

# THE COMPLETE BIBLE OUTLINE SERIES – Vol. VII The Gospel-Epistles- And Revelation Of John

By

Stanley A. Ellisen, Th.D.

Beloved Professor of English Bible And Interpretation  
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.  
Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## **The Cover**

**Cover - The Caves And Idol Niches At Caesarea Phillipi Mt 16 13-20 Mr 8 27-30. This is the approximate location where Peter made the famous confession: Thou art the Christ, the Son of God, The One Who LIVES! As opposed to the idols which at that time were contained in the niches in the cliff, above.**

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## BIBLE WORKBOOK

*An Interpretive Outline of the Whole Bible*

By  
Stanley A. Ellisen, Th.D.

Adapted from the larger work (under contract - prior his home-going) of  
**Dr. Stanley Ellison, Beloved Professor of English Bible  
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We wish to thank the individuals involved in the development, sales, and service of the ONLINE BIBLE, especially its author, Larry Pierce, by whose permission all Bible texts, many pictures and maps, and commentary quotes have been extracted.

## THE PURPOSE OF THESE OUTLINES

The purpose of these outlines is three-fold: to present an analysis, an interpretation, and a synthesis of the basic contents of each book of the Bible. The intent of analysis is to lay bare the content for examination; that of interpretation is to reveal and explain its meaning; and the intent of synthesis is to develop the materials in an organized structure for purposes of better understanding, exposition, and application.

In developing these materials in this form this three-fold purpose has been kept in mind. An effort has been made to analyze or open up the native message and to synthesize or develop this basic content in an inductively-conceived structural form, genuinely related to the various contexts. The outline designations, however, are given with an interpretive flavor rather than in a purely historical framework. For instance, the life of Abraham is divided into three periods related to faith: 1) the awakening of faith; 2) the rewarding of faith; and 3) the perfecting of faith. We have thus attempted to blend the three essential elements of analysis, interpretation, and synthesis into one.

## THE FOUNDATIONAL CHARACTER OF THESE OUTLINES

It is believed that each Biblical passage has an historical significance, a theological significance, and spiritual principle(s) for current applications. The student of the Bible should learn to discern these essential elements as he studies each passage. It is not enough to know the historical story; one should discover what truth the story teaches about God, and with this background, discern the abiding principle(s) involved. With these materials and principles firmly grasped from the individual contexts, one may build theological structures and homiletical treatises with confidence. Without a mastery of these basic Biblical materials it is foolhardy to attempt the structural work of theology and exposition.

## THE SOURCES AND SCOPE OF THESE OUTLINES

The materials herein presented have been garnered and organized from a wide range of scopic, introductory, expositional, exegetical and archaeological works, most of which are listed in the various bibliographies given. The watchword in gleaning and organization has been selectivity in keeping with inductively conceived principles of hermeneutics for Bible understanding. The emphasis throughout is on a strong adherence to the Bible text itself as understood in the grammatical historical contextual setting.

To live with the prophets and apostles as they spoke God's Word out of living historical situations and experiences with God is to catch a fresh insight into the mind of the Almighty and His program for the redeemed. It is hoped that these materials will spark a kindred interest and enthusiasm in the student for the Word of God which is living and active and bears its own guarantee that it will inevitably accomplish God's will.

**THE LOGICAL ORDER OF THE BIBLICAL SCIENCES**

In pursuing the work of Bible study, the logical order of the Biblical disciplines should be kept in mind:

- 1- Study of the canon which determined the inspired books.
- 2- Study of the ancient texts which determines the true text.
- 3- Introductory studies which determine the historical framework and matters of authorship, addressees, etc.
- 4- Hermeneutics which determines inductively the interpretive principles to be applied.
- 5- Exegesis which is the application of the rules of hermeneutics to discover the meaning of the text.
- 6- Biblical theology which is built on the results of exegesis and itself forms the basis for
- 7- systematic theology. The collection and systemization of all Biblical facts, and which includes 'facts' from the other sciences, germane to a determination of the Person, Nature, Attributes, and Works of God and His hand in man's origination, preservation, and consummation.

The following study of Bible Interpretation is dependent on or related to each of these sciences. It will build on the disciplines of the canon, the ancient texts, and Bible introduction; it will seek to apply the principles of hermeneutics to discover the native meaning of each passage; and it will prepare one for detailed exegesis and further theological and homiletical amplifications. In a sense the work will constitute both an introduction to Biblical studies and a correlation of the materials of the other Bible sciences in the contexts from which they spring.

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## **04-THE GOSPEL OF JOHN**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

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## 04 Introduction

04 I. Authorship.A- Confirmation of Johanine authorship.

- 1- Though not stated in the text, the Johanine authorship is everywhere implied. It was never questioned till the rise of radical criticism and its questioning of the deity of Jesus.
- 2- External attestation: Tradition is universal in confirming the authorship by John. It was the statement by Eusebius that there were two Johns at Ephesus in Papias' day (one the apostle and one the presbyter) that gave rise to the questioning of the apostle's authorship.
- 3- Internal attestation:
  - a- The author was a Jew (he quotes Hebrew, etc.).
  - b- He was an eyewitness of the Lord (1:14; 19:35; 21:24; cf. I John 1:1) and was of Palestine, being contemporary with the persons and events recorded.
  - c- He never mentions his own name or that of his brother.
  - d- He is identified as the "disciple whom Jesus loved" (21:20, 24).

B- Background of John.

- 1- He was the son of Zebedee and Salome (Mark 1:19) and the brother of James the Martyr (Acts 12:2).
- 2- He was probably a cousin of Jesus (Compare John 19:25 and Matthew 27:56).
- 3- He grew up in Bethsaida by Galilee and was a fisherman. He was also well acquainted in Jerusalem and was acquainted personally with the high priest (18:15).
- 4- He was an early disciple of the Baptist and became one of the first disciples of Christ. He was called one of the sons of thunder because of his vehemence, zeal, and intensity (Mark 3:17; Luke 9:54).

- 5- After the resurrection, he took Jesus' mother as his own (John 19:27), and he remained in Jerusalem until perhaps 66 A.D. when he removed to Ephesus.
- 6- John wrote five books of the New Testament, the second most of any New Testament writer.
- 7- He has been called a man with a nature that could have made him a great sinner, but Christ made him a great saint and witness.

## 04-II. Historical Setting.

### A- Date and place of writing.

- 1- Ireneaus (and universal tradition) says John wrote the Gospel from Ephesus during his residence there (c. 66-98). John lived into the reign of Trajan (98-117).
- 2- The Ryland's fragment includes it showing it was in use in the first half of the 2nd century (also included in Tatian's Diatessaron, C. 150).
- 3- John's Gospel was probably written before the Epistles and before the Revelation (Revelation 1:9).

### B- Addressees.

As Matthew wrote to the Jews first, and Mark and Luke wrote for the Gentiles, John wrote to the Church in general. That it is not written to Jews primarily is seen in the inclusion of etymological, geographical, and cultic details, as well as the explanations of national customs, information which would have been superfluous to Jewish readers.

Note also that the term "Jews" is often used as synonymous with the enemies of Jesus.

This Gospel is written for mankind universally, that they might believe (20:31).

### C- Circumstance.

- 1- At the time of writing, nearly 25 years had elapsed since the passing of Peter and Paul, and 20 years since the destruction of Jerusalem.
- 2- John had been in Ephesus perhaps 25 years as overseer of the churches of Asia Minor. The church had been subjected to Roman persecution, rather than Jewish, for the last 25 years.
- 3- Gnosticism, with its dilemma of the sources of evil, dualism, mysticism, etc., was in its incipient stages. This heresy rocked the church to its foundation in the 2nd century. Allusions to this error are seen as combated in John's writings.
- 4- John, one of the greatest apostles, was divinely preserved for this period of creeping skepticism concerning the Person of Christ, to assert strong apostolic authority and to compose a long-meditated dogma concerning the Person of Christ. No one was better equipped to write of Christ, having known Him personally and having had His mother in his home for some years.
- 5- John had doubtless become well acquainted with the Gospels of Matthew,

### 04-III. The Style and Composition of John.

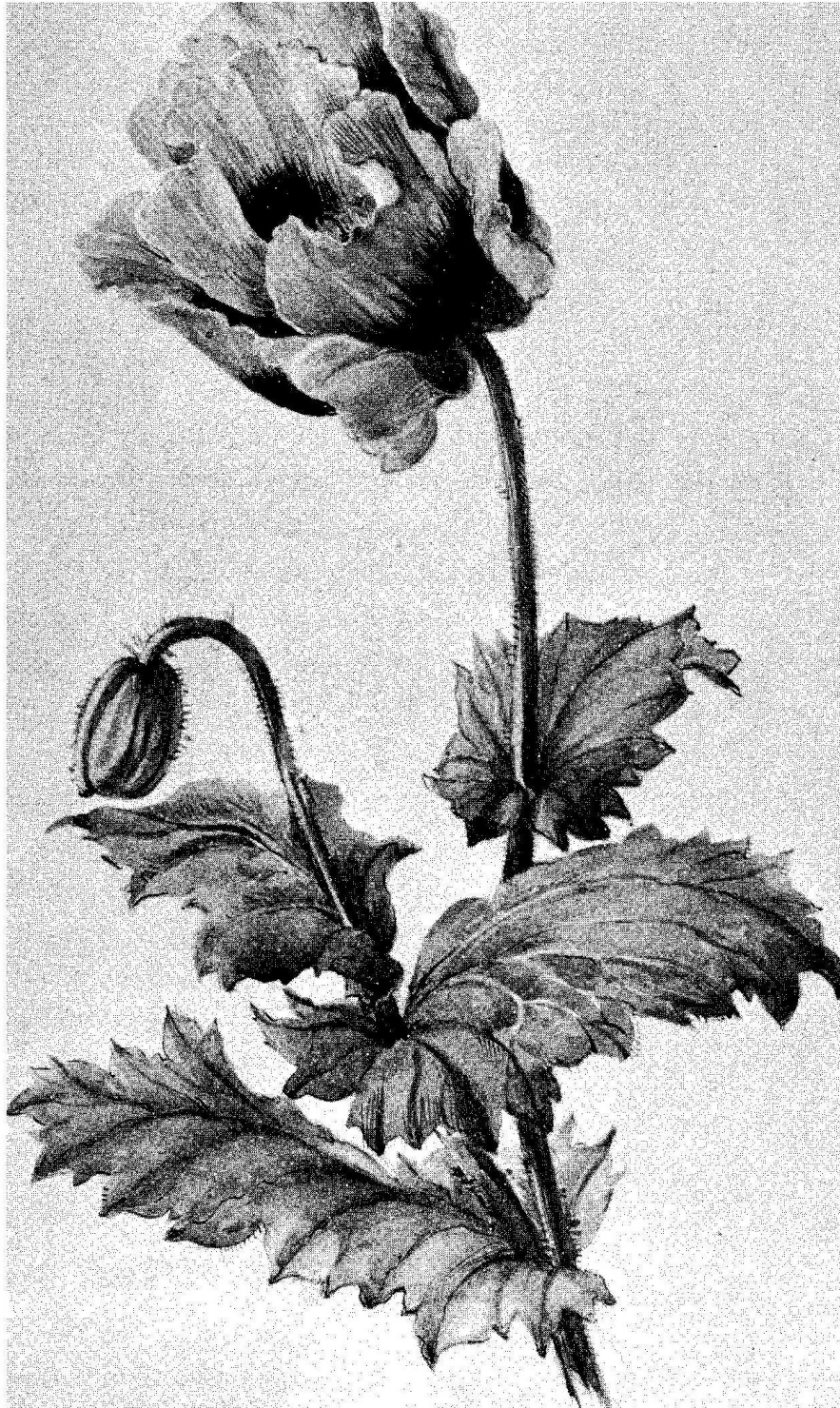
- A- John's style is Hebrew, though his language is Greek.
- B- He is concise, using fewer words than the Synoptists, fewer images, and fewer thoughts, but he repeats them with a strange impressiveness. He uses a limited vocabulary and often words with few syllables.
- C- John's Gospel is essentially philosophical, theological, and spiritual, rather than historical (although, of course, his history is entirely reliable).
- D- John is the most profound of the Gospel writers and writes after long meditation. He expresses an idea both positively and negatively (1:3, 8, 20, etc.). He often uses short sentences, parallelisms, antitheses.

### 04-IV. The Purpose and Theme of John.

- A- John's primary aim is stated in 20:31:
  - 1- Intellectual conviction: "That ye may believe."
  - 2- Spiritual regeneration: "That believing ye may have life."
- B- A supplemental aim is also discernible. He supplements the Synoptists, rather than repeats them.
- C- A doctrinal aim is dominant. The book is a classic in the doctrine of the Person and work of Christ.
- D- A polemic aim is also obvious (whether by intent or not). Reactions against docetic tendencies, in their primitive form, have been noted. Note his avoidance of nouns such as "knowledge," "wisdom," and "faith" (abstractions much used by the Gnostics) while stressing the verb forms as "believe."
- E- The theme of the Gospel is the Eternal Logos, made flesh to bring life, light, and love to a world devoid of all three. The threefold theme of revelation, rejection, and reception runs in recurrent waves throughout the book as He ministers, first publicly to the Jews and then privately to His own disciples.

I. The Living Word Made Flesh.	(Prologue)	1:1-18
A- His essential nature.		
B- His manifestation to the world.		
C- His manifestation to His own.		
II. The Living Word Made Manifest to Israel.		1-12
A- His presentation.		
B- His confrontation.		
C- His opposition crystallizes.		
D- His point of crisis.		
III. The Living Word Made Manifest to His own.		13-17
A- The Passover Supper and subsequent acts.		
B- Instruction to His own.		
C- Instruction on the way to Gethsemane.		
D- Communion with the Father.		
IV. The Living Word Made an Offering for Sin.		18-19
A- The arrest of Jesus.		
B- The religious trial of Jesus.		
C- The civil trial of Jesus.		
D- The crucifixion of Jesus.		
V. The Living Word Made Manifest in Resurrection.		20-21
A- The discovery of material evidence.		
B- The disclosure of the Living Lord.		
C- The design of John's Gospel.		
D- The epilogue.		

---



GALL *Papaver somniferum*

Hebrew: rOsh

*They gave him vinegar to drink mingled with gall: . . .* MATTHEW 27:34

Figure 04-02. Gall - The Name For The Juice Of The Opium Poppy  
Courtesy of Winifred Walker, *All The Plants Of The Bible*, Harper & Brothers, New York.





**John 1**

- 1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made through him; and without him {1} was not anything made that hath been made.  
*{1} Or was not anything made. That which hath been made was life in him; and the life etc }*
- 4 In him was life; and the life was the light of men.
- 5 ¶ And the light shineth in the darkness; and the darkness {1} apprehended it not. *{1} Or overcame; See Joh 12:35 (Gr)}*
- 6 There came a man, sent from God, whose name was John.
- 7 The same came for witness, that he might bear witness of the light, that all might believe through him.
- 8 He was not the light, but *came* that he might bear witness of the light.
- 9 {1} There was the true light, *even the light* which lighteth {2} every man, coming into the world. *{1} Or the true light, which lighteth every man, was coming 2) Or every man as he cometh }*
- 10 He was in the world, and the world was made through him, and the world knew him not.
- 11 He came unto {1} his own, and they that were his own received him not. *{1} Gr his own things }*
- 12 But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:
- 13 who were {1} born, not of {2} blood, nor of the will of the flesh, nor of the will of man, but of God.  
*{1} Or begotten 2) Gr bloods }*

**04-I. PROLOGUE: THE LIVING WORD MADE FLESH****(1:1-18.)****04-A- His Essential Nature.****vs. 1:1-5**

- 1- In relation to God. vs. 1-2
  - a- His identification with God.
  - b- The Logos -- Expression of God.
  - c- Eternally existent.
- 2- In relation to creation. vs. 3
  - a- The Author and Creator of all things.
  - b- The divine Agent of creation.
- 3- In relation to man. vs. 4
  - a- The source of life.
  - b- The source of light.
- 4- In relation to evil.-- Preeminent over darkness. Sin is introduced as darkness. vs. 5

**04-B- His Manifestation to the World.****vs. 1:6-13.**

- 1- He was witnessed to by John. vs. 6-9
  - a- John was only a reflection -- a "morning star."
  - b- Jesus was the true Light -- lighting every man.
- 2- He was unrecognized by His own creation vs. 10
- 3- He was unreceived by His own people. vs. 11
- 4- But He made those that believed sons of God vs. 12-13
  - a- Not by a human process.
  - b- Born of God -- John's emphasis.

**John 1(cont.)**

- 14 And the Word became flesh, and {1} dwelt among us (and we beheld his glory, glory as of {2} the only begotten from the Father), full of grace and truth. {1} *Gr tabernacled* 2) *Or an only begotten from a father;*  
Compare Heb 11:17}
- 15 ¶ John beareth witness of him, and crieth, saying, {1} This was he of whom I said, He that cometh after me is become before me: for he was {2} before me. {1} *Some ancient authorities read (this was he that said)* 2) *Gr first in regard of me*}
- 16 For of his fulness we all received, and {1} grace for grace. {1} *Or grace upon grace*}
- 17 For the law was given through Moses; grace and truth came through Jesus Christ.
- 18 No man hath seen God at any time; {1} the only begotten Son, who is in the bosom of the Father, he hath declared *him*. {1} *Many very ancient authorities read God only begotten*}
- 19 ¶ And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou?
- 20 And he confessed, and denied not; and he confessed, I am not the Christ.
- 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.
- 22 They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
- 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as {1} said Isaiah the prophet. {1} *Isa 40:3*}
- 24 {1} And they had been sent from the Pharisees. {1} *Or And certain had been sent from among the Pharisees.*}
- 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?
- 26 John answered them, saying, I baptize {1} in water: in the midst of you standeth one whom ye know not, {1} *Or with*}
- 27 *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose.
- 28 These things were done in {1} Bethany beyond the Jordan, where John was baptizing. {1} *Many ancient authorities read Bethabarah, some Betharabah; Compare Jos 15:6, 61; 18:22*}
- 29 ¶ On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that {1} taketh away the sin of the world! {1} *Or beareth the sin*}
- 30 This is he of whom I said, After me cometh a man who is become before me: for he was {1} before me. {1} *Gr first in regard of me*}
- 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing {1} in water. {1} *Or with*}
- 32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.
- 33 And I knew him not: but he that sent me to baptize {1} in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth {1} in the Holy Spirit. {1} *Or with*}

**04-C- His Manifestation to His Own.****1:14-18.**

- 1- The Word became incarnate vs. 14-15
- 2- His revelation displayed God's grace and truth vs. 16-18
  - a- Moses gave only a partial revelation -- that of law & judgment.
  - b- Grace and truth saw their full measure in Christ. His truth and judgment were accompanied by grace.
- 3- He Personally revealed the Father vs. 18
  - a- He gave man His only true vision of the Person of God.
  - b- He came to correct man's distorted picture of God.

