

Acts 2:18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

Acts 2:19 I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke.

Acts 2:20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.

6. The Olivet Discourse answers a specific question about Israel and guarantees a future for Israel by announcing the Tribulation and the inauguration of the Millennium.

7. The events described by Christ in the Olivet discourse summarize the Old Testament prophecies of Israel's future. The discourse is distinctly Jewish. (Mat 24:15, 29-30)

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel--let the reader understand ...

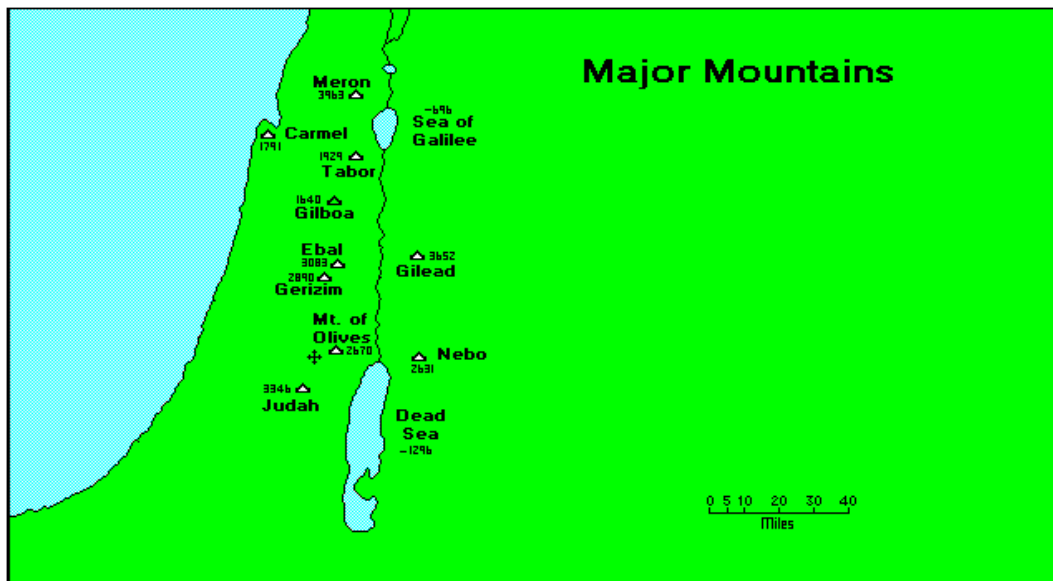
Mat 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken ...

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

8. The events of the discourse occurred in Judah. (Mat 24:15-16)

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:



9. The Olivet Discourse recognized the Jewish Sabbath. (Mat 24:20)

Mat 24:20 Pray that your flight will not take place in winter or on the Sabbath.

9.1 His message anticipated many false applications of the distinctly Jewish hope for the Messiah. (Mat 24:23)

Mat 24:23 At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it.

10. In fact, Jesus explicitly declares that the Jewish people will be preserved "until all these things take place."

Mat 24:34 I tell you the truth, this generation will certainly not pass away until all these things have happened.

Footnote: The meaning of "this generation" refers to that generation of Jews who will see the world-wide evangelism, and the return of the Lord.

11. Therefore, the Olivet Discourse is addressed only to Israel in a context of divine discipline for rejecting the Messiah.

12. He described His own death on the cross as the "blood of the covenant" [a term for the Mosaic Law]. (Mat. 26:28; compared with Mat. 5:17; Rom 10:4 and Heb. 10:1).

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

Mat 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Rom 10:4 Christ is the end of the law so that there may be righteousness for everyone who believes.

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.

13. In fact, Christ came to fulfill all five divine covenants with Israel, both the conditional and unconditional alike.

Heb 9:28 so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

14. Our Lord's incarnation fulfilled the commandments of the Mosaic Law. (Mat 5:18)

Mat 5:18 I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

14.1 His sinlessness and substitutionary death for the sins of mankind were the realities of the law's liturgy; they had long been anticipated by the ceremonies of first the Tabernacle and later the Temple worship practices.

14.2 The law and the prophets as protocol plans for Israel ended with the coming of Christ.

Luk 16:16 The law and the prophets were until John (the Baptist): since that time the kingdom of God is preached, and every man presseth into it.

15. He delivered both of these great messages after Israel had rejected Him as the Messiah; both are prophetic. But there are significant differences.

The Upper Room Discourse

1. In contrast, Christ addressed the Upper Room Discourse to His disciples as the nucleus of the approaching Church Age.

Joh 17:20 "My prayer is not for them alone. I pray also for those who will believe in me through their message,

Joh 17:21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us that the world may believe that you sent Me.

2. These same *twelve* Jewish disciples were considered separate from the nation of Israel. Judas was present but did not like what Jesus said. (Joh 13:33-34; 15:18-27)

Joh 13:33 "My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

Joh 13:34 "A new command I give you: Love one another. As I have loved you, so you must love one another.

Joh 15:18 "If the world hates you, keep in mind that it hated me first.

Joh 15:19 If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.

Joh 15:20 Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also

Joh 15:21 They will treat you this way because of my name, for they do not know the One who sent me ...

Joh 15:25 But this is to fulfill what is written in their Law: 'They hated me without reason.'

Joh 15:26 "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

Joh 15:27 And you also must testify, for you have been with me from the beginning.

3. This message of His glorification reveals unprecedented assets for the Church Age believer, which will indeed glorify Him to the maximum.

4. The content of this Upper Room discourse is new.

5. Nowhere in the entire national heritage of Israel was any believer personally in union with the Messiah, indwelt by Him, or indwelt by the Holy Spirit as described in this final discourse before the cross.

Joh 14:16 And I will ask the Father, and he will give you another Counselor to be with you forever--

Joh 14:17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

Joh 14:18 I will not leave you as orphans; I will come to you.

Joh 14:19 Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.

Joh 14:20 On that day you will realize that I am in my Father, and you are in me, and I am in you ...

Joh 14:23 Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.

Joh 17:20 "My prayer is not for them alone. I pray also for those who will believe in me through their message.

Joh 17:21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

Joh 17:22 I have given them the glory that you gave me, that they may be one as we are one.

Joh 17:23 I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

Joh 17:24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

Joh 17:25 "Righteous Father, though the world does not know you, I know you, and they know that you have sent me.

Joh 17:26 I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

6. An hour of momentous change had arrived. The Church was now in view though His teaching about her was still veiled.

7. This sweeping change, fully presented in the New Testament Epistles, departs from God's original covenants with Israel.

8. By definition Israel was consecrated and separate from other nations, but soon Jews and Gentiles were to be indistinguishable in Christ. God is not contradictory.

Gal 3:28 "Now in the church age there is neither Jew nor Gentile ... for in this age we are, after faith in Christ, all one in Christ ..."

9. The conclusion is that Israel was no longer in the spotlight. She had rejected her Messiah.

10. God remained true to His word however by not permanently rejecting her but He was taking the initiative by turning her refusal into an opportunity to demonstrate His grace even the more.

11. As a result, His future entry into His kingdom as the Son of David will, be all the greater by His calling of His Bride.

12. In terms of divine administration, God had shifted His historic focus to a new body of believers, the Church.

13. These two famous prophetic discourses by our Lord differ significantly even though they were presented only days apart.

Mat 26:1 When Jesus had finished saying all these things, he said to his disciples,

Mat 26:2 "As you know, the Passover is two days away--and the Son of Man will be handed over to be crucified."

14. But they perfectly mesh within a dispensational framework. Future Israel, not the Church, must be alert for the triumphant second advent of Christ.

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