**04-II. THE LIVING WORD MADE MANIFEST TO ISRAEL.****(1:19.-12:50.)****04-A- His Presentation.****(1:19.-4:54.)**

- 1- The testimony of John vs. 1:19-36
  - a- John identifies himself. vs. 19-26
    - 1) He is not Elijah vs. 19-22  
Although he came in the power and office of Elijah. (Lk. 1:17)
    - 2) He is the Voice of Isaiah 40 vs. 23  
A voice of warning to alert the nation.  
Preparing the way for Messiah.
    - 3) He is but a water baptizer vs. 24-26  
His baptism united and identified the righteous remnant.  
His baptism prepared for Messiah's manifestation vs. 31
  - b- John identifies Jesus vs. 27-34
    - 1) Jesus is far greater than John, who considered himself not even a worthy servant. vs. 27-28
    - 2) **Jesus is The Lamb of God** vs. 29  
The scapegoat of the O. T.  
This identifies the emphasis of the Gospel of John.

**John 1(cont.)**

- 33 And I knew him not: but he that sent me to baptize {1} in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth {1} in the Holy Spirit. {1} *Or with*
- 34 And I have seen, and have borne witness that this is the Son of God.
- 35 Again on the morrow John was standing, and two of his disciples;
- 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!
- 37 ¶ And the two disciples heard him speak, and they followed Jesus.
- 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abideth thou?
- 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.
- 40 One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother.
- 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, {1} Christ). {1} *That is Anointed; Compare Ps 2:2*
- 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of {1} John: thou shalt be called Cephas (which is by interpretation, {2} Peter). {1} *Gr Joanes; called in Mt 16:17 Jonah 2*  
That is *Rock or Stone*
- 43 ¶ On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.
- 44 Now Philip was from Bethsaida, of the city of Andrew and Peter.
- 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.
- 46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.
- 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!
- 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.
- 49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.
- 50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.
- 51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

- 3) Jesus will baptize in the Holy Spirit vs. 1:33  
 The dove confirmed His Messiahship, for John.  
 Jesus would baptize "in"<sup>1</sup> the Holy Spirit. How?
- 4) He is The Son of God vs. 34  
 Another emphasis of John's Gospel.
- c- John directs his disciples to Jesus vs. 35-36
- 2- The testimony of Jesus' disciples vs. 1:37-51
- a- Andrew and John follow Jesus vs. 37-40
- 1) Andrew and probably John.
- 2) This was evidently their call to true faith in Messiah.
- 3) They then spent the day getting acquainted vs. 39
- b- Andrew brings Peter vs. 41-42
- 1) Note that Andrew started at home.
- 2) Jesus here nicknamed Simon "Peter" meaning "a small stone."  
 Named for what Jesus would make him to become. Πέτρος: NMS; A  
 Rock, a **small** stone > πέτρα: NFS; A Rock, a **large** stone. Ref Mat  
 16:18.
- c- Jesus finds Philip vs. 43
- 1) Philip responded to His simple command, "Follow Me."
- 2) Note Jesus varying approaches with different individuals.
- d- Philip brings Nathanael vs. 44-51
- 1) He relates Jesus to Moses' prophecy (Dt. 18:15).
- 2) Nathanael notes the incongruity of Messiah coming out of Nazareth -- most  
 despised town of despised Galilee.
- 3) Note Philip's argument -- "Come and see."
- 4) Jesus highly commended Nathanael for his forthrightness.
- 5) In response, Nathanael gave the 1st enunciation of Jesus' identity as Son of  
 God and King of Israel.
- e- Jesus declared Himself the meeting place of God and man vs. 51

<sup>1</sup> οὗτός ἐστιν This is, ὁ βαπτίζων; the one who is baptizing, ἐν {PREP w/instrumental of means}; by means of *the*,  
 πνεύματι ἁγίῳ {Instrumental of means, N., S.}; Holy Spirit. Ref. Gal 5:16, Eph 1:13-14!

**John 2**

- 1 ¶ And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:  
2 and Jesus also was bidden, and his disciples, to the marriage.  
3 And when the wine failed, the mother of Jesus saith unto him, They have no wine.  
4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.  
5 His mother saith unto the servants, Whatsoever he saith unto you, do it.  
6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.  
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.  
8 And he saith unto them, Draw out now, and bear unto the *{1}* ruler of the feast. And they bare it.  
*{1} Or steward}*  
9 And when the ruler of the feast tasted the water *{1}* now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, *{1} Or that it had become}*  
10 and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.  
11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.  
12 ¶ After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples; and there they abode not many days.



- 3- The testimony of His initial works (2.)
- a- The 1<sup>st</sup> miracle ---Water made into wine vs. 2:1-11
- 1) Note Jesus' social approach.(contrasted with John).  
     John didn't touch wine; Jesus made it.<sup>1</sup>  
     His presence there constituted a benediction on marriage.
  - 2) His new relation to Mary -- "Woman." vs. 4  
     i. e., she no longer was to direct Him as a mother would.
  - 3) He noted His hour of glory was not yet come vs. 4  
     The hour of the full manifestation of His Messianic Glory.
  - 4) He enlisted the servants' help -- providing water vs. 6-8  
     Note the voluminous quantity.
  - 5) He turned the water to wine vs. 9-10
    - a) This was a miracle of quality, not changing quantity.
    - b) It was an acceleration of the natural process.
    - c) Was it fermented? Probably at the peak stage of goodness.<sup>2 3</sup>
  - 6) The purpose of this miracle vs. 11
    - a) To manifest His Glory as a foretaste.
    - b) To confirm His new disciple's faith.
- b- His 1<sup>st</sup> brief stay at Capernaum vs. 12  
 Perhaps visited the homes of His 1<sup>st</sup> disciples.

**John 2 (cont.)**

- 13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.
- 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
- 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;
- 16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.
- 17 His disciples remembered that it was written, *{1} Zeal for thy house shall eat me up. {1} Ps 69:9*
- 18 The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?
- 19 Jesus answered and said unto them, Destroy this *{1}* temple, and in three days I will raise it up.  
*{1} Or sanctuary*
- 20 The Jews therefore said, Forty and six years was this *{1}* temple in building, and wilt thou raise it up in three days? *{1} Or sanctuary*
- 21 But he spake of the *{1}* temple of his body. *{1} Or sanctuary*
- 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.
- 23 ¶ Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did.
- 24 But Jesus did not trust himself unto them, for that he knew all men,
- 25 and because he needed not that any one should bear witness concerning *{1}* man; for he himself knew what was in man. *{1} Or a man; for...the man*

**John 3**

- 1 ¶ Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
- 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

- c- The 1<sup>st</sup> temple cleansing vs. 2:13-22
- 1) Jesus attends Passover (April 14, A.D. 29)
  - 2) He begins judgment at the house of God vs. 14
    - a) He had perhaps long desired this moment. vs. 17
    - b) He wielded a scourge, evicting changers and animals.
  - 3) He condemned 2 temple abuses here. vs. 15-17
    - a) Using the temple for a market place of exchange
    - b) For their unjust exchange fees and animal sales. They charged inspection fees and exchange fees.
  - 4) The Jews demand a sign for His authority and action (18). Only Messiah could supercede Sanhedrin power.
  - 5) Jesus replied by noting His final credential vs. 19
    - a) His Temple to be destroyed and resurrected.
    - b) The 1st suggestion of His death.
    - c) His "Temple" was the new meeting-place of God and man. (They would defile Him as they did the temple)
- d- The initial superficial response vs. 23-25
- 1) Many responded short of saving faith (Noted throughout John).
  - 2) Jesus' omniscience is noted in discerning the superficial. vs. 24
- 4- The testimony of His words (3.-4.)
- a- The interview with Nicodemus vs. 3:1-21
- 1) Nicodemus comes by night vs. 1-2
    - a) A Pharisee and ruler -'-' religious and moral man.
    - b) His query in the form of a statement vs. 2

**John 3 (cont.)**

- 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born *{1}* anew, he cannot see the kingdom of God. *{1}* *Or from above*; See Joh 3:31; 19:11; Jas 1:17; 3:15, 17}
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God!
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Marvel not that I said unto thee, Ye must be born *{1}* anew. *{1}* *Or from above*; See Joh 3:31; 19:11; Jas 1:17; 3:15, 17}
- 8 *{1}* The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. *{1}* *Or The Spirit breatheth*}
- 9 Nicodemus answered and said unto him, How can these things be?
- 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?
- 11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.
- 12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?
- 13 And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, *{1}* who is in heaven. *{1}* *Man ancient authorities omit who is in heaven*}
- 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;
- 15 that whosoever *{1}* believeth may in him have eternal life. *{1}* *Or believeth in him may have*}
- 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.
- 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

- 2) The necessity of the new birth vs. 3:3-8
- a) The mode of entering God's Kingdom vs. 3-5
- (1) The analogy of human physical birth.
  - (2) The insufficiency of "water" or repentance.
  - (3) Note c. 6 interpretations of "water."
  - (4) Spiritual Kingdom entered only by Spiritual birth.
- b) The inscrutability of the new birth vs. 6-8
- (1) It is to be believed, not thoroughly understood
  - (2) The Spirit's work is not subject (to logic, but is evidenced by its products in the believer's life.
  - (3) The basis of Spirit is explained vs. 9-15
- a) Nicodemus asks "How?"
- (1) Jesus "replies" "The teacher of Israel."
  - (2) Jesus stresses the necessity of simply believing.  
Only by faith are heavenly things understood.
- b) The necessity of the Incarnation noted vs. 13  
No other witness has come to earth from the Father.
- c) The necessity of the atonement vs. 14
- (1) Moses lifted up the serpent after the manna was refused.
  - (2) Jesus notes a 2nd essential "must."
- 4) The human requirement for the new birth vs. 15-16
- a) "Whosoever believeth."
  - b) Note the length, breadth, depth, & height of God's love.
- 5) The redemptive program surveyed vs. 16-21
- a) God's love as the motivation vs. 16
  - b) God's provision of His Son. vs. 16
  - c) God's purpose of redemption vs. 17

**John 3 (cont.)**

- 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.
- 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.
- 20 For every one that *{1}* doeth evil hateth the light, and cometh not to the light, lest his works should be *{2}* reproved. *{1}* Or *practiseth* 2) Or *convicted*}
- 21 But he that doeth the truth cometh to the light, that his works may be made manifest, *{1}* that they have been wrought in God. *{1}* Or *because*}
- 22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.
- 23 And John also was baptizing in Enon near to Salim, because there *{1}* was much water there: and they came, and were baptized. *{1}* Or *were many waters*}
- 24 For John was not yet cast into prison.
- 25 There arose therefore a questioning on the part of John's disciples with a Jew about purifying.
- 26 And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.
- 27 John answered and said, A man can receive nothing, except it have been given him from heaven.
- 28 Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him.
- 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full.
- 30 He must increase, but I must decrease.
- 31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: *{1}* he that cometh from heaven is above all. *{1}* Some ancient authorities read he that cometh from heaven beareth witness of what he hath seen and heard}
- 32 What he hath seen and heard, of that he beareth witness; and no man receiveth his witness.
- 33 He that hath received his witness hath set his seal to *this*, that God is true.
- 34 For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.
- 35 The Father loveth the Son, and hath given all things into his hand.
- 36 He that believeth on the Son hath eternal life; but he that *{1}* obeyeth not the Son shall not see life, but the wrath of God abideth on him. *{1}* Or *believeth not*}

- d) God's warning concerning unbelief vs. 3:18-21
  - (1) The certainty of judgment.
  - (2) The central issue of judgment-- The Person of Christ.
  - (3) The response of faith vs. 20-21
- b- The witness of John the Baptist vs. 22-36
  - 1) Jesus' baptizing mission in Judea. vs. 22-24
    - a) At a place of "much water."
    - b) While John was also yet baptizing near by.
  - 2) The dispute about baptizing vs. 25-26
    - a) The fear of John's disciples -- John overshadowed.
    - b) The question was raised by a Jew (Phar.).
  - 3) John's response to the question vs. 27-30
    - a) He reasserts his nothingness.
    - b) He pictures Christ as the Bridegroom.
    - c) He recognized his own need to decrease in order that Christ might increase.
  - 4) The writer's editorial comment vs. 31-36
    - a) Christ's divine preeminence vs. 31-32
      - (1) He speaks as One from the presence of the Father.
      - (2) Incredulously, His word is not received by men.
    - b) Christ's word is God's word vs. 3:34-35
      - (1) He spoke under the full measure of the Spirit.
      - (2) Also -- God gives both the Word and inner conviction of its truth by the Spirit.
      - (3) Rejecting Christ's word is calling God a liar.
  - c) The final issue -- Faith in Christ vs. 36
    - (1) Faith brings eternal life immediately.
    - (2) Unbelief rests under the wrath of God.

**John 4**

- 1 ¶ When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John
- 2 (although Jesus himself baptized not, but his disciples),
- 3 he left Judea, and departed again into Galilee.
- 4 ¶ And he must needs pass through Samaria.
- 5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:
- 6 and Jacob's *{1}* well was there. Jesus therefore, being wearied with his journey, sat *{2}* thus by the *{1}* well. It was about the sixth hour. *{1}* *Gr spring*; and so in verse 14; but not in verses 11, 12. 2) *Or as he was*; Compare Joh 13:25}
- 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
- 8 For his disciples were gone away into the city to buy food.
- 9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? *{1}* (For Jews have no dealings with Samaritans.) *{1}* *Some ancient authorities omit For the Jews have no dealings with Samaritans.*}
- 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
- 11 The woman saith unto him, *{1}* Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? *{1}* *Or Lord*}
- 12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?
- 13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:
- 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.
- 15 The woman saith unto him, *{1}* Sir, give me this water, that I thirst not, neither come all the way hither to draw. *{1}* *Or Lord*}
- 16 Jesus saith unto her, Go, call thy husband, and come hither.
- 17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:
- 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.



- c- The interview with the Samaritan woman (4.)
- 1) The departure for Galilee vs. 1-3
    - a) To avoid precipitating offense.
    - b) Evidently before Matthew 4:12.
  - 2) The occasion in Samaria vs. 4-6
    - a) He stopped at Jacob's well at noon.
    - b) He was wearied from traveling.
  - 3) The conversation with the woman vs. 7-26
    - a) He used His thirst as an approach vs. 7-9  
 Approached her on a common ground.
    - b) He aroused her thirst for living water vs. 10-15<sup>4</sup>
      - (1) Note His differing approach from that with Nicodemus.  
 How did it differ? Should we be careful in our evangelistic activity to find a common ground?
      - (2) He spoke to her daily need -- one she realized.
      - (3) He immediately reverted to her spiritual need.
      - (4) She readily responded to His positive approach vs. 4:15  
 He had developed a receptive mood.
  - c) Jesus then probed her heart concerning sin vs. 16-18
    - (1) He invited her husband for a family counsel.
    - (2) Jesus here sought to precipitate repentance.
    - (3) He began to reveal Himself.

**John 4 (cont.)**

- 19 The woman saith unto him, Sir, I perceive that thou art a prophet.
- 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
- 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.
- 22 Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.
- 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: *{1}* for such doth the Father seek to be his worshippers. *{1}* *Or for such the Father also seeketh}*
- 24 *{1}* God is a Spirit: and they that worship him must worship in spirit and truth. *{1}* *Or God is spirit}*
- 25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.
- 26 Jesus saith unto her, I that speak unto thee am *he*.
- 27 ¶ And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?
- 28 So the woman left her waterpot, and went away into the city, and saith to the people,
- 29 Come, see a man, who told me all things that *ever* I did: can this be the Christ?
- 30 They went out of the city, and were coming to him.
- 31 In the mean while the disciples prayed him, saying, Rabbi, eat.
- 32 But he said unto them, I have meat to eat that ye know not.
- 33 The disciples therefore said one to another, Hath any man brought him *aught* to eat?
- 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.
- 35 Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are *{1}* white already unto harvest. *{1}* *Or white unto harvest. Already he that reapeth etc}*
- 36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.
- 37 For herein is the saying true, One soweth, and another reapeth.
- 38 I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.
- 39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did.
- 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days.
- 41 And many more believed because of his word;
- 42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.
- 43 ¶ And after the two days he went forth from thence into Galilee.
- 44 For Jesus himself testified, that a prophet hath no honor in his own country.
- 45 So when he came into Galilee, the Galilaeans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.
- 46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain *{1}* nobleman, whose son was sick at Capernaum. *{1}* *Or king's officer }*

- d) Jesus clarified true worship vs. 4:19-24
- (1) Note how she turned to a theological subject.
  - (2) Worship is not a geographical problem.
  - (3) Worship is a spiritual exercise.
  - (4) He noted the one channel of God's salvation vs. 22
- e) Jesus pointed to Himself as her real need vs. 25-26
- (1) He was the O.T. Messiah.
  - (2) He was to reveal all things.
- 4) The results of the conversation vs. 27-42
- a) She witnessed to her home town vs. 28-29
  - b) An investigation was begun.
  - c) Jesus notes the need for harvesters vs. 31,38
    - (1) The nutritional value of doing God's will.
    - (2) A variety of workers needed vs. 36-37
    - (3) The ripeness of the harvest.

**We may reap the results of others 'seed sowing'.**  
Even an immoral woman was ready for reaping.

  - d) Many Samaritans respond in faith vs. 39-42
    - (1) Some because of her word vs. 39
    - (2) Some of His further word, even without miracles. vs. 41
    - (3) They acknowledge His Saviourhood vs. 42
- 5- The testimony of His healing power vs. 43-53
- a- Judea's unbelief is noted vs. 43-44
    - 1) He notes the proclivity of rejecting one's own prophet.
    - 2) He receives a good reception in Galilee.  - b- Cana is visited a 2nd time vs. 45-46

Perhaps visited the couple whose wedding He had attended.

**John 4 (cont.)**

- 46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain *{1}* nobleman, whose son was sick at Capernaum. *{1} Or king's officer }*
- 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death.
- 48 Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.
- 49 The *{1}* nobleman saith unto him, *{2}* Sir, come down ere my child die. *{1} Or king's officer 2) Or Lord }*
- 50 Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way.
- 51 And as he was now going down, his *{1}* servants met him, saying, that his son lived. *{1} Gr bondservants }*
- 52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.
- 53 So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
- 54 This is again the second sign that Jesus did, having come out of Judaea into Galilee.

**John 5**

- 1 ¶ After these things there was *{1}* a feast of the Jews; and Jesus went up to Jerusalem. *{1} Many ancient authorities read the feast (Compare Joh 2:13?) }*
- 2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew *{1}* Bethesda, having five porches. *{1} Some ancient authorities read Bethsaida , others Bethzatha }*
- 3 In these lay a multitude of them that were sick, blind, halt, withered, *{Man ancient authorities insert wholly or in part waiting for the moving of the water: }*
- 4 *{for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden. }*
- 5 And a certain man was there, who had been thirty and eight years in his infirmity.
- 6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole?
- 7 The sick man answered him, *{1}* Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. *{1} Or Lord }*

c- A nobleman's faith is tested

vs. 4:46-50

- 1) He 1<sup>st</sup> expressed faith in Jesus' personal healing power.
- 2) Jesus rebuked his faith as based primarily on sight.
- 3) Jesus challenged Him to simply believe His word.

d- The nobleman's faith is demonstrated

vs. 50

- 1) Jesus used the event to develop personal faith.
- 2) The man accepted the challenge, believing His word of healing.

e- The nobleman's faith is rewarded

vs. 51-52

He made a scientific investigation.

f- The nobleman's faith was made personal -- in Christ

vs. 53-54

The miracle is called a "sign."

**04-B- Jesus' Confrontation.**

(5.-6.)

1- Note the development of controversy in (5.-6.)**Chap. 5 -- In Jerusalem. Chap. 6 -- In Galilee.**2- Jesus heals on the Sabbath

vs. 5:1-18

a- He heals a man at the pool of Bethesda

vs. 1-10

- 1) Jesus attends a "feast of the Jews." Probably a fall feast, rather than Passover.
- 2) Jesus accosts an impotent and superstitious man vs. 3-7  
His long infirmity of 38 years is noted.

**John 5 (cont.)**

- 8 Jesus saith unto him, Arise, take up thy *{1}* bed, and walk. *{1}* Or *pallet*}
- 9 And straightway the man was made whole, and took up his *{1}* bed and walked. Now it was the sabbath on that day. *{1}* Or *pallet*}
- 10 So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy *{1}* bed. *{1}* Or *pallet*}
- 11 But he answered them, He that made me whole, the same said unto me, Take up thy *{1}* bed, and walk. *{1}* Or *pallet*}
- 12 They asked him, Who is the man that said unto thee, Take up *thy* *{1}* bed, and walk? *{1}* Or, *pallet*}
- 13 But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.
- 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.
- 15 The man went away, and told the Jews that it was Jesus who had made him whole.
- 16 And for this cause the Jews persecuted Jesus, because he did these things on the sabbath.

- 3) Jesus commands obedience for healing vs. 5:8-9
  - a) Jesus commanded the impossible.
  - b) The healing took place in the obedience.
- b- Jesus is accused of Sabbath-breaking vs. 5:10-16
  - 1) The Jew's traditions blind them to the miracle vs. 10-13
    - a) They accuse the healed man on a legal technicality.
    - b) They evidence no rejoicing for the mercy shown.
  - 2) Jesus further instructed the man. vs. 14-16
    - a) Note that He found him in the temple --Giving thanks?
    - b) Jesus noted some relation of his sickness to sin. Sometimes true, but not always (Jn. 9).

**John 5 (cont.)**

- 17 ¶ But Jesus answered them, My Father worketh even until now, and I work.
- 18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.
- 19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.
- 20 For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel.
- 21 For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will.
- 22 For neither doth the Father judge any man, but he hath given all judgment unto the Son;
- 23 that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him.
- 24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.
- 25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that *{I}* hear shall live. *{I} Or hearken}*
- 26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself:
- 27 and he gave him authority to execute judgment, because he is a son of man.
- 28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,
- 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have *{I}* done evil, unto the resurrection of judgment. *{I} Or practised}*
- 30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.



- c- Jesus defended His action vs. 5:17-18
- 1) He declared that the Father works even on Sabbath.
  - 2) He claimed the relation of Sonship to the Father.
- d- The Jews' 2-fold grievance is noted vs. 18
- 1) He broke the Sabbath.
  - 2) He claimed equality with God.
- 3- Jesus expounds His relation to the Father vs. 5:19-47
- a- He is equal with the Father vs. 19-26
- 1) Equal in works vs. 19
  - 2) Equal in knowledge and understanding vs. 20
  - 3) Equal in administering physical resurrection. vs. 21
  - 4) Equal in judgment authority vs. 5:22, 27  
Because He is the Son of Man.
  - 5) Equal in honor vs. 23  
To dishonour Him is to dishonour the Father.
  - 6) Equal in giving spiritual life vs. 24-26  
To those that hear and believe.  
Given this life-giving power by the Father.  
Given in the sense that He is the Son of Man.
  - 7) Equal in self-existence vs. 26
    - a) He is Life itself.
    - b) As Judge Universal, all men will one day stand before Him. vs. 28-29
- b- He has an official position as The Son of Man. vs. 22, 27
- 1) As such, He is the Universal Judge.
  - 2) As such, He has subordinated Himself to the Father.
    - a) He has subjected Himself to the Father's will.
    - b) He has limited Himself to the Spirit's power.

**John 5 (cont.)**

- 31 ¶ If I bear witness of myself, my witness is not true.
- 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
- 33 Ye have sent unto John, and he hath borne witness unto the truth.
- 34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.
- 35 He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light.
- 36 But the witness which I have is greater than *that of John*; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.
- 37 And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form.
- 38 And ye have not his word abiding in you: for whom he sent, him ye believe not.
- 39 *{1}* Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; *{1}* *Or Search the scriptures}*
- 40 and ye will not come to me, that ye may have life.
- 41 I receive not glory from men.
- 42 But I know you, that ye have not the love of God in yourselves.
- 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
- 44 How can ye believe, who receive glory one of another, and the glory that *cometh* from *{1}* the only God ye seek not? *{1}* *Some ancient authorities read the only one}*
- 45 Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope.
- 46 For if ye believed Moses, ye would believe me; for he wrote of me.
- 47 But if ye believe not his writings, how shall ye believe my words?

- c- Some witnesses to this Father-Son relationship vs. 5:31-37
  - 1) His own witness inadequate in the eyes of the law vs. 31  
That is, as a son of man.
  - 2) The witness of John vs. 33
    - a) A valid witness as being received for a season.
    - b) He reverts to this witness to evince their response vs. 34
  - 3) The witness of His own works vs. 36  
Greater than that of John who did no miracles.
  - 4) The witness of the Father vs. 37  
He bore witness at the baptism.
  - 5) The witness of Scripture vs. 39-47
    - a) He accused them of Bibliolotry vs. 39
      - (1) They made a god of the Scriptures.
      - (2) They failed to see the focal point of the Scriptures.
    - b) He pointed to their inner depravity vs. 42
      - (1) The love of God was missing in them.
      - (2) Rejecting the true, they would one day be deceived into accepting a false Messiah.
    - c) He pointed to their initial failure vs. 44-47
      - (1) They sought their own personal glory.
      - (2) They really didn't believe Moses.
      - (3) Unbelief begins with the initial lack of response.

**John 6**

- 1 ¶ After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.
- 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick.
- 3 And Jesus went up into the mountain, and there he sat with his disciples.
- 4 Now the passover, the feast of the Jews, was at hand.
- 5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy *{1}* bread, that these may eat? *{1) Gr loaves }*
- 6 And this he said to prove him: for he himself knew what he would do.
- 7 Philip answered him, Two hundred *{1}* shillings' worth of *{2}* bread is not sufficient for them, that every one may take a little. *{1) The word in the Greek denotes a coin worth about eight pence halfpenny, or nearly seventeen cents. 2) Gr loaves }*
- 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
- 9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?
- 10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
- 11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.
- 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.
- 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.
- 14 When therefore the people saw the *{1}* sign which he did, they said, This is of a truth the prophet that cometh into the world. *{1) Some ancient authorities read signs }*
- 15 ¶ Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

- 4- Feeding the 5,000 vs. 6:1-15
- a- Note the location -- Galilee.  
The only event in John of the central Galilean ministry.
  - b- Note the occasion -- Passover season.
    - 1) This was the mid-point of His ministry -- April, A.D. 31.
    - 2) John the Baptist had just been slain by Herod.
  - c- Jesus had just taught the multitude.
  - d- Jesus tested the disciples' faith. vs. 5-9
    - 1) Philip declared the logical impossibility of feeding them.
    - 2) Andrew responded by gathering the available food.
  - d- Jesus multiplied the loaves and fishes vs. 10-13
    - 1) He used what they had vs. 9  
Dedicated and blessed, it was sufficient.
    - 2) He worked through the disciples.  
He did only what they couldn't.
    - 3) He provided generously for all vs. 12-13
      - a) He never provided niggardly.
      - b) He commanded that none be wasted **Careful stewardship was emphasized.**
  - e- They sought to make Him King vs. 14
    - 1) The decision was basically selfish and fleshly.
    - 2) They sought what He had, not Himself.
  - f- Jesus withdrew to the mountain to pray vs. 15
    - 1) He always resorted to prayer during great decisions.
    - 2) He prepared a further test of their desire for Him.

**John 6 (cont.)**

- 16 And when evening came, his disciples went down unto the sea;  
17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them.  
18 And the sea was rising by reason of a great wind that blew.  
19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid.  
20 But he saith unto them, It is I; be not afraid.  
21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.  
22 ¶ On the morrow the multitude that stood on the other side of the sea saw that there was no other *{1}* boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone *{1}* *Gr little boat*  
23 (howbeit there came *{1}* boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): *{1}* *Gr little boats*  
24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the *{1}* boats, and came to Capernaum, seeking Jesus. *{1}* *Gr little boats*  
25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?  
26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.  
27 Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.  
28 ¶ They said therefore unto him, What must we do, that we may work the works of God?  
29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom *{1}* he hath sent. *{1}* *Or he sent*  
30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?  
31 Our fathers ate the manna in the wilderness; as it is written, He *{1}* gave them bread out of heaven to eat. *{1}* *Ne 9:15; Ex 16:4, 15; Ps 78:24; 105:40*  
32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.  
33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world.  
34 They said therefore unto him, Lord, evermore give us this bread.  
35 Jesus said unto them. I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.  
36 But I said unto you, that ye have seen me, and yet believe not.  
37 All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.  
38 For I am come down from heaven, not to do mine own will, but the will of him that sent me.  
39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.  
40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and *{1}* I will raise him up at the last day. *{1}* *Or that I should raise him up*

- 5- Walking on the Sea vs. 6:16-21
- a- The disciples' plight at Sea vs. 16-19  
A wind-storm arose in the middle of the sea.
- b- Jesus arrives on foot to reassure them vs. 20-21
- 1) John relates only Jesus' miracle, not Peter's faith-feat.
  - 2) The miracle was doubtless to reassure them; following His refusal of the Kingship offer.
- 6- The discourse on The Bread of Life vs. 22-71
- a- To the multitude vs. 22-40
- 1) Note that this is the same crowd as the previous.
  - 2) Jesus rebukes their materialistic desires vs 26-27
  - 3) Jesus exhorts them to seek spiritual bread vs. 27
  - 4) Jesus defines the 1st essential work one must do vs. 28-29
    - a) Believing in Christ is doing the work of God.
    - b) They use this to demand another sign.  
Can't divorce themselves from their fleshly deSires.
    - c) They use Moses' example as a goad to force Him to feed them again by miracle. vs. 31
  - 5) Jesus reveals Himself as the true Bread from heaven vs. 35-36
    - a) Bread of Life gives "life" (not just sustenance).
    - b) "I Am the Bread of Life" -- 1st "I Am."
  - 6) Jesus declares the sovereign call of the Father vs. 37-40
    - a) All that the Father gives will surely.
    - b) None that come will in any case be cast out.
    - c) The Father's will is determinative in salvation vs. 38-39
      - (1) He enacts it by men beholding the Son.
      - (2) He enacts it through men's faith in the Son.

**John 6 (cont.)**

- 41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven.
- 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?
- 43 Jesus answered and said unto them, Murmur not among yourselves.
- 44 No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.
- 45 It is written in the prophets, *{1}* And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. *{1}* *Isa 54:13; (Jer 31:34?)*
- 46 Not that any man hath seen the Father, save he that is from God, he hath seen the Father.
- 47 Verily, verily, I say unto you, He that believeth hath eternal life.
- 48 I am the bread of life.
- 49 Your fathers ate the manna in the wilderness, and they died.
- 50 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.
- 51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.
- 52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?

**John 6 (cont.)**

- 53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.
- 54 He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day.
- 55 For my flesh is *{1}* meat indeed, and my blood is *{2}* drink indeed. *{1}* *Gr true meat* 2) *Gr true drink*
- 56 He that eateth my flesh and drinketh my blood abideth in me, and I in him.
- 57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.
- 58 This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever.
- 59 These things said he in *{1}* the synagogue, as he taught in Capernaum. *{1}* *Or a synagogue*
- 60 ¶ Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear *{1}* it? *{1}* *Or him*
- 61 But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble?
- 62 *What* then if ye should behold the Son of man ascending where he was before?



- b- His discourse with the Jews vs. 6:41-59
- 1) Their 1<sup>st</sup> question -- His origin vs. 41-42  
They misunderstood the virgin birth -- Son of Joseph.
  - 2) Jesus' reply -- He was sent from the Father vs. 43-51
    - a) The Father's sovereignty again emphasized vs. 43-46
      - (1) Believing is responding to the Father.
      - (2) True worshippers of the Father come to Christ.
    - b) Yet each individual is responsible to believe vs. 47-51
      - (1) Human responsibility is to believe.
      - (2) Sovereignty and free-will interact in the process.
      - (3) Believing is eating of Christ vs. 51, 35-36
  - 3) Their 2<sup>nd</sup> question -- How can we eat His flesh? 52)<sup>2</sup>
    - a) They seek a scientific "how."
    - b) Their circumlocution demonstrated their lack of trust.
  - 4) Jesus' reply -- The necessity of partaking of Him vs. 53-57
    - a) He tells them "why" --not "how."
    - b) Eternal life depends on partaking of Him.
    - c) A 2-fold indwelling results of Christ in the believer and the believer in Christ vs. 56
    - d) Moses manna was only a type of Christ as the true Bread.
- c- His discourse to the disciples vs. 60-71
- 1) The further problem vs. 60  
Eating His flesh is irrational -- can't understand it.
  - 2) Jesus' reply vs. 61-65
    - a) All works of the Spirit are unfathomable vs. 62  
His ascension will also be unbelievable.
    - b) The Spirit, however, will give understanding vs. 63
    - c) Faith, not logic, brings understanding here.
    - d) **Faith is again declared to be a sovereign gift** 65). [Eph 2:8-9].

<sup>2</sup> If they had paid attention He had already answered their current problem in 6:35 And Jesus said unto them, I am the bread of life: **he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.**

**John 6 (cont.)**

- 66 Upon this many of his disciples went back, and walked no more with him.  
 67 Jesus said therefore unto the twelve, Would ye also go away?  
 68 Simon Peter answered him, Lord, to whom shall we go? thou *{1}* hast the words of eternal life.  
*{1} Or hast words}*  
 69 And we have believed and know that thou art the Holy One of God.  
 70 Jesus answered them, Did not I choose you the twelve, and one of you is a devil?  
 71 Now he spake of Judas *the son* of Simon Iscariot, for he it was that should *{1}* betray him, *being*  
 one of the twelve. *{1} Or deliver him up}*

**John 7**

- 1 ¶ And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the  
 Jews sought to kill him.  
 2 Now the feast of the Jews, the feast of tabernacles, was at hand.  
 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may  
 behold thy works which thou doest.  
 4 For no man doeth anything in secret, *{1}* and himself seeketh to be known openly. If thou doest  
 these things, manifest thyself to the world. *{1} Some ancient authorities read and seeketh it to be*  
*known openly}*  
 5 For even his brethren did not believe on him.  
 6 Jesus therefore saith unto them, My time is not yet come; but your time is always ready.  
 7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.  
 8 Go ye up unto the feast: I go not up *{1}* unto this feast; because my time is not yet fulfilled. *{1}*  
*Many ancient authorities add yet}*  
 9 And having said these things unto them, he abode *still* in Galilee.  
 10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it  
 were in secret.  
 11 The Jews therefore sought him at the feast, and said, Where is he?  
 12 And there was much murmuring among the multitudes concerning him: some said, He is a good  
 man; others said, Not so, but he leadeth the multitude astray.  
 13 Yet no man spake openly of him for fear of the Jews.  
 14 ¶ But when it was now the midst of the feast Jesus went up into the temple, and taught.  
 15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?  
 16 Jesus therefore answered them and said, My teaching is not mine, but his that sent me.  
 17 If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I  
 speak from myself.  
 18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that  
 sent him, the same is true, and no unrighteousness is in him.  
 19 Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill me?  
 20 The multitude answered, Thou hast a demon: who seeketh to kill thee?  
 21 Jesus answered and said unto them, I did one work, and ye all marvel because thereof.  
 22 Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath  
 ye circumcise a man.  
 23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye  
 wroth with me, because I made *{1}* a man every whit whole on the sabbath? *{1} Gr a whole man*  
*sound}*  
 24 Judge not according to appearance, but judge righteous judgment.

- d- The resulting massive desertion vs.6: 66-67
  - 1) "Many" defect -- a masterful understatement.
  - 2) Thus the superficial are sloughed off.
- e- The disciples' declaration of faith vs. 67-71
  - 1) They confess His words as having salvation.
  - 2) They confess His deity.
  - 3) He notes that even of the Twelve -- one is a "devil."

#### **04-C- Jesus' Opposition Crystallizes.** (7.-11.) ( The period of conflict)

- 1- Conflict at the Feast of Tabernacles (7.)
  - a- The unbelief of Jesus' brothers vs. 1-9
    - 1) His ministry largely restricted to Galilee.
    - 2) They challenge Him to openly manifest Himself.
      - a) They suggest He bring the issue to a head in Judea.
      - b) They themselves did not believe His Messiahship.
    - 3) Jesus declares His time is not yet come vs. 6
      - a) Not the time to manifest His full glory.
      - b) He declared that the world's hatred was evoked because He revealed its evil character.
  - b- The uncertainty and fear of the people vs. 10-13
    - 1) Confused as to Jesus' character.
    - 2) They feared excommunication by the religious leaders.
  - c- Jesus' dialogue with the Jews on their threat to kill Him vs. 14-24
    - 1) Jesus claimed the authority of God vs. 16  
**In spite of the fact of having no degrees.**
    - 2) He stressed the importance of the "will" in learning vs. 17  
One must bow to God's will.  
Heart-attitude determines head knowledge.
    - 3) He accused the leaders of contemplated murder, while claiming to keep the law. vs. 19-20
    - 4) He accused them of perverted judgment vs. 23-24  
They allow circumcision on Sabbath, but not healing.

**John 7 (cont.)**

- 25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill?
- 26 And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?
- 27 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.
- 28 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.
- 29 I know him; because I am from him, and he sent me.
- 30 They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come.
- 31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?
- 32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.
- 33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me.
- 34 Ye shall seek me, and shall not find me: and where I am, ye cannot come.
- 35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion *{1}* among the Greeks, and teach the Greeks? *{1}* *Gr of}*
- 36 What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?
- 37 ¶ Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.
- 38 He that believeth on me, as the scripture hath said, *{1}* from within him shall flow rivers of living water. *{1}* *Gr out of his belly}*
- 39 But this spake he of the Spirit, which they that believed on him were to receive: *{1}* for the Spirit was not yet *given*; because Jesus was not yet glorified. *{1}* *Some ancient authorities read for the Holy Spirit was not yet given}*
- 40 *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet.
- 41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?
- 42 *{1}* Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? *{1}* *2 Sa 7:12 ff; Mic 5:2}*
- 43 So there arose a division in the multitude because of him.
- 44 And some of them would have taken him; but no man laid hands on him.
- 45 ¶ The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him?
- 46 The officers answered, Never man so spake.
- 47 The Pharisees therefore answered them, Are ye also led astray?
- 48 Hath any of the rulers believed on him, or of the Pharisees?
- 49 But this multitude that knoweth not the law are accursed.
- 50 Nicodemus saith unto them (he that came to him before, being one of them),
- 51 Doth our law judge a man, except it first hear from himself and know what he doeth?
- 52 They answered and said unto him, Art thou also of Galilee? Search, and *{1}* see that out of Galilee ariseth no prophet. *{1}* *Or see: for out of Galilee etc}*
- 53 *{1}* *And they went every man unto his own house: {1} Most of the ancient authorities omit Joh 7:53-8:11. Those which contain it vary much from each other.}*

- d- The confusion of Jerusalem vs. 7:25-36
- 1) The leaders have failed to arrest Him.
  - 2) His origin confuses many. They claimed to know His origin. vs. 27-30  
Their crucial failure -- they knew not the Father.
  - 3) Many of the multitude are convinced. Convinced because of His signs -- a mental assent. vs. 31  
Their belief was an uncommitted one.
  - 4) The leaders resolve to take Him vs. 32-36
    - a) Officers are sent to arrest Him.
    - b) Jesus declares His sovereign freedom till God's time.
- e- Jesus' prophecy of the Holy Spirit's coming vs. 37-52
- 1) Note the season and date -- Last day of Feast of Tab.
  - 2) Siloam's water -- a symbol of water from the rock.
  - 3) Believing on Christ to produce living waters of Holy Spirit. To occur after He, the Rock, is smitten.
  - 4) The multitude is again divided vs. 40-44
    - a) Ignorant of His birth in Bethlehem apparently.
    - b) Yet Jesus withheld any further explanation recognizing their disposition of unbelief.
  - 5) The leaders also are divided vs. 45-52
    - a) The arresting officers are spellbound vs. 46
    - b) Nicodemus challenges their subjective judgment vs. 50-51
    - c) They again use His Galilean background as an excuse vs. 52

**John 8**

- 1 ¶ but Jesus went unto the mount of Olives.
- 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
- 3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst,
- 4 they say unto him, Teacher, this woman hath been taken in adultery, in the very act.
- 5 {1} Now in the law Moses commanded us to stone such: what then sayest thou of her? {1} *Le 20:10; De 22:22 f}*
- 6 And this they said, trying him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground.
- 7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
- 8 And again he stooped down, and with his finger wrote on the ground.
- 9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst.
- 10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee?
- 11 And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

- 2- A parenthesis on the adulterous woman vs. 8:1-11
- a- An "authentic fragment" though not in most ancient manuscripts.  
Remember: Verse Divisions not in the original manuscripts.
- 1) Its tone is wholly in keeping with character and ministry of Jesus.  
No portion so graphically portrays the significant contrasts.
  - 2) It also fits well at this point, content-wise.
- b- The Pharisees bring Jesus a problem of adultery vs. 3-5
- 1) Their purpose was to trap Him.
  - 2) The problem was one of self-incrimination.  
To condemn her to stoning would oppose Roman rule.  
To release her would be contrary to Moses.
- c- Jesus at first ignored them vs. 6  
This served to accentuate His coming devastating reply  
This "writing" on the ground proved to be His only literary piece.
- d- Jesus turned the spotlight on their own sin vs. 7-11
- 1) Note that they brought the woman, but not the man.
  - 2) He asked the one that was guiltless to commence judgment.
    - a) Only the guiltless are qualified to condemn.
    - b) He let their consciences hound them.  
Perhaps they were implicated with the woman.
    - c) Thus He put them on the judgment seat.
  - 3) He forgave and challenged the woman vs. 11
    - a) Her penitence allowed interposition of mercy for judgment.
    - b) He admonished a new beginning with forgiveness.

**John 8 (cont.)**

- 12 ¶ Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.
- 13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.
- 14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go.
- 15 Ye judge after the flesh; I judge no man.
- 16 Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.
- 17 Yea and in your law it is written, *{1}* that the witness of two men is true. *{1}* Compare De 19:15; 17:6}
- 18 I am he that beareth witness of myself, and the Father that sent me beareth witness of me.
- 19 They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.
- 20 These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.
- 21 ¶ He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.
- 22 The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?
- 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
- 24 I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall die in your sins.
- 25 They said therefore unto him, Who art thou? Jesus said unto them, *{1}* Even that which I have also spoken unto you from the beginning. *{1}* Or *Altogether that which I also speak unto you}*
- 26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.
- 27 They perceived not that he spake to them of the Father.
- 28 Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that *{1}* I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. *{1}* Or *I am he: and I do}*
- 29 And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.
- 30 As he spake these things, many believed on him.
- 31 ¶ Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples;
- 32 and ye shall know the truth, and the truth shall make you free.



- 3- The Discourse on the Light of the World. (Note that this follows from 7:52) vs. 8:12-59
- a- The occasion -- Last day of Feast of Tabernacles.  
The large candelabra in court of women in temple no longer burned.  
(Commemorated the pillar of fire in the wilderness)
  - b- Jesus' 2<sup>nd</sup> "I Am" -- The Light of the World. He is The "pillar of fire." vs. 12  
This light could not, however, be put out (1:5).
  - c- Jesus posits His authority in His Word, the Father's vs. 14-18
    - 1) The Father had spoken from heaven.
    - 2) The law required but 2 witnesses.
  - d- Jesus claims identification with the Father vs. 19
    - 1) Knowing Christ is knowing the Father.
    - 2) Yet He declared His distinction from the Father in Person.
    - 3) Again, sovereign restraint delayed His arrest vs. 20
  - e- Jesus declared that without Him they would die in sin vs. 21-27
    - 1) The best religion without Christ is futile.
    - 2) He declares that belief determines destiny.
  - f- Jesus identifies Himself as Jehovah vs. 24-27
    - 1) He notes the extreme necessity of recognizing Him as Jehovah.
    - 2) He noted also that He came as a Representative of the Father.
  - g- Jesus declares the final proof of His deity as "I Am" vs. 28
    - 1) Again, He stressed the sign of Jonah for the leaders.
    - 2) Supernatural signs accompanied the crucifixion.
  - h- Jesus instructs His followers on discipleship vs. 31-32
    - 1) Abiding gives assurance.
    - 2) Experiencing [Grk. γινωσκω - ginosko full experiential knowledge] the truth bring liberty. vs. 32  
Note the distinction of simply "knowing" the truth.(oida)

**John 8 (cont.)**

- 33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?
- 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.
- 35 And the bondservant abideth not in the house for ever: the son abideth for ever.
- 36 If therefore the Son shall make you free, ye shall be free indeed.
- 37 I know that ye are Abraham's seed: yet ye seek to kill me, because my word *{1}* hath not free course in you. *{1}* Or hath no place in you}
- 38 ¶ I speak the things which I have seen with *{1}* my Father: and ye also do the things which ye heard from your father. *{1}* Or the Father: do ye also therefore the things which ye heard from the Father}
- 39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye *{1}* were Abraham's children, *{2}* ye would do the works of Abraham. *{1}* Gr are 2) Some ancient authorities read *ye do the works of Abraham}*
- 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.
- 41 Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God.
- 42 Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.
- 43 Why do ye not *{1}* understand my speech? *Even* because ye cannot hear my word. *{1}* Or know}
- 44 Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. *{1}* When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. *{1}* Or *When one speaketh a lie, he speaketh of his own: for his father also is a liar.*}
- 45 But because I say the truth, ye believe me not.
- 46 ¶ Which of you convicteth me of sin? If I say truth, why do ye not believe me?
- 47 He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God.
- 48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon?
- 49 Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me.
- 50 But I seek not mine own glory: there is one that seeketh and judgeth.
- 51 ¶ Verily, verily, I say unto you, If a man keep my word, he shall never see death.
- 52 The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death.
- 53 Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself?
- 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God;
- 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word.
- 56 Your father Abraham rejoiced *{1}* to see my day; and he saw it, and was glad. *{1}* Or that he should see}
- 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
- 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am.
- 59 They took up stones therefore to cast at him: but Jesus *{1}* hid himself, and went out of the temple. *{2}* *{1}* Or was hidden, and went etc 2) Many ancient authorities add *and going through the midst of them went his way and so passed by}*

- i- Jesus expounds on true discipleship vs. 8:33-36
- 1) Sonship is not gained by racial ties vs. 33-35
    - a) Committing sin makes one a slave to it.
    - b) It is possible to be in one's house, and yet a slave.
  - 2) Jesus alone can give the freedom of sonship. vs. 36  
(This Paul expounds in Gal. 3-5)
- j- Jesus reveals the Pharisees' true identity vs. 37-47
- 1) He denies their spiritual descendance from Abraham vs. 39
  - 2) Their works show they are not of God vs. 39-40  
It is impossible to hate Christ and love God.
  - 3) He identifies them as children of the devil vs. 44
  - 4) He showed their murderous character vs. 44  
The character of their father the devil was showing.
- k- Jesus claims sinlessness for Himself vs. 46-47
- 1) He here challenged the "experts" to detect one flaw in Him.
  - 2) Their failure to respond to Christ identified them as being "not of God."
- 1- They again accuse Him of demon-possession vs. 48-52
- 1) He is a "Samaritan," they charge. Perhaps an implication of an illegitimate birth.
  - 2) Jesus left His defense to the Father vs. 50  
He sought not His only glory or revenge.
  - 3) Their material minds misunderstood His concept of "death."
- m- Jesus claims eternal existence vs. 53-58
- 1) He antedated Abraham as the "I Am."
  - 2) Abraham's greatest longing was to see Christ's day. Christ was Abraham's "greater Son."
- n- The Pharisees' respond by a stoning attempt vs. 59  
This fulfilled prophecy of enmity between seed of Satan E woman.

**John 9**

- 1 ¶ And as he passed by, he saw a man blind from his birth.
- 2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?
- 3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.
- 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work.
- 5 When I am in the world, I am the light of the world.
- 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, *{1}* and anointed his eyes with the clay, *{1} Or and with the clay thereof anointed his eyes*
- 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.
- 8 ¶ The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?
- 9 Others said, It is he: others said, No, but he is like him. He said, I am *he*.
- 10 They said therefore unto him, How then were thine eyes opened?
- 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.
- 12 And they said unto him, Where is he? He saith, I know not.
- 13 ¶ They bring to the Pharisees him that aforetime was blind.
- 14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.
- 15 Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see.
- 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them.
- 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.
- 18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight,

- 4- Healing the blind and the resulting conflict (9.)  
 (At the Feast of Dedication, December 25, A.D. 31)
- a- The miracle of healing the blind vs. 1-7
- 1) The disciples' erroneous conception concerning sickness vs. 2
    - a) They had a Pharisaic conception.
    - b) Note the suggestion of a kind of pre-existence.
  - 2) His sickness for the glory of God vs. 3-4  
 He notes the all-importance of the work of God.
  - 3) Jesus' mission to give "light." (5) He uses the healing to illustrate His mission.
  - 4) Jesus healed by the use of means plus faith vs. 6-7
    - a) He anointed his eyes with clay.
    - b) He required obedience for healing.
- b- The amazement of his neighbors vs. 8-12
- 1) They question his identity.
  - 2) They question the scientific "how."
  - 3) He answers as to the "Who." Note that faith concerns "Who," not "How."
- c- The 1st interrogation by the Pharisees vs. 13-23
- 1) The neighbors check with the religious leaders.
  - 2) The leaders also seek the "How."
  - 3) Note their major logical premise: He failed to fit their traditional scheme --broke Sabbath.  
 The end result (healing) did not "justify the means."
  - 4) Note the 1st testimony of the blind. "He is a Prophet."

**John 9 (cont.)**

- 19 and asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?
- 20 His parents answered and said, We know that this is our son, and that he was born blind:
- 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.
- 22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue.
- 23 Therefore said his parents, He is of age; ask him.
- 24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner.
- 25 He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see.
- 26 They said therefore unto him, What did he to thee? How opened he thine eyes?
- 27 He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples?
- 28 And they reviled him, and said, Thou art his disciple; but we are disciples of Moses.
- 29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is.
- 30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.
- 31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.
- 32 Since the world began it was never heard that any one opened the eyes of a man born blind.
- 33 If this man were not from God, he could do nothing.
- 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
- 35 ¶ Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on *{1}* the Son of God? *{1) Many ancient authorities read the Son of Man}*
- 36 He answered and said, And who is he, Lord, that I may believe on him?
- 37 Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.
- 38 And he said, Lord, I believe. And he *{1}* worshipped him. *{1) The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator (see Joh 4:20)}*
- 39 ¶ And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind.
- 40 Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind?
- 41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

- 5) The testimony of the parents vs. 19-20
- a) He was blind -- he now sees.
  - b) They are otherwise non-committal.
- 6) The threat of excommunication is noted vs. 22
- a) An awesome power of the leaders over the people.
  - b) The issue was a system against a Person. Confession of Christ meant renouncing Judaic ties.
- d- The 2nd interrogation by the Pharisees vs. 24-34
- 1) Their charge -- "He is a sinner."
  - 2) The blind man's personal testimony vs. 25  
Accepted the fact of the healing.  
He refused to explain it away.
  - 3) They goad him to renounce Christ.  
Claim allegiance to Moses.
  - 4) The blind man chides the leaders for stupidity vs. 30-33
    - a) Note his eloquent defense.
    - b) He cites Jesus' works as evidence as to His origin.
  - 5) The blind is excommunicated vs. 34
    - a) They charge he was born in sin -- because blind.
    - b) He is cast out of their "covenant system."
- e- Jesus gives the blind man spiritual sight vs. 35-41
- 1) He sought out the outcast vs. 35-37
    - a) He now identified Himself as Son of God.
    - b) He led him to personal salvation.
  - 2) The blind man responded positively -- "Lord, I believe."
  - 3) Jesus declared His mission as Light in the world vs. 39
    - a) To give light to those that see not.
    - b) To give blindness to those that see and fail to respond.
  - 4) The Pharisees' rhetorical question (a trap), vs. 40-41
    - a) Are we also blind?
    - b) Because you say "we see", therefore, your sin remains. [Ref Ro 1:19-20, 2:12ff].

**John 10**

- 1 ¶ Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.
- 2 But he that entereth in by the door is *{1}* the shepherd of the sheep. *{1}* Or a shepherd}
- 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- 4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.
- 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
- 6 This *{1}* parable spake Jesus unto them: but they understood not what things they were which he spake unto them. *{1}* Or proverb}
- 7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.
- 8 All that came *{1}* before me are thieves and robbers: but the sheep did not hear them. *{1}* Some ancient authorities omit before me}
- 9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.
- 10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may *{1}* have it abundantly. *{1}* Or have abundance }
- 11 I am the good shepherd: the good shepherd layeth down his life for the sheep.
- 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*:
- 13 *he fleeth* because he is a hireling, and careth not for the sheep.
- 14 I am the good shepherd; and I know mine own, and mine own know me,
- 15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.
- 16 And other sheep I have, which are not of this fold: them also I must *{1}* bring, and they shall hear my voice: and *{2}* they shall become one flock, one shepherd. *{1}* Or lead 2) Or there shall be one flock}
- 17 Therefore doth the Father love me, because I lay down my life, that I may take it again.
- 18 No one *{1}* taketh it away from me, but I lay it down of myself. I have *{2}* power to lay it down, and I have *{2}* power to take it again. This commandment received I from my Father. *{1}* Some ancient authorities read took it away 2) Or right}



## 5- The Discourse on The Good Shepherd (10.)

- a- The parable of The Shepherd and The Sheep vs. 1-6
- 1) True and false shepherds are contrasted vs. 1-2
- a) Contrasted by the way they enter.
- b) He implies a plot where false shepherds have deceptively taken over a flock of sheep.
- 2) The work of the true shepherd is noted vs. 3-4
- a) He calls and unites His true sheep.
- b) He leads them and thrusts them out.
- c) In thrusting them out, He goes before.
- 3) The response of true sheep.
- They know his voice and follow him.
- b- The parable explained vs. 7-18
- 1) "I am the door" (3<sup>rd</sup> I Am) vs. 7-10
- (He uses the symbol in 2 representations)
- a) His coming to Israel through the proper "door."
- That is, according to prophecy.
- b) He became the "door" of salvation and life vs. 9-10
- Entrance to life and abundance.
- 2) "I Am the Good Shepherd" (4<sup>th</sup> "I Am") vs. 11-18
- a) As a door gives entrance, a shepherd gives guidance.
- b) He will give His life for the sheep.
- Expresses His great concern for their protection.
- c) He will gather His own sheep. A mutual response will be evident. vs. 14-15
- d) He will also bring other sheep vs. 16
- (1) Others not of this fold (enclosure --Grk. τῆς αὐλῆς ταύτης: aules)
- e) He will form one sheepfold (μια ποιμνη) This group will be all "sheep."<sup>3</sup>
- f) He is really shepherding for the Father vs. 17-18
- (1) For this the Father loves Him.
- (2) The Father commanded this shepherding work.

<sup>3</sup> A.T.Robertson WP in The Greek N.T., reads: And they shall become one flock, one shepherd (και γενησονται μια ποιμνη, εις ποιμην). Future middle indicative of γινομαι, plural, not singular γενησεται as some MSS. have it. All (Jews and Gentiles) will form one flock under one Shepherd. Note the distinction here by Jesus between ποιμνη (old word, contraction of ποιμενη from ποιμην, shepherd), as in #Mt 26:31, and αυλη (fold) just before. There may be many folds of the one flock. Jerome in his Vulgate confused this distinction, but he is wrong. His use of ovile for both αυλη and ποιμνιον has helped Roman Catholic assumptions. Christ's use of "flock" (ποιμνη) here is just another metaphor for kingdom (βασιλεια) in #Mt 8:11 where the children of the kingdom come from all climes and nations. See also the various metaphors in #Eph 2:1-22 for this same idea. There is only the one Great Shepherd of the sheep (#Heb 13:20), Jesus Christ our Lord.

**John 10 (cont.)**

- 19 ¶ There arose a division again among the Jews because of these words.
- 20 And many of them said, He hath a demon, and is mad; why hear ye him?
- 21 Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?
- 22 ¶ *{1}* And it was the feast of the dedication at Jerusalem: *{1}* *Some ancient authorities read At that time was the feast}*
- 23 it was winter; and Jesus was walking in the temple in Solomon's *{1}* porch. *{1}* *Or portico}*
- 24 The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.
- 25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me.
- 26 But ye believe not, because ye are not of my sheep.
- 27 My sheep hear my voice, and I know them, and they follow me:
- 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.
- 29 *{1}* My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *{2}* *them* out of the Father's hand. *{1}* *Some ancient authorities read That which my Father hath given unto me* 2) Or, aught}
- 30 I and the Father are one.
- 31 The Jews took up stones again to stone him.
- 32 Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me?
- 33 The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.
- 34 Jesus answered them, Is it not written in your law, *{1}* I said, ye are gods? *{1}* *Ps 82:6}*
- 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken),
- 36 say ye of him, whom the Father *{1}* sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? *{1}* *Or consecrated}*
- 37 If I do not the works of my Father, believe me not.
- 38 But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.
- 39 ¶ They sought again to take him: and he went forth out of their hand.
- 40 And he went away again beyond the Jordan into the place where John was at the first baptizing; and there he abode.
- 41 And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true.
- 42 And many believed on him there.

- c- The crowds twofold reaction vs. 10:19-21
  - 1) His words confused some.
  - 2) His works confirmed others.
  
- d- The discourse continued in Solomon's porch vs. 22-39
  - 1) The Jews again question His Messiahship vs. 24
  - 2) Jesus simply points to His works vs. 25-30
  - 3) Jesus declares the security of His sheep vs. 26-29
    - a) He attributes their unbelief to fact that they were not His sheep vs. 26  
"Sheep" were the genuine seekers of God and His Messiah.
    - b) Their security rests with Christ and the Father.  
They are in both the hands of Christ & the Father.
  - 4) Jesus again asserts His oneness with the Father vs. 30-39
    - a) His claim is taken as blasphemy.  
For this reason they seek to stone Him.
    - b) He argues from the lower "godhood" of man vs. 34-36
      - (1) The Psalmist refers to men as "gods." (Ps. 82).
      - (2) How much more is Messiah God.
    - c) He again appeals to His works to evoke faith in His Person.  
These were calculated to give understanding.
  
- e- Jesus retires to Perea vs. 40-42  
He here reaped the sowing of John the Baptist.

**John 11**

- 1 ¶ Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.
- 2 And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.
- 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.
- 4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.
- 5 Now Jesus loved Martha, and her sister, and Lazarus.
- 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was.
- 7 Then after this he saith to the disciples, Let us go into Judaea again.
- 8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?
- 9 Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world.
- 10 But if a man walk in the night, he stumbleth, because the light is not in him.
- 11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.
- 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will *{I}* recover. *{I}* *Gr be saved}*
- 13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep.
- 14 Then Jesus therefore said unto them plainly, Lazarus is dead.
- 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
- 16 Thomas therefore, who is called *{I}* Didymus, said unto his fellow-disciples, Let us also go, that we may die with him. *{I}* *That is Twin}*
- 17 ¶ So when Jesus came, he found that he had been in the tomb four days already.
- 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off;
- 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.
- 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.
- 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 22 And even now I know that, whatsoever thou shalt ask of God, God will give thee.
- 23 Jesus saith unto her, Thy brother shall rise again.
- 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
- 25 Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live;
- 26 and whosoever liveth and believeth on me shall never die. Believest thou this?
- 27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.

- 6- The raising of Lazarus vs. 11:1-46  
 (He gives a final testimony to Jerusalem)
- a- The sisters request Jesus presence vs. 1-4
- 1) This occurred perhaps 3 months before the final Passover.
  - 2) This sickness was again for the glory of God vs. 4
  - 3) The sisters pled His love for Lazarus vs. 3
- b- Jesus intentionally delayed in Perea vs. 5-16
- 1) He delayed 2 days before departing.  
 He was never a picture of haste.  
 Like His Father, He is always on time.
  - 2) He calmly explained His plan to the disciples vs. 8-16
    - a) They contest the wisdom of the trip. vs. 8
    - b) He shows the fearlessness of walking in the light. vs. 9-10  
 There is no real fear for those that walk in the light.
    - c) He announces that Lazarus is now dead. vs. 11-15  
 He notes his body is "sleeping."
    - d) Thomas responds with courage to follow Jesus'. He had courage, but did he have faith? vs. 16
- c- Jesus' conversation with Martha vs. 17-27
- 1) Lazarus is found to be 4 days dead-  
 His body was already corrupting in the tomb. Martha expressed regret that Jesus was "too late."
  - 2) Martha expressed faith in God's power to resurrect vs. 22  
 She failed to discern Christ's equality with the Father.
  - 3) Jesus pointed her to His own divine power. [15<sup>th</sup> I Am] vs. 25
    - a) He claimed to be The Resurrection and Life itself.  
 (Grk. **εγω ειμι** η αναστασις και η ζωη: egw eimi: I Am. See Ex 3:14-LXX)
    - b) He will give physical resurrection at the "last day."
    - c) He also gives spiritual life now that cannot die.
  - 4) Martha declared her faith in Christ as God vs. 27  
 Thus, He strengthened her faith in Him personally.

**John 11 (cont.)**

- 28 And when she had said this, she went away, and called Mary {1} her sister secretly, saying, The Teacher is here, and calleth thee. {1} *Or her sister, saying secretly* }
- 29 And she, when she heard it, arose quickly, and went unto him.
- 30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.)
- 31 The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to {1} weep there. {1} *Gr wail* }
- 32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
- 33 ¶ When Jesus therefore saw her {1} weeping, and the Jews *also* {1} weeping who came with her, he {2} groaned in the spirit, and {3} was troubled, {1} *Gr wailing* 2) *Or was moved with indignation in the spirit* 3) *Gr troubled himself* }
- 34 and said, Where have ye laid him? They say unto him, Lord, come and see.
- 35 Jesus wept.
- 36 The Jews therefore said, Behold how he loved him!
- 37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?
- 38 Jesus therefore again {1} groaning in himself cometh to the tomb. Now it was a cave, and a stone lay {2} against it. {1} *Or being moved with indignation in himself* 2) *Or upon* }
- 39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time {1} the body decayeth; for he hath been *dead* four days. {1} *Gr he stinketh* }
- 40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?
- 41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me.
- 42 And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.
- 43 And when he had thus spoken, he cried with a loud voice, **Lazarus, come forth.**
- 44 He that was dead came forth, bound hand and foot with {1} grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. {1} *Or grave-bands* }
- 45 ¶ Many therefore of the Jews, who came to Mary and beheld {1} that which he did, believed on him. {1} *Many ancient authorities read the things which he did* }
- 46 But some of them went away to the Pharisees, and told them the things which Jesus had done.

- d- Jesus' conversation with Mary vs. 11:28-32
- 1) Mary came worshipping vs. 32
  - 2) Mary, however, voiced the same regret as Martha. vs. 32  
She saw death as an ultimate victor for this life.
- e- Jesus expresses compassion for the grieving vs. 33-38
- 1) Judaism could only commiserate vs. 33
  - 2) Jesus groaned with indignation at the grave. vs. 33, 38  
As a champion prepares for battle -- Calvin.
  - 3) Jesus wept with the weeping vs. 35  
Though He was sovereign, He wept.  
Though He knew He would raise Lazarus, He wept.
- e- The resurrection Miracle vs. 39-44
- 1) Jesus commands faith and obedience vs. 39-40
    - a) Commands the stone to be removed.
    - b) He commands faith as the means.
  - 2) Jesus prays to the Father vs. 41-42  
Note the purpose of His prayer -- for the multitude.
  - 3) Jesus commands Lazarus to come forth vs. 43
    - a) His command was the shout of a Conqueror.
    - b) He came forth bound.
  - 4) Jesus commands them to loose Lazarus vs. 44  
He gave both life and freedom.
- f- Note the dual response from the Jews. vs. 45-46
- 1) Many believed.
  - 2) Others went to check with the Pharisees.

**John 11 (cont.)**

- 47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs.
- 48 If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.
- 49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all,
- 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.
- 51 Now this he said not of himself: but, being high priest that year, he prophesied that Jesus should die for the nation;
- 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad.
- 53 So from that day forth they took counsel that they might put him to death.
- 54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.
- 55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves.
- 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast?
- 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.



**04-D- His Point of Crisis.****(11:47.- 12:50.)**

- 1- The verdict of the Sanhedrin vs. 47-57
  - a- Their dilemma vs. 47-48
    - 1) They fear a popular landslide in favor of Jesus.
    - 2) They suggest Rome will intervene in a popular uprising.
  - b- The high priest's declaration vs. 49-50
    - 1) It is better for one to die than for the whole nation to be destroyed.
    - 2) This excuse served to justify their evil intentions.
  - c- John's editorial comment on the high priest's pronouncement vs. 51-52
  - d- The death decision is finalized vs. 53

The action 1st contemplated 2 ½ years earlier. (Mark 3:6).
  - e- Jesus retires to Ephraim with His disciples vs. 54

Here He remained about 3 months.
  - f- The final Passover is anticipated vs. 55-57
    - 1) People gathered early to purify themselves for Passover.
    - 2) With a "price on His head," tension mounted in Jerusalem.

**John 12**

- 1 ¶ Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.
- 2 So they made him a supper there: and Martha served; but Lazarus was one of them that {1} sat at meat with him. {1} *Gr reclined*}
- 3 Mary therefore took a pound of ointment of {1} pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. {1} *Or liquid nard*}
- 4 But Judas Iscariot, one of his disciples, that should {1} betray him, saith, {1} *Or deliver him up*}
- 5 Why was not this ointment sold for three hundred {1} shillings, and given to the poor? {1} *See marginal note on Joh 6:7*}
- 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the {1} bag {2} took away what was put therein. {1} *Or box* 2) *Or carried what was put therein*}
- 7 Jesus therefore said, {1} Suffer her to keep it against the day of my burying. {1} *Or Let her alone: it was that she might keep it*}
- 8 For the poor ye have always with you; but me ye have not always.
- 9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
- 10 But the chief priests took counsel that they might put Lazarus also to death;
- 11 because that by reason of him many of the Jews went away, and believed on Jesus.
- 12 ¶ On the morrow {1} a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, {1} *Some ancient authorities read the common people* ; See verse 9}
- 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.
- 14 And Jesus, having found a young ass, sat thereon; as it is written,
- 15 {1} Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. {1} *Zec 9:9*}
- 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
- 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.
- 18 For this cause also the multitude went and met him, for that they heard that he had done this sign.
- 19 The Pharisees therefore said among themselves, {1} Behold how ye prevail nothing: lo, the world is gone after him. {1} *Or Ye behold*}

- 2- The anointing by Mary at Bethany vs. 12:1-11
- a- The supper on Saturday evening vs. 1-2  
Dated as 6 days before Passover.
- b- Mary anoints Jesus feet vs. 3
- 1) Anointing was for a special work.  
She used extremely precious ointment.
- 2) Wiping with her hair suggests her very personal affection.
- c- Judas registers a complaint of waste vs. 4-6
- 1) Here he was a spokesman for the group.  
Did they resent a woman usurping His attention?
- 2) He had a sudden great concern for the poor.
- d- Jesus appraises and commends her act vs. 7-8
- 1) He interpreted the act as an anointing for His burial.
- 2) He suggested attention be given to the poor also.
- e- The Jews now seek the life of Lazarus vs. 9-11  
They do not believe though one be raised from the dead.  
They seek to cover up the evidence.
- 3- **The Triumphal Entry** vs. 12-19
- a- Note the occasion -- Sunday before Passover.
- 1) A fulfillment of Zech. 9:9.
- 2) A fulfillment also of Daniel 9:25.
- b- The multitude acclaim Him as King vs. 12-18
- 1) They seem to believe they are fulfilling Zech. 9:9.
- 2) The story of the colt of an ass is briefly stated here.
- 3) The disciples fail to discern the significance of the event.  
They realized it after the resurrection vs. 16
- 4) It was especially promoted by those that saw the sign of Lazarus being raised.
- c- The twofold response again noted vs. 19
- 1) Some believed
- 2) The Pharisees further plot.

**John 12 (cont.)**

- 20 ¶ Now there were certain Greeks among those that went up to worship at the feast:
- 21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.
- 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.
- 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.
- 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.
- 25 He that loveth his *{1}* life loseth it; and he that hateth his *{1}* life in this world shall keep it unto *{2}* life eternal. *{1} 2) life* in these places represents two different Greek words}
- 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.
- 27 ¶ Now is my soul troubled; and what shall I say? Father, save me from this *{1}* hour. But for this cause came I unto this hour. *{1} Or hour?*}
- 28 Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again.
- 29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.
- 30 Jesus answered and said, This voice hath not come for my sake, but for your sakes.
- 31 Now is *{1}* the judgment of this world: now shall the prince of this world be cast out. *{1} Or a judgment}*
- 32 And I, if I be lifted up *{1}* from the earth, will draw all men unto myself. *{1} Or out of}*
- 33 But this he said, signifying by what manner of death he should die.
- 34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
- 35 Jesus therefore said unto them, Yet a little while is the light *{1}* among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. *{1} Or in}*
- 36 While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and he departed and *{1}* hid himself from them. *{1} Or was hidden from them}*

- 4- The Greeks seek Jesus vs. 20-21  
 These were evidently proselytes to Judaism.  
 Note that Jesus seems to give them no reply -- But a further discourse.
- 5- Jesus' discourse on the necessity of His death vs. 23-26
- a- His hour of glory had come vs. 23  
 The Cross was to become a thing of glory also.
- b- His death was to become a means of life for all vs. 24-26
- 1) He expressed the principle of life out of death.
  - 2) Even God had to die to reproduce.
  - 3) He further applied the principle to the disciples.
- c- He expresses His resolve unto death vs. 27-28
- 1) He renounces any shrinking from the hour of trial.
  - 2) He declares His life purpose to be now fulfilled.
- d- The Father expresses His good pleasure in Christ vs. 28-30
- 1) This the Father's 3rd audible expression concerning Christ.
  - 2) It was given for the benefit of the people.
- e- Jesus asserts what the results of His death would be vs. 31-33
- 1) Judgment of the world -- all its sin.
  - 2) Satan to be cast out -- his potential destruction.
  - 3) Jesus to draw all men -- all classes of men.
- f- The people are confused at the idea of Messiah dying vs. 34
- 1) Messiah was to continue forever (Isa. 9:7; Ps. 110:4).
  - 2) Jesus reply -- (Ignored the question) -- Responding to the light makes one a son of light.
- g- Jesus declares their primary responsibility vs. 35-36  
 Respond to the light and you will receive further light.

**John 12 (cont.)**

- 37 ¶ But though he had done so many signs before them, yet they believed not on him:
- 38 that the word of Isaiah the prophet might be fulfilled, which he spake, *{1}* Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? *{1}* *Isa 53:1*
- 39 For this cause they could not believe, for that Isaiah said again,
- 40 *{1}* He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them. *{1}* *Isa 6:10*
- 41 These things said Isaiah, because he saw his glory; and he spake of him.
- 42 ¶ Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess *{1}* *it*, lest they should be put out of the synagogue: *{1}* *Or, him*
- 43 for they loved the glory *that is* of men more than the glory *that is* of God.
- 44 ¶ And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
- 45 And he that beholdeth me beholdeth him that sent me.
- 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness.
- 47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.
- 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.
- 49 For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak.
- 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

- 6- John's editorial on the consequence of unbelief vs. 12:37-50
- a- The blindness of Israel declared vs. 37-38  
His greatest signs failed to alert them -- even a resurrection.
- b- The blindness of Israel prophesied vs. 38-41
- 1) Their blindness was in keeping with their long history of unbelief and blindness.
  - 2) Their blindness was the result of rejection (Note Heb. idiom attributes all events ultimately to God)
  - 3) Note :that Isaiah is confirmed as author of all Isaiah.
- c- The superficial faith of many leaders is noted vs. 42-43
- 1) Many rulers did believe Jesus was Messiah.
  - 2) This belief, however, was an uncommitted faith. No act of the will was involved.  
They were more concerned for their personal ambitions.
- d- Jesus emphasizes the serious nature of unbelief vs. 44-50
- 1) He stressed the final crucial issue -- Believing on Christ.
    - a) Rejecting Christ is rejecting the Father.
    - b) Rejecting Christ is choosing eternal darkness vs. 46
  - 2) He emphasized His present ministry of mercy vs. 47-48  
His judgment ministry is reserved for later.  
His ministry today is one of salvation.
  - 3) He noted His commission from the Father vs. 49-50  
He spoke only as directed by the Father.  
The Father's command was to offer eternal life.

**John 13**

- 1 ¶ Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them {1} unto the end. {1} *Or to the uttermost*;
- 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to {1} betray him, {1} *Or deliver him up*;
- 3 *Jesus*, knowing that the Father had given all the things into his hands, and that he came forth from God, and goeth unto God,
- 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.
- 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
- 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?
- 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.
- 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
- 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
- 10 Jesus saith to him, He that is bathed needeth not {1} save to wash his feet, but is clean every whit: and ye are clean, but not all. {1} *Some ancient authorities omit save , and his feet*;
- 11 For he knew him that should {1} betray him; therefore said he, Ye are not all clean. {1} *Or deliver him up*;
- 12 So when he had washed their feet, and taken his garments, and {1} sat down again, he said unto them, Know ye what I have done to you? {1} *Gr reclined*;
- 13 Ye call me, Teacher, and, Lord: and ye say well; for so I am.
- 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.
- 15 For I have given you an example, that ye also should do as I have done to you.
- 16 Verily, verily, I say unto you, A {1} servant is not greater than his lord; neither {2} one that is sent greater than he that sent him. {1} *Gr bondservant* 2) *Gr an apostle*;
- 17 If ye know these things, blessed are ye if ye do them.



**04-III. MANIFESTATION TO HIS OWN.**

(13.-17.)

**04-A- The Passover Supper and Subsequent Acts.**

vs. 13:1-30

- 1- The feet-washing by Jesus vs. 1-17
- a- The significance of that night vs. 1-3
- 1) Jesus hour of departure had now come vs. 1
  - 2) Jesus' infinite love is note vs. 1  
To the Cross His love never faltered.
  - 3) Jesus' commission from the Father is noted vs. 3
  - 4) The devil's part in possessing Judas is noted vs. 2
- b- The occasion precipitating the feet-washing.
- 1) The Last Supper had ended.
  - 2) The disciples were still seeking greatness.
- c- Jesus proceeded to wash their feet vs. 4-5
- 1) He Himself made all the preparations.
  - 2) In this He exemplified true greatness.
- d- The dialogue with Peter vs. 6-11
- 1) Peter's protest -- evidently the 1st to object. vs. 6
  - 2) Jesus explains its necessity vs. 7-8
    - a) Symbolized the need for daily cleansing.
    - b) Symbolized the need for fellowship with Christ.
  - 3) Peter requests a Thorough washing. vs. 9  
A νιπτω, nipto: to wash (espec. hands and feet). And He sought his head washed as well.
  - 4) Jesus shows the need for only feet-washing for disciples vs. 10
- e- The significance of the act explained by Jesus vs. 12-17
- 1) The need for daily cleansing of feet. vs. 10
  - 2) He gave an **example of humble service.** vs. 15

Was this meant to establish an ordinance for the church? What is an ordinance?

**John 13 (cont.)**

- 18 ¶ I speak not of you all: I know whom I {1} have chosen: but that the scripture may be fulfilled: {2} He that eateth {3} my bread lifted up his heel against me. {1) Or chose 2) Ps 41:9. 3) Many ancient authorities read *his bread with me*}
- 19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am *he*.
- 20 Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
- 21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall {1} betray me. {1) Or deliver me up}
- 22 The disciples looked one on another, doubting of whom he spake.
- 23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved.
- 24 Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh.
- 25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it?
- 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot.
- 27 And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly.
- 28 Now no man at the table knew for what intent he spake this unto him.
- 29 For some thought, because Judas had the {1} bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. {1) Or box}
- 30 He then having received the sop went out straightway: and it was night.
- 31 ¶ When therefore he was gone out, Jesus saith, Now {1} is the Son of man glorified, and God {1} is glorified in him; {1) Or was}
- 32 and God shall glorify him in himself, and straightway shall he glorify him.
- 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.
- 34 A new commandment I give unto you, that ye love one another; {1} even as I have loved you, that ye also love one another. {1) Or even as I loved you, that ye also may love one another}
- 35 By this shall all men know that ye are my disciples, if ye have love one to another.

- 2- The betrayal foretold vs. 13:18-30
- a- The betrayal was to fulfill prophecy vs. 18
    - 1) A fulfillment of the saying in Psalm 41:9.
    - 2) Also to be a fulfillment of His own words.
  - b- Jesus stresses the high calling of an apostle vs. 20
    - They represent both Christ and God the Father.
  - c- Jesus grieves at the betrayal vs. 21
  - d- The betrayal announcement brings surprise to the disciples vs. 22-25
    - 1) He was evidently a perfect counterfeit.
    - 2) The disciples even question themselves.
  - e- Jesus identifies the betrayer vs. 26
    - 1) He gave him a "sop" -- part of Passover Supper, symbolizing redemption.
    - 2) He thus fulfilled the prophecy literally.
  - f- Satan takes control of Judas vs. 27-30
    - 1) The disciples still did not understand. "Go, buy." Was this the Passover night?
    - 2) Jesus dispatched Judas to begin the dastardly proceedings.

**04-B- Instruction To His Own.** (13:31.-14:31.)

- 1- Jesus' new commandment vs. 13:31-35
- a- He announced His glorification as imminent vs. 31
    - 1) "Now" -- as if the fuse had been lit.
    - 2) The Cross was to glorify Christ and God.
  - b- He announced again His departure from them vs. 33
  - c- His new commandment of love -- a badge of identity vs. 34-35
    - 1) A new command -- How?
    - 2) "Love" is to identify the believer.

**John 13 (cont.)**

- 36 ¶ Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow now; but thou shalt follow afterwards.
- 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee.
- 38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

**John 14**

- 1 ¶ Let not your heart be troubled: *{1}* believe in God, believe also in me. *{1}* *Or ye believe in God}*
- 2 In my Father's house are many *{1}* mansions; if it were not so, I would have told you; for I go to prepare a place for you. *{1}* *Or abiding-places}*
- 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.
- 4 ¶ *{1}* And whither I go, ye know the way. *{1}* *Many ancient authorities read And whither I go ye know, and the way ye know.}*
- 5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?
- 6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but *{1}* by me. *{1}* *Or through}*
- 7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
- 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.
- 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?
- 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.
- 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
- 12 ¶ Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.
- 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- 14 If ye shall ask *{1}* anything in my name, that will I do. *{1}* *Many ancient authorities add me}*
- 15 ¶ If ye love me, ye will keep my commandments.

- 2- Peter's denial foretold vs. 13:36-38
- a- Peter's question -- Where are you going? (Note 13:33)
  - b- Jesus' answer -- You will follow later.
  - c- Peter's noble claim -- "Will lay down my life for thee."
  - d- Jesus sad prediction of Peter's denials vs. 38
    - 1) To deny thrice before cock crowing.
    - 2) Note Peter's problem here.
- 3- Jesus' consolation for the disciples vs. 14:1-4
- a- His word of comfort -- Trust Him as they trust God.  
He prepared them for the darkest of nights.
  - b- His purpose in the departure. To prepare for them. vs. 2
  - c- His future plan for them (3). To receive them to Himself.
- 4- Thomas' question vs. 5-7
- a- He is confused as to the "whither" and the "way." vs. 5
  - b- Jesus explains the "way."  
He Himself is the exclusive Way; Not a system, but a Person. vs. 6
  - c- Jesus explains the "whither." vs. 7
- 5- Philip's question vs. 8-21
- a- He asks for a glimpse of the Father.
  - b- Jesus explains that the Father is seen only in Christ. vs. 9-11  
They indwell each other.
  - c- The Father will work through believers vs. 12-15
    - 1) Even greater works will then be produced. How?
    - 2) To be made possible by Christ's advocacy with the Father vs. 12
    - 3) To be made actual by prayer in Jesus' Name. vs. 13
    - 4) To be made certain by obedient living vs. 15

**John 14 (cont.)**

- 16 And I will {1} pray the Father, and he shall give you another {2} Comforter, that he may be with you for ever, {1} *Gr make request of* 2) Or *Advocate*; Or *Helper*; Gr *Paraclete*}
- 17 *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.
- 18 ¶ I will not leave you {1} desolate: I come unto you. {1} Or *orphans*}
- 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, {1} ye shall live also. {1} Or *and ye shall live*}
- 20 In that day ye shall know that I am in my Father, and ye in me, and I in you.
- 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.
- 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?
- 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.
- 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.
- 25 ¶ These things have I spoken unto you, while *yet* abiding with you.
- 26 But the {1} Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. {1} Or *Advocate*; Or *Helper*; Gr *Paraclete*}
- 27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.
- 28 ¶ Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.
- 29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe.
- 30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing {1} in me; {1} Or *in me. But that...I do, arise etc*}
- 31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

- d- The Father will comfort through the Spirit vs. 14:16-17
- 1) A like companion to be sent vs. 16
  - 2) He will abide forever.
  - 3) He will take up residence within believers vs. 17  
A new arrangement for the Church.
- e- Jesus Himself will also comfort them vs. 18-21
- 1) To return after resurrection vs. 19
  - 2) A three-fold unity to exist.
  - 3) One's obedience to be assurance of genuine faith vs. 21
  - 4) Obedience to bring further manifestations of Christ.
- 6- Judas' question answered vs. 22-26
- a- He questions how Christ will manifest Himself vs. 22
  - b- Manifestation in response to love and obedience vs. 23-24
    - 1) These enable His "abiding" within (feeling at home).
    - 2) Lack of these precludes such manifestations. (Recall His post-resur. appearances)
  - c- The new Manifester (the Holy Spirit) is coming vs. 26
    - 1) He will teach believers.
    - 2) He will also give remembrance to disciples. To teach both new and old.
- 7- His final word of comfort vs. 27-30
- a- His own peace is given vs. 27-29
    - 1) His return to the Father to heighten their joy.
    - 2) He notes in this connection the greatness of the Father.
  - b- His coming confrontation with Satan is noted. vs. 30  
He notes the confrontation as imminent.
    - 1) He notes his powerlessness over Christ.
  - c- His dedication to the Father's will vs. 31
    - 1) His death to reveal His love to the Father.
    - 2) He died for God as well as for men.

**John 15**

- 1 ¶ I am the true vine, and my Father is the husbandman.
- 2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.
- 3 Already ye are clean because of the word which I have spoken unto you.
- 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
- 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.
- 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.
- 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.
- 8 Herein {1} is my Father glorified, {2} that ye bear much fruit; and *so* shall ye be my disciples. {1) Or was 2) Many ancient authorities read *that ye bear much fruit, and be my disciples*}
- 9 ¶ Even as the Father hath loved me, I also have loved you: abide ye in my love.
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- 11 These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full.
- 12 This is my commandment, that ye love one another, even as I have loved you.
- 13 Greater love hath no man than this, that a man lay down his life for his friends.
- 14 Ye are my friends, if ye do the things which I command you.
- 15 No longer do I call you {1} servants; for the {2} servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made known unto you. {1) *Gr bondservants* 2) *Gr bondservant*}
- 16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.
- 17 These things I command you, that ye may love one another.



**04-C- Instruction On the Way to Gethsemane.**

(15.-16.)

- 1- The Believer's relation to Christ vs. 15:1-11
- a- Jesus' allegory of the The Vine vs. 1-2
- 1) Christ is the True Vine. (Contrasted with Israel) vs. 1
  - 2) The Father is the Husbandman. (Cf. Lk. 13:7).
  - 3) Believers are the branches. Sustained by vine. vs. 2
  - 4) The Father lifts up some For the unproductive. vs. 2  
Grk. ἀΐρει, PAI 3S> ἀίρω: to lift up (so it gets more sunlight).
  - 5) The Father prunes others. Disciplines for greater fruit. vs. 2
- b- Jesus' application vs. 3-11
- 1) Cleansing comes through the word vs. 3
  - 2) Fruit-bearing comes through abiding vs. 4-5
  - 3) Withering comes through not abiding vs. 6
  - 4) Some blessings of abiding vs. 7-8
  - 5) The essence of abiding vs. 10
  - 6) The final result -- Joy made full vs. 11
  - 7) Christ's new relation to believers vs. 14-15
    - a) The relation of "friends" stated.
    - b) The relation of friends proved.
      - (1) Laying down His life.
      - (2) His revealing His program.
      - (3) His choosing the believers.
- 2- The believer's relation to others vs. 12-17
- a- His new commandment restated vs. 12
- b- His new commandment illustrated vs. 13-17
- 1) He laid down His life vs. 13
  - 2) Love must be shown by obedience to Christ vs. 15
  - 3) We were chosen to produce fruit. This enables effective prayer also.

**John 15 (cont.)**

- 18 ¶ If the world hateth you, {1} ye know that it hath hated me before *it hated* you. {1} *Or know ye*
- 19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.
- 20 Remember the word that I said unto you, A {1} servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. {1} *Gr bondservant*
- 21 But all these things will they do unto you for my name's sake, because they know not him that sent me.
- 22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.
- 23 He that hateth me hateth my Father also.
- 24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father.
- 25 But *this cometh to pass*, that the word may be fulfilled that is written in their law, {1} They hated me without a cause. {1} *Ps 35:19; 69:4*
- 26 ¶ But when the {1} Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which {2} proceedeth from the Father, he shall bear witness of me: {1} *Or Advocate; Or Helper; Gr Paraclete* 2) *Or goeth forth from*
- 27 {1} and ye also bear witness, because ye have been with me from the beginning. {1} *Or and bear ye also witness*

**John 16**

- 1 ¶ These things have I spoken unto you, that ye should not be caused to stumble.
- 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.
- 3 And these things will they do, because they have not known the Father, nor me.
- 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.
- 5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou?
- 6 But because I have spoken these things unto you, sorrow hath filled your heart.
- 7 ¶ Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the {1} Comforter will not come unto you; but if I go, I will send him unto you. {1} *Or Advocate; Or Helper; Gr Paraclete*

- 3- The believer's relation to the world vs. 15:18-25
- a- The world will hate believers vs. 18-19
- 1) But they are in good company -- Christ's. vs. 18
  - 2) The world loves only its own.
- b- The world will persecute believers vs. 20-21
- 1) This is again sharing Christ's lot.
  - 2) Note -- we share Christ's lot in both failure and success vs. 22
- c- The world's supreme sin -- Their hatred of Christ vs. 22-25
- 1) It constituted also hatred of the Father. Because Christ was their only picture of God.
  - 2) Their hatred was without a cause vs. 25
- 4- The believer's relation to the Holy Spirit (15:26.-16:15.)
- a- Co-witness with the Spirit to the world vs. 26-27
- 1) His ministry is centered in Christ.
  - 2) Disciples and Spirit to give initial witness of Christ.
- b- Believers are not to be offended by persecution vs. 16:1-7
- 1) Their hatred of Christ is the world's religion vs. 2
  - 2) This recognition should be always remembered.
  - 3) Jesus notes that His departure is also a sorrow to Himself vs. 5-6  
He notes its necessity.
  - 4) The Holy Spirit will comfort in persecution vs. 7  
To give an indomitable ingredient for persecution.

**John 16 (cont.)**

- 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:
- 9 of sin, because they believe not on me;
- 10 of righteousness, because I go to the Father, and ye behold me no more;
- 11 of judgment, because the prince of this world hath been judged.
- 12 I have yet many things to say unto you, but ye cannot bear them now.
- 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come.
- 14 He shall glorify me: for he shall take of mine, and shall declare *it* unto you.
- 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you.
- 16 ¶ A little while, and ye behold me no more; and again a little while, and ye shall see me.
- 17 *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?
- 18 They said therefore, What is this that he saith, A little while? We know not what he saith.
- 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me?
- 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.
- 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.
- 22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.
- 23 ¶ And in that day ye shall *{I}* ask me no question. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. *{I}* *Or ask me nothing*; Compare Joh 16:26; 14:13, 20}
- 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

- c- Believers are to recognize the work of the Spirit toward world vs. 16:8-12
- 1) Convicting of sin (9). Because refused the remedy.
  - 2) Convicting of righteousness. Because I go to Father. vs. 10
  - 3) Convincing of judgment. Because world's prince is judged. vs. 11
- d- Believers are to recognize The Holy Spirit's work in believers vs. 13-15
- 1) Guiding into all truth vs. 13
    - a) For inspiration and illumination. [Ref. 1 Co 2:14-16].
    - b) He also will speak only as from the Father.
    - c) To give prophetic understanding.
  - 2) Glorifying Christ vs. 14-15  
This quality identifies the leading of the Spirit.
- 5- A final word on His departure vs. 16:16-33
- a- Their sorrow to be turned into joy vs. 16-24
- 1) His initial absence to be brief vs. 16  
The concept "a little while" 7 times repeated.
  - 2) Their sorrow to be great, but brief vs. 20-21  
He likens it to the experience of a woman in travail.  
He exhorts that they remember it will be brief.
  - 3) Their joy to be permanent when He returns to them vs. 22  
Evidently speaks after His resurrection.
  - 4) Their present confusion then to be cleared up vs. 23
- b- The New prayer relation vs. 23-24
- 1) To pray to the Father.
  - 2) To pray in Jesus' Name vs. 23-26

**John 16 (cont.)**

- 25 These things have I spoken unto you in *{1}* dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. *{1}* *Or parables*}
- 26 In that day ye shall ask in my name: and I say not unto you, that I will *{1}* pray the Father for you; *{1}* *Gr make request of*}
- 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.
- 28 ¶ I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.
- 29 His disciples say, Lo, now speakest thou plainly, and speakest no *{1}* dark saying. *{1}* *Or parable*}
- 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
- 31 Jesus answered them, Do ye now believe?
- 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me.
- 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

**John 17**

- 1 ¶ These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the son may glorify thee:
- 2 even as thou gavest him authority over all flesh, that *{1}* to all whom thou hast given him, he should give eternal life. *{1}* *Gr whatsoever thou hast given him, to them he etc*}
- 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.
- 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do.
- 5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- 6 ¶ I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.
- 7 Now they know that all things whatsoever thou hast given me are from thee:
- 8 for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

- c- A new clarity in teaching to be given vs. 16:25-30
  - 1) Because of a new prayer relation -- direct access vs. 26
  - 2) Because of Jesus' presence with the Father
  - 3) Because of The Father's concern as a Father.
- d- Jesus warns of the impending trial vs. 31-33
  - 1) He suggests they check their faith vs. 31
  - 2) He warns of a coming scattering vs. 32
  - 3) He reasserts their place of refuge vs. 33  
He speaks of the victory as so certain as to be past.

#### **04-D- His Communion With. The Father.** (17.)

- 1 His prayer for Himself vs. 1-5
  - a- He seeks the new glory of the cross vs. 1-2
    - 1) To bring glory to the Father.
    - 2) To bring eternal life to men.
  - b- He declares the essence of eternal life vs. 3-4
    - 1) It is knowing God and Christ.
    - 2) It is knowing them in personal active relations. (ginosko)
  - c- He seeks His original pristine glory vs. 5  
The glory He originally had with the Father.
- 2- His prayer for the disciples vs. 6-19
  - a- Their present progress is noted vs. 6-8

**John 17 (cont.)**

- 9 I {1} pray for them: I {1} pray not for the world, but for those whom thou hast given me; for they are thine: {1) *Gr make request*}
- 10 and all things that are mine are thine, and thine are mine: and I am glorified in them.
- 11 ¶ And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*.
- 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; {1} that the scripture might be fulfilled. {1) *Ps 41:9?*}
- 13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.
- 14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.
- 15 I {1} pray not that thou shouldest take them {2} from the world, but that thou shouldest keep them {2} from {3} the evil one. {1) *Gr make request* 2) *Gr out of* 3) *Or evil*}
- 16 They are not of the world even as I am not of the world.
- 17 ¶ {1} Sanctify them in the truth: thy word is truth. {1) *Or Consecrate*}
- 18 As thou didst send me into the world, even so sent I them into the world.
- 19 And for their sakes I {1} sanctify myself, that they themselves also may be sanctified in truth. {1) *Or consecrate*}
- 20 ¶ Neither for these only do I {1} pray, but for them also that believe on me through their word; {1) *Gr make request*}
- 21 that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.
- 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;
- 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.
- 24 ¶ Father, {1} I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. {1) *Gr that which thou hast given me, I desire that where I am, they also may be with me, that etc*}
- 25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;
- 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.



- b- His prayer for their preservation. vs. 17:9-12
- 1) He prays specifically for them at this point. vs. 9
  - 2) That they be kept in the Father's Name. vs. 11  
His Name signifies all His attributes -- wisdom, power, etc.
  - 3) That they be kept in organic unity.  
The unity sought is organic, not organizational or physical.
- c- His prayer for their joy. vs. 13  
His words were designed to give them fullness of joy.
- d- His prayer for their sanctification. vs. 14-18
- 1) Sanctified by the Word. vs. 14, 17
  - 2) Set apart while in the world. vs. 15
  - 3) Sanctified to be sent into the world. vs. 18
  - 4) His own sanctification was designed to enable their sanctification. vs. 19
- 3- His prayer for all believers. vs. 17:20-26
- a- For their oneness "in us." vs. 20-22
- 1) Note that Christian unity must be "in Christ."
  - 2) He here prays for those that respond to His Word. vs. 20
- b- For their perfection in unity. vs. 23
- 1) This unity will also demonstrate that Christ was sent from God. vs. 23
- c- For their gathering unto Christ vs. 24
- 1) That they may behold His glory.
  - 2) His great desire was to have His own with Him.

**John 18**

- 1 ¶ When Jesus had spoken these words, he went forth with his disciples over the {1} brook {2} Kidron, where was a garden, into which he entered, himself and his disciples. {1) Or ravine; Gr winter-torrent 2) Or of the Cedars}
- 2 Now Judas also, who {1} betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. {1) Or delivered him up}
- 3 Judas then, having received the {1} band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. {1) Or cohort}
- 4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?
- 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who {1} betrayed him, was standing with them. {1) Or delivered him up }
- 6 When therefore he said unto them, I am *he*, they went backward, and fell to the ground.
- 7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth.
- 8 Jesus answered, I told you that I am *he*; if therefore ye seek me, let these go their way:
- 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.
- 10 Simon Peter therefore having a sword drew it, and struck the high priest's {1} servant, and cut off his right ear. Now the {1} servant's name was Malchus. {1) Gr bondservant}
- 11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

**04-IV. THE LIVING WORD MADE AN OFFERING FOR SIN. (18.-19.)****04-A- The Arrest of Jesus. vs. 18:1-11**

- 1- He retires to Gethsemane vs. 1
  - a- John omits the prayers and agony in the garden.
  - b- John also omits the lethargy of the disciples
  
- 2- Judas leads the band of officers to Jesus vs. 2-3
  - a- They come directly from the Sanhedrin.
  - b- They come with lanterns and weapons.
  
- 3- Jesus surrenders voluntarily vs. 4-7
  - a- John omits recording of Judas' kiss.
  - b- Jesus' courage shocked them into stupor.  
His word "I Am" overwhelmed them.
  
- 4- Jesus sought the disciples' release vs. 8-9
  - a- He shepherded His sheep even while attacked by wolves.
  - b- He bartered His surrender for their release.
  
- 5- Jesus rebukes Peter's fleshly defense vs. 10-11
  - a- John alone names the slave whose ear Peter cut off.
  - b- Jesus forbade Peter the use of fleshly weapons.
  - c- He again declared His resolve to do the Father's will vs. 11

**John 18 (cont.)**

- 12 So the {1} band and the {2} chief captain, and the officers of the Jews, seized Jesus and bound him, {1) Or cohort 2) Or military tribune; Gr chiliarch}
- 13 ¶ and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year.
- 14 Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.
- 15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest;
- 16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.
- 17 The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not.
- 18 Now the {1} servants and the officers were standing *there*, having made {2} a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself. {1) Or bondservants 2) Gr a fire of charcoal}
- 19 The high priest therefore asked Jesus of his disciples, and of his teaching.
- 20 Jesus answered him, I have spoken openly to the world; I ever taught in {1} synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. {1) Gr synagogue}
- 21 Why askest thou me? Ask them that have heard *me*, what I spake unto them: behold, these know the things which I said.
- 22 And when he had said this, one of the officers standing by struck Jesus {1} with his hand, saying, Answerest thou the high priest so? {1) Or with a rod}
- 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
- 24 Annas therefore sent him bound unto Caiaphas the high priest.
- 25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not.
- 26 One of the {1} servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? {1) Gr bondservants}
- 27 Peter therefore denied again: and straightway the cock crew.

**04-B- The Religious Trial of Jesus.****vs. 18:12-27**

- 1- He is delivered to Annas vs. 12-14
- a- Annas was the former high priest and father-in-law of Caiaphas.
  - b- This meeting John alone records.
- 2- Peter's 1<sup>st</sup> denial vs. 15-18
- a- John entered the court with Jesus.  
He was evidently personally acquainted with the high priest.
  - b- Peter is brought into the court by John vs. 16
  - c- Peter denies the Lord when challenged by the door-maid vs. 17  
This doubtless, John heard standing near by.  
Peter warmed himself with the officers by the fire.
- 3- The high priest's interrogation vs. 19-23
- a- Questioned concerning His disciples and His teaching.
  - b- Jesus referred Annas to those that heard Him vs. 20-21  
He trusted Himself to His jury of hearers.
  - c- Stricken, Jesus demands an explanation vs. 22-23
    - 1) Note that He didn't turn the other cheek.  
(Not a question of seeking retaliation or personal revenge)
    - 2) He simply defended His right to challenge injustice in court.
- 5- Peter's further denials recorded by John vs. 24-27
- a- Challenged by the fireside, he retorted, "I am not."
  - b- Challenged by the high priest's servant, he denied again.  
John records no oaths or cursing by Peter.
- 6- The trial before Caiaphas vs. 24, 28  
John does not record this exchange, but only its occurrence.

**John 18 (cont.)**

- 28 ¶ They lead Jesus therefore from Caiaphas into the *{1}* Praetorium: and it was early; and they themselves entered not into the *{1}* Praetorium, that they might not be defiled, but might eat the passover. *{1}* Or *palace*}
- 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man?
- 30 They answered and said unto him, If this man were not an evildoer, we should not have delivered him up unto thee.
- 31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:
- 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.
- 33 Pilate therefore entered again into the *{1}* Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews? *{1}* Or *palace*}
- 34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?
- 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?
- 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my *{1}* servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. *{1}* Or *officers*; as in verses 3, 12, 18, 22}
- 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, *{1}* Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. *{1}* Or *Thou sayest it, because I am a king*}
- 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.
- 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
- 40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.)

**John 19**

- 1 ¶ Then Pilate therefore took Jesus, and scourged him.
- 2 And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment;
- 3 and they came unto him, and said, Hail, King of the Jews! and they struck him *{1}* with their hands. *{1}* Or *with rods*}
- 4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.
- 5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man!

**04-C- The Civil Trial.****(18:28 - 19:16.)**

- 1- Jesus is led to the judgment hall of Pilate vs. 28  
     The Jews refrained from entering the Gentile court (where  
     leaven might be) to avoid defilement for the Passover  
     meal.
- 2- Pilate seeks an accusation from the leaders vs. 29-32
- a- They have no specific charge for a legitimate accusation.
- b- The general charge -- He is an evil-doer vs. 30
- c- The Jews demand His death even without a charge. vs. 31
- 3- Pilate interviews Jesus vs. 33-38
- a- Pilate tried to be rid of the case vs. 31
- b- He questioned Jesus' claim of Kingship. vs. 33
- c- Jesus explained the source of His authority vs. 36-38
- 1) His Kingdom (authority) not from this world. That is, not dependent on earthly  
     armies.
- 2) Note "but now" -- in the place of emphasis, It is not now centered here.
- d- Jesus confronts Pilate with the issue of "truth." vs. 36-37
- 1) Jesus -- "I came to bear witness of the truth." Those responding to truth will hear.
- 2) Pilate-- "What is truth?" Is truth possible in such a world?
- 4- Pilate seeks to release Jesus vs. 18:38-19:5.
- a- He referred to Him as "The King of the Jews."  
     Pilate disdained the Jews for their hypocrisy.
- b- Pilate declared Jesus' innocence vs. 38
- c- He proposed His release as the Passover release vs. 39-40
- 1) He offered the choice of Jesus or Barabbas.
- 2) This was in itself wrong, making Jesus guilty as Barabbas.
- d- Pilate sought appeasement by scourging Jesus vs. 19:1-5
- 1) He thought to appeal to their sympathy for one suffering.
- 2) Their sadistic reply -- "Crucify Him" vs. 6

**John 19 (cont.)**

- 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him.
- 7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.
- 8 When Pilate therefore heard this saying, he was the more afraid;
- 9 and he entered into the {1} Praetorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. {1} *Or palace*}
- 10 Pilate therefore saith unto him, Speakest thou not unto me? Knowest thou not that I have {1} power to release thee, and have {1} power to crucify thee? {1} *Or authority*}
- 11 Jesus answered him, Thou wouldest have no {1} power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. {1} *Or authority*}
- 12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king {1} speaketh against Caesar. {1} *Or opposeth Caesar*}
- 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.
- 14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King!
- 15 They therefore cried out, Away with *him*, away with *him*, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
- 16 ¶ Then therefore he delivered him unto them to be crucified.



- 5- Pilate seeks to release himself vs. 19:6-7
- a- Declaring His innocency, He sought to give Him to the Jews for crucifixion.
  - b- The Jews then specify their real accusation -- He made Himself God.
- 6- Pilate questions Jesus' claim of Godhood. vs. 7-11
- a- Scared, Pilate again questions Jesus of this claim.
  - b- Jesus refused to answer this question. Why?
    - 1) It wasn't a question of who He was, but was He innocent.
    - 2) Pilate was himself on trial for "truth."
  - c- Jesus reminded Pilate of his responsibility to God vs. 11
    - 1) Pilate was responsible to God to judge with equity.
    - 2) Thus suggests the princ. that God holds all individuals responsible for living up to the light they have, In order to receive further light (Rm. 1:20).
- 7- Pilate succumbs to Jewish pressure vs. 12-16
- a- He is torn between justice and personal ambition vs. 12
    - 1) They suggest making an appeal to Caesar.
    - 2) Pilate probably feared a Roman investigation which might prove disastrous to his administration.
    - 3) To be thrust into the position of defending one who claimed to be "King of the Jews" was in itself almost fatal especially if the case came before Caesar.
  - b- The Jews claim allegiance to Caesar rather than Jesus vs. 13-16
    - 1) The date is given -- Preparation of the Passover. Seems to indicate Friday prior to Saturday Passover.
    - 2) Pilate appeals to their long desire for a Jewish King vs. 14-15
    - 3) They rather allied themselves with the world system.
  - c- Pilate delivers Jesus officially to be crucified vs. 16
    - 1) Pilate capitulated, unable to extricate himself from the his dilemma because of a background built on personal ambition and selfishness.
    - 2) He violated truth with full awareness of the injustice.

**John 19 (cont.)**

- 17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew, Golgotha:
- 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst.
- 19 ¶ And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.
- 20 This title therefore read many of the Jews, *{1}* for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, *and* in Latin, *and* in Greek. *{1}* *Or for the place of the city where Jesus was crucified was nigh at hand* }
- 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
- 22 Pilate answered, What I have written I have written.
- 23 The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the *{1}* coat: now the *{1}* coat was without seam, woven from the top throughout. *{1}* *Or tunic* }
- 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, *{1}* They parted my garments among them, And upon my vesture did they cast lots. *{1}* *Ps 22:18* }
- 25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.
- 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!
- 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.
- 28 After this Jesus, knowing that all things are now finished, *{1}* that the scripture might be accomplished, saith, I thirst. *{1}* *Ps 69:21* }
- 29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.
- 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

**04-D- The Crucifixion of Jesus.****vs. 19:17-37.**

- 1- He is crucified between two thieves. vs. 17-18
- a- Forced to bear His own cross.
  - b- John does not record His faltering under the load.
  - c- The reason for the two others is not given.
- 2 His identity is proclaimed in 3 languages vs. 19-22
- a- Written in Hebrew, Latin, and Greek.
  - b- Written for all to see and understand.
  - c- Pilate refuses to "water down" the point of the inscription.
- 3- His garments are parted and stolen vs. 23-24
- a- Signifies further the rapacious exploitation of all He had.
  - b- A fulfillment of Psalm 22:18.
- 4- He assigned His mother to the care of John vs. 25-27
- a- Evidently His brothers by Mary were still unbelievers.
  - b- He "took time out from dying" to care for His mother.
  - c- He again addressed her as "Woman."
- 5- He was given vinegar in the closing moments of His agony. vs. 28-30
- This was in response to His cry, "I thirst."  
 A word study is in order here on the word for Grk. οξος; oxos: vinegar mixed with H<sub>2</sub>O, vs. the first offering mentioned in Mat 20:28-30 οξος; oxos, mixed with χολη chole .<sup>5</sup>
- 6- Jesus dismissed His Spirit in death. vs. 30
- a- This occurred after 3 hours of darkness.
  - b- It was an active dismissal -- His life was not taken, but released.

**John 19 (cont.)**

- 31 ¶ The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away.
- 32 The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him:
- 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs:
- 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.
- 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.
- 36 For these things came to pass, {1} that the scripture might be fulfilled, A bone of him shall not be {2} broken. {1} *Ex 12:46; Nu 9:12; Ps 34:20.* 2) *Or crushed*}
- 37 And again another scripture saith, {1} They shall look on him whom they pierced. {1} *Zec 12:10*}
- 38 ¶ And after these things Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body.
- 39 And there came also Nicodemus, he who at the first came to him by night, bringing a {1} mixture of myrrh and aloes, about a hundred pounds. {1} *Some ancient authorities read roll*}
- 40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.
- 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid.
- 42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

7- His body was pierced following His death vs. 19:31-36

- a- Another prophecy was fulfilled. -- His legs not broken as others.
- b- The historic purpose of the piercing -- to test whether dead.
- c- The significance of the "blood and water."  
It signified that death had taken place because the blood had ceased to circulate, mingling with the water.
- d- The symbolism of the "blood and water."
  - 1) Blood -- Propitiation and justification.
  - 2) Water -- Cleansing and sanctification.

**04-E- The Burial of Jesus.** vs. 19:38-421- His body is buried by 2 secret believers vs. 38-40

- a- Both are men of prominence
  - 1) Joseph -- a rich man of Arimathaea.
  - 2) Nicodemus -- a ruler and member of the Sanhedrin. (Jo 3)
- b- They bury the body at great sacrifice.
  - 1) It signified condemnation of the leaders' action.
  - 2) It "defiled" them for the Passover.
- c- Joseph supplied the new tomb near Golgotha.
- d- Nicodemus supplied the burial ointment.

2- His body was buried in a garden vs. 41-42

It was in a garden also that sin 1st entered the world.

- 3- Even John is silent concerning the mystery of what occurred during His entombment in which His soul was "in hell" [Psalm 16:10; Acts 2:27].

**John 20**

- 1 ¶ Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.
- 2 She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.
- 3 Peter therefore went forth, and the other disciple, and they went toward the tomb.
- 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb;
- 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.
- 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,
- 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.
- 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.
- 9 For as yet they knew not the scripture, that he must rise from the dead.
- 10 So the disciples went away again unto their own home.
- 11 ¶ But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;
- 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.
- 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
- 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.
- 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.
- 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.
- 17 Jesus saith to her, *{1}* Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. *{1} Or Take not hold on me*
- 18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *that* he had said these things unto her.

## **04-V. THE LIVING WORD IS MADE MANIFEST IN RESURRECTION. (20 -- 21.)**

### **04-A- The Discovery of material evidence. vs. 20:1-10**

- 1- The opened tomb vs. 1-2
  - a- First discovered by Mary Magdalene. (She came before dawn)
  - b- Reported to Peter and John. vs. 2
    - A kidnapping is suspected, rather than His resurrection.
- 2- The empty grave clothes vs. 3-10
  - a- Discovered 1st by Peter and John.
  - b- The garments lay folded as if the body had evaporated, each piece in its respective place rather than together.

### **04-B- The Disclosure of The Living Lord. 20:11-29.**

- 1- Disclosure to Mary Magdalene vs. 11-18
  - a- She lingered at the tomb the 2nd time.
  - b- She was met by 2 angels as she wept vs. 11-13
    - One angel was at each end of the tomb.
    - They seem surprised at her grief and weeping.
    - She still did not perceive the resurrection.
  - c- She then met the Lord vs. 14-17
    - 1) She failed to recognize Him at 1<sup>st</sup>, though He spoke to her.
    - 2) She recognized Him when He spoke her name.
    - 3) Jesus refused to have her "touch" or hold Him.
      - Perhaps "Do not hold me her."
  - d- She reported His resurrection to the disciples vs. 17-18

**John 20 (cont.)**

- 19 ¶ When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you.
- 20 And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.
- 21 Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you.
- 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:  
23 whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.
- 24 But Thomas, one of the twelve, called {1} Didymus, was not with them when Jesus came. {1}  
*That is Twin*}
- 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe.
- 26 ¶ And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
- 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.
- 28 Thomas answered and said unto him, My Lord and my God.
- 29 Jesus saith unto him, Because thou hast seen me, {1} thou hast believed: blessed *are* they that have not seen, and *yet* have believed. {1} *Or hast thou believed?*}



- 2- Disclosure to the Ten disciples vs. 20:19-24
- a- He invaded their secret meeting at evening vs. 19  
Apparently entered through the closed doors.
  - b- He greeted them with the word, "Peace."
  - c- He identified Himself by His wounds in His hands and side vs. 20
  - d- He restates His commission to the disciples vs. 21  
"As the Father hath sent (Apostello) Me, even so send (pempo) I you."  
(απεσταλκεν: Apostello Pf.AI 3S vs. πεμπω; Pempo PAI 1S)
  - e- He conferred the Holy Spirit for interim strength vs. 22
  - f- To be the means of their declaring heaven's authority vs. 23
- 3- Disclosure to the Eleven (Thomas present) vs. 24-29
- a- Thomas expresses his unbelief vs. 25
    - 1) This unbelief was general with all the disciples, as noted in Mark 16.
    - 2) The account emphasizes the incredulousness of the disciples to show the improbability of their devising the whole resurrection story.
  - b- Jesus again meets them on the 2<sup>nd</sup> Sunday vs. 26
    - 1) He again came through closed doors.
    - 2) He specifically addressed Thomas.
    - 3) Thomas evidently believed by seeing, without his postulated requirement of feeling His wounds.
  - c- Jesus rebukes Thomas for unbelief vs. 29
  - d- Jesus stresses the blessing of faith without seeing vs. 29  
The believer's 1<sup>st</sup> beatitude.

**John 20 (cont.)**

- 30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book:
- 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

**John 21**

- 1 ¶ After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise.
- 2 There was together Simon Peter, and Thomas called *{1}* Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. *{1}* *That is Twin*
- 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing.
- 4 But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus.
- 5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No.
- 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
- 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he *{1}* was naked), and cast himself into the sea. *{1}* *Or had on his undergarment only*; Compare Joh 13:4; Isa 20:2; Mic 1:8, 11 }
- 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes.
- 9 So when they got out upon the land, they see *{1}* a fire of coals there, and *{2}* fish laid thereon, and *{3}* bread. *{1}* *Gr a fire of charcoal* 2) *Or a fish* 3) *Or a loaf*
- 10 Jesus saith unto them, Bring of the fish which ye have now taken.
- 11 Simon Peter therefore went *{1}* up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. *{1}* *Or aboard*
- 12 Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.
- 13 Jesus cometh, and taketh the *{1}* bread, and giveth them, and the fish likewise. *{1}* *Or loaf*
- 14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

**04-C- The Design of John's Gospel.****vs. 20:30-31.**

- 1- That ye might believe -- 2 facts. [Intellectual conviction]
  - a- "That" -- Jesus is Messiah.
  - b- " That"-- Jesus is The Son of God.
- 2- That ye might have life. -- [Spiritual regeneration]
 

Believing or committal brings the Spirit's regeneration.

**04-D- The Epilogue.****21.**

- 1- The occasion in Galilee vs. 1-14
  - a- Six disciples follow Peter on a fishing trip.
  - b- The fishing trip is totally unproductive. vs. 3
  - c- Jesus joins the party at shore vs. 4-14
    - 1) He appeared unrecognized vs. 4
    - 2) He commanded that they cast their net on the right side.
    - 3) They make a great catch -- 153 fish.  
Yet the net is not broken  
**When Jesus commands, He gives the capacity.**
    - 4) They recognize the stranger as the Lord. vs. 7
    - 5) Jesus prepares breakfast on the shore. Jesus served them. vs. 9-14
  - d- This occasion is noted as only the 3<sup>rd</sup> appearance to the disciples. Not counting the private appearances to individuals.

**John 21 (cont.)**

- 15 ¶ So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son of {1} John, {2}* lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I *{3}* love thee. He saith unto him, Feed my lambs. *{1) Gr Joanes; See Joh 1:42 margin 2) 3) Love in these places represents two different Greek words}*
- 16 He saith to him again a second time, Simon, *son of {1} John, {2}* lovest thou me? He saith unto him, Yea, Lord; thou knowest that I *{3}* love thee. He saith unto him, Tend my sheep. *{1) Gr Joanes; See Joh 1:42 margin 2) 3) Love in these places represents two different Greek words}*
- 17 He saith unto him the third time, Simon, *son of {1} John, {3}* lovest thou me? Peter was grieved because he said unto him the third time, *{3}* Lovest thou me? And he said unto him, Lord, thou knowest all things; thou *{4}* knowest that I *{3}* love thee. Jesus saith unto him, Feed my sheep. *{1) Gr Joanes; See Joh 1:42 margin 2) 3) Love in these places represents two different Greek words 4) Or perceivest}*
- 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
- 19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

2- Jesus' interrogation of Peter

vs. 21:15-17

- a- His 1<sup>st</sup> question -- "Lovest thou Me more than these?"
    - 1) Significance
      - a) "Love" (agape) -- A calm, discerning, impassionate love.
      - b) "More than these" -- More than the others did.
    - 2) Peter's answer -- "Thou knowest I love (phileo) thee."  
Phileo -- a warm, filial affection.
    - 3) Jesus' response -- "Feed My lambs."
  - b- His 2<sup>nd</sup> question -- "Lovest (agape) thou Me?"
    - 1) Peter's answer again the same -- phileo.
    - 2) Jesus' response -- "Tend or shepherd My sheep."
  - c- His 3<sup>rd</sup> question -- "Lovest thou Me?" (Phileo this time).
    - 1) Peter's answer -- "Thou knowest all things."
    - 2) Jesus' command -- "Feed My sheep."
  - d- Significances.
    - 1) For service Peter needed great love -- heavenly love. For trial he had needed great faith. (16:31)
    - 2) His love had to be a love "for Christ." He asked him not if he loved men, but Christ.
    - 3) Peter was singled out as the group leader in spite of his recent failure.
- 3- Jesus' declaration concerning Peter vs. 18-19
- a- Peter is to die as a martyr.
  - b- After great service he will be martyred, like his Lord.

**John 21 (cont.)**

- 20 ¶ Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that *{I}* betrayeth thee? *{I}* Or delivereth thee up?
- 21 Peter therefore seeing him saith to Jesus, Lord, *{I}* and what shall this man do? *{I}* *Gr and this man, what?*
- 22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.
- 23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?
- 24 This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.
- 25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

- 4- Jesus' declaration concerning John vs. 21:20-23
- a Peter's question -- "How about John?" vs. 21
  - b- Jesus rebuke and command vs. 22
    - i. e., "Never mind John, follow Me.  
He has a different path for each disciple.
  - c- John corrects an erroneous rumor concernin his not dying vs. 23
    - 1) The rumor had spread that John would not die.
    - 2) This perhaps gave some reason to expect an early return of Christ in apostolic times.
    - 3) John clarified Jesus' point as simply a reminder to Peter that he not be concerned with what God had for John.
- 5- An editorial comment in conclusion vs. 24-25
- a- The writer is identified as John the Apostle.
  - b- The vastness of Jesus' work is suggested.

**"Even the world itself could not contain the books that could be written."** <sup>6</sup>

**04-QUESTIONS ON THE GOSPEL OF JOHN**

- 1- Distinguish John's presentation several ways, from that of the Synoptic Gospels?
- 2- State the primary aim of the Gospel of John. State the doctrinal aim.
- 3- Name several outstanding expositors on the Gospel of John.
- 4- What is the basic theme of John's prologue?
- 5- What does John see to be the purpose of John the Baptist?
- 6- Name two early suggestions given by Jesus that He would be crucified.
- 7- State three views as to what Jesus means by water in 3:5.
- 8- What does Jesus give as the basis of the new birth in answer to Nicodemus' question in 3:9?
- 9- What was John the Baptist's last word concerning Christ as stated in John 3?
- 10- What did Jesus do at the first Feast of Passover in John?
- 11- Name five of the sevenfold equalities of Christ with the Father in chapter 5.
- 12- Name the four witnesses to Christ in chapter 5.



- 13- Name the first "I am" as given in chapter 6.
- 14- What two discourses did Jesus give at the Feast of Tabernacles in chapters 7 and 8?
- 15- What sign followed this "I am" in chapter 9?
- 16- What is the connection between chapters 9 and 10?
- 17- Name the two "I am's" of chapter 10.
- 18- What significant truth is disclosed in the parable of chapter 10?
- 19- What truth is disclosed in chapter 11?
- 20- What twofold response is characteristic of the people hearing Christ?
- 21- What justification does the high priest present for the slaying of Christ in chapter 11?
- 22- What two purposes were involved in the feet-washing?
- 23- What did Jesus say was necessary for fruit-bearing in chapter 12?
- 24- What threefold result flows from Christ being lifted up in chapter 12?
- 25- What Old Testament prophecies does John relate to the unbelief in John 12?
- 26- What announcement in chapter 13 led to the discussion of chapter 14?

- 27- What threefold assurance is given in chapter 14?
  
- 28- Give the background against which chapter 15 is spoken?
  
- 29- How would you designate the discussion of chapters 15 and 16?
  
- 30- What "I am" is given in chapter 15, and how would you contrast its teaching from that in chapter 14?
  
- 31- What "I am" is given in chapter 14, and how does it relate to the chapter?
  
- 32- What new revelation is given in chapter 15, relative to Christ's relation to the disciples?
  
- 33- How does He prove this relationship?
  
- 34- Contrast the work of the Holy Spirit in chapter 16 with that revealed in chapter 14.
  
- 35- What is the Holy Spirit's work in the world of unbelievers?
  
- 36- Name the three areas of Christ's petitions in chapter 17?

37- Give several petitions of Christ for His own.

38- What is Christ's outstanding petition both for His own and others that shall believe?

39- Name several ways Pilate attempted to release himself from pronouncing judgment on Jesus?

40- In respect to what was Pilate on trial?

41- What did Jesus mean by His statement that His kingdom was not of this world?

42- What was significant about the blood and water issuing forth from Jesus' side?

43- How does the purpose of John as stated in 20:31 relate to the whole book in a twofold way?

44- What does Jesus show to be Peter's great need as an undershepherd in chapter 21?

45- What rumor did John correct in the epilogue?

Copy these 4 pages, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)

**04-ENDNOTES**

1 Anonymous, *During these serious and troubled times, people of all faiths should remember these four great religious truths:*

1. Muslims do not recognize Jews as God's Chosen People.
2. Jews do not recognize Jesus as the Messiah.
3. Protestants do not recognize the Pope as the leader of the Christian world.
4. Baptists do not recognize each other at the liquor store.

1 Robert H. Stein, *WINE-DRINKING IN NEW TESTAMENT TIMES*, 20 June 1975, Christianity Today - Vol XIX number 19, Ex background work

1 N. Carlson, *Hermeneutics, An Antidote For 20<sup>th</sup> Century Cultic And Mind Control Phenomena*, Section 3.4.2.1

Do not read our culture into theirs. For example, wine was used as a beverage in those days (Jo 2:1-10, 1 Ti 5:23 - however Eph 5:18)<sup>54/9-11</sup>.

1 Cece Winans Lyrics to: *Fill My Cup*,

Verse:

Like The Woman at the well, I was craving,  
For things that do not satisfy,  
But none, can match the wondr-ous treasure,  
that I've found, in Jesus Christ My Lord.

Chorus:

Fill my cup, Lord  
I lift it up, Lord  
Come and quench this thirsting in my soul  
Bread from Heaven,  
Feed me till I want no more  
Fill my cup  
Fill it up  
And make me Whole

1 Quote from: Winifred Walker, *All The Plants Of The Bible*, pg. 88, Harper & Brothers, New York. See Figure 01.

MATTHEW 27:32, 33, 34

“The gall that was added to the vinegar and offered to Jesus was the juice of the opium poppy, a flower thriving in the Holy Land. The plant provides a narcotic that induces sleep, a sleep so heavy that the person becomes insensible. When the Roman soldiers at Golgotha took pity on their prisoner on the cross, they added this poppy juice to the potion of sour wine. Jesus tasted the mixture but refused it, resolving to suffer the full measure of his anguish in order to redeem mankind. Opium is one of the most valuable drugs, and is obtained from the gall plant by making horizontal incisions in the poppy heads that are the seed vessels. This incising is done a few days after the flower petals have fallen. A milky juice then exudes in long drops, and solidifies in twenty-four hours. The flower is particularly beautiful, clear lavender or white, with a heavy stain of rich purple at the base of each of the four petals. It grows waist-high, and its foliage is silvery blue-green.”

1 Joh 21:25 This was one of the verses that prompted the author – composer to write the song, “The Love Of God”: The following is a History of the words to this song:

Frederick M. Lehman wrote this song in 1917 in Pasadena, California, and it was published in *Songs That Are Different*, Volume 2, 1919. The lyrics are based on the Jewish poem *Haddamut*, written in Aramaic in 1050 by Meir Ben Isaac Nehorai, a cantor in Worms, Germany; they have been translated into at least 18 languages.

**“One day, during short intervals of inattention to our work, we picked up a scrap of paper and, seated upon an empty lemon box pushed against the wall, with a stub pencil, added the (first) two stanzas and chorus of the song...Since the lines (3rd stanza from the Jewish poem) had been found penciled on the wall of a patient’s room in an insane asylum after he had been carried to his grave, the general opinion was that this inmate had written the epic in moments of sanity.” (OY VEY! - Ve all should be so crazy!)**

*Music: Frederick Lehman; arranged by his daughter*

The love of God is greater far  
Than tongue or pen can ever tell;  
It goes beyond the highest star,  
And reaches to the lowest hell;  
The guilty pair, bowed down with care,  
God gave His Son to win;  
His erring child He reconciled,  
And pardoned from his sin.

*Refrain*

*O love of God, how rich and pure!  
How measureless and strong!  
It shall forevermore endure  
The saints' and angels' song.*

*Verse 2*

When years of time shall pass away,  
And earthly thrones and kingdoms fall,  
When men, who here refuse to pray,  
On rocks and hills and mountains call,  
God's love so sure, shall still endure,  
All measureless and strong;  
Redeeming grace to Adam's race—  
The saints' and angels' song.

*Refrain*

*This is the verse written on the wall!*

**Could we with ink the ocean fill,  
And were the skies of parchment made,  
Were every stalk on earth a quill,  
And every man a scribe by trade,  
To write the love of God above,  
Would drain the ocean dry.  
Nor could the scroll contain the whole,  
Though stretched from sky to sky.**

*Refrain*

al fine'

But what comes next?



## **23-THE EPISTLE OF 1 JOHN**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Beloved Professor of English Bible**

**And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## THE EPISTLE OF 1 JOHN

## 23-Introduction

I. Authorship.

Both the external and internal attestations of the Johanine authorship are strong and early. As in the Gospel of John, the author does not name himself but claims to have been an eyewitness in close fellowship with Christ. The style and language are similar. For the personal life of John, see Introduction to the Gospel.

## II. Addressees.

The Epistle was written to believers as a family group rather than as a church as such. It was probably sent to the group of Asia Minor churches in the area of Ephesus, similar to those of Revelation.

III. Historical Setting.

## A- Date of writing. (c. 90-94)

It was probably written prior to The Revelation (c. 96) which was evidently written in a time of persecution, whereas the Epistles give no indication of persecution.

It was probably written after the Gospel, since he seems to assume an acquaintance on the part of the readers with the facts of the Gospel narrative, and is a kind of practical application of the Gospel. Thus, best date: 90-94.

B- At the writing John had been in Ephesus and that area about 25 years as overseer of the churches of Asia Minor. He was then about 90 years of age. All the other apostles had evidently passed off the scene into the presence of the Lord.

C- Incipient Gnosticism was developing and was probably entering the Docetic state concerning the Person of Christ. Two approaches of Gnosticism were being championed at this time, the Docetic holding to the phantom theory of the humanity of Christ, and the Cerinthian holding to the theory that He had a dual personality (the divine descending at His baptism and leaving before the crucifixion). The geographic area to which he writes was the cradle of the heresy of "Christian Gnosticism." Thus the strong emphasis by John on the true Godhood and true Manhood of Christ. Please see Appendix A - *Introductory Remarks on 1 John.*

IV. Purpose and Theme of I John.

**The theme of I John is fellowship in the family of God.** Fellowship is had by an experiential knowledge of God in His nature as Light, Love, and Life. He has a didactic and polemical purpose. **His didactic purpose is to promote their fellowship with God through His Son by a clarification of the conditions of fellowship. His polemical purpose is to refute the creeping errors concerning the Person of Christ by giving a positive presentation of both His true deity and true humanity.**



## Outline of 1 John

<u>INTRODUCTION</u>	1:1-4
I. Fellowship in Light.	1:5-2.
II. Fellowship in Love.	3-4.
III. Fellowship in Life.	5.

**Theme: Fellowship in the family of God.**

**1 John 1**

- 1 ¶ That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the *{1}* Word of life *{1}* Or word;  
Compare Ac 5:20}
- 2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was manifested unto us);
- 3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:
- 4 and these things we write, that *{1}* our joy may be made full. *{1}* *Many ancient authorities read your}*
- 5 ¶ And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.
- 6 If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:
- 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.
- 8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us.
- 9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.
- 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

**A- Declaration of the Incarnation. 1:1-2**

1- John's personal testimony vs. 1

a- Jesus' preexistence stated.

b- Jesus' incarnation stated.

2- Jesus' public manifestation vs. 2

a- Manifestation in Flesh.

b- Manifestation of Life.

**B- Design of the Incarnation. 1:3-4**

1- To bring fellowship with God.

2- To bring fullness of joy.

**I. FELLOWSHIP IN LIGHT: "GOD IS LIGHT." (1:5.-2.)**

**A- Prerequisites to fellowship.<sup>a</sup> 1:5-7.**

1- Recognize the character of God vs. 5

2- Respond to the light of God vs. 6-8

a- Fellowship is impossible in darkness.

b- Walking in light brings constant cleansing.

c- Claiming perfection is self-deceit.

3- Renew fellowship with God (1:9.-2:2.)

a- Confession is our part vs. 9-10

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<sup>a</sup> 8 If [3<sup>rd</sup> class condition] we at any time should say[2 AASubj. 1 Pl.], "We have no sin," [The Adamic Nature] we are deceiving ourselves [πλανωμεν planwmev;: PAI 1PI > πλανάω planao; 1) **to wander** – like a planet- as opposed to the fixed position of a star. 2) metaph. 2a) to lead away from the truth, to lead into error, to deceive ], **and the truth is not in us.**

9 If [3<sup>rd</sup> class condition] we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from every unrighteousness.

10 If we say, "We have not sinned [Acts of sin. the result of the Adamic Nature. Pf.AI 1pl.]," we make Him a liar, **and His word is not in us. Ref. Joh 17:17.**

**1 John 2**

1 ¶ My little children, these things write I unto you that ye may not sin. And if any man sin, we have an {I} Advocate with the Father, Jesus Christ the righteous: {I} Or Comforter; Joh 14:16; Or Helper; Gr Paraclete}

2 and he is the propitiation for our sins; and not for ours only, but also for the whole world.

3 ¶ And hereby we know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;

5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:

6 he that saith he abideth in him ought himself also to walk even as he walked.

7 ¶ Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard.

8 Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth.

9 He that saith he is in the light and hateth his brother, is in the darkness even until now.

10 He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

11 But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 ¶ I write unto you, *my* little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye know him who is from the beginning. I write unto you, young men, because ye have overcome the evil one. {I} I have written unto you, little children, because ye know the Father. {I} Or I wrote}

14 {I} I have written unto you, fathers, because ye know him who is from the beginning. {I} I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. {I} Or I wrote}

b- Advocacy is Christ's part <sup>a</sup>

vs. 2:1-2

- 1) Each should strive not to sin.
- 2) Our Attorney pleads our case with the Father.
- 3) His one offering is fully efficacious for all.

**B- Proofs of Fellowship.****vs. 2:3-14**

- 1- Obedience to the Word. vs. 3-6
  - a- Obedience is proof of love for Christ.
  - b- Obedience is proof of our being in Him vs. 5
  - c- Imitation of Christ is abiding in Him vs. 6
- 2- Loving one another vs. 7-11
  - a- The love commandment is both old and new vs. 7-8
  - b- Hatred blinds one to the way vs. 9-11
  - c- Love removes many occasions for stumbling vs. 10
- 3- Various groups in the fellowship. vs. 12-14
  - a- Little children- -all the flock vs. 12
  - b- Fathers vs. 13
  - c- Young men vs.13-14
  - d- The point of these addresses.

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<sup>a</sup> 1 My little children, I am writing you these things so that you may not sin [Acts]. But if [3<sup>rd</sup> class condition] anyone does sin [Acts; 2 AASubj. ], we have an advocate [A Defense Attorney] with the Father- -Jesus Christ the righteous One.

2 He Himself is the propitiation [satisfaction] **for our sins**, and **not only for ours, but also for those of the whole world. The unsaved do not go to hell for acts of sin, But for the unredeemable Adamic sin nature. Ref. Rom 6:23; 1 Cor 3:11-15; Rev 20:12-15. Believer and Unbeliever are judged for their works, not sins.**

**1 John 2 (cont.)**

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 ¶ Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour.

19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest *{1}* that they all are not of us. *{1}* Or that not all are of us}

20 ¶ And ye have an anointing from the Holy One, *{1}* and ye know all the things. *{1}* Some very ancient authorities read and ye all know}

21 I have not written unto you because ye know not the truth, but because ye know it, and *{1}* because no lie is of the truth. *{1}* Or that}

22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.

24 As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.

25 And this is the promise which he promised *{1}* us, *even* the life eternal. *{1}* Some ancient authorities read you}

26 These things have I written unto you concerning them that would lead you astray.

27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you; concerning all things, *{1}* and is true, and is no lie, and even as it taught you, *{2}* ye abide in him. *{1}* Or so it is true and is no lie; and even as etc 2) Or abide ye}

28 ¶ And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed *{1}* before him at his *{2}* coming. *{1}* Gr from him 2) Gr presence}

29 If ye know that he is righteous, *{1}* ye know that every one also that doeth righteousness is begotten of him. *{1}* Or know ye}

**C- Preventives to fellowship.****vs. 2:15-29**

- 1- Love for the world vs. 15-17
  - a- The world here defined.
  - b- The threefold opposition to God<sup>a</sup> vs. 16
    - 1) Lust of the flesh.
    - 2) Lust of the eyes.
    - 3) The Pride of Life.
  - c- Give precedence always to the will of God vs. 17
    - 4) Listening to false teachers vs. 18-29
  - a- The presence of many antichrists vs. 18-19
    - 1) Antichrist is yet to come.
    - 2) But he has many forerunners already present.
  - b- The defense against antichrists vs. 20-29
    - 1) The Holy Spirit's anointing vs. 20, 27
    - 2) Spot check them by their view of Christ vs. 22-23
    - 3) Stand firm in doctrine vs. 24-25
    - 4) Constantly draw on the Spirit's guidance vs. 27)
    - 5) Constantly abide in Christ vs. 28-29
      - a) This arms one with confidence.
      - b) This prepares one for His coming.

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<sup>a</sup> These 3 (inclusive) aspects of temptation were presented to the first Adam and his wife Eve; Gen 3:6, and to the **Last Adam** Mat 4:1-11.

**1 John 3**

- 1 ¶ Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and *such* we are. For this cause the world knoweth us not, because it knew him not.
- 2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, **whenever**<sup>a</sup> he shall be manifested, we shall be like him; for we shall see him even as he is.
- 3 And every one that hath this hope *set* on him purifieth himself, even as he is pure.
- 4 ¶ Every one that doeth sin doeth also lawlessness; and sin is lawlessness.
- 5 And ye know that he was manifested to *{I}* take away sins; and in him is no sin. *{I} Or bear sins}*
- 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither *{I}* knoweth him. *{I} Or hath known}*
- 7 *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous:
- 8 he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil.
- 9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.
- 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

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<sup>a</sup> ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .* pp 424, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 521 Pgs.



**II. FELLOWSHIP IN LOVE: "GOD IS LOVE".****(3.-4.)****A- It Is Based On Sonship.****vs. 3:1-3**

- 1- Sonship has been given vs. 1
  - a- It is a present reality.
  - b- It is a transforming experience.
- 2- Likeness to Christ is promised vs. 2
- 3- A life of purity is enjoined vs. 3
  - a- The Person of Christ is our example.
  - b- The coming of Christ is our stimulus.

**B- It Is Based On Righteousness.****vs. 4-10**

- 1- The incongruity of practicing sin vs. 4-5
- 2- The impossibility of practicing sin vs. 6-7
- 3- The implication of practicing sin vs. 8
- 4- Two important tests of sonship vs. 10
  - a- Righteous living.
  - b- Love for a brother.

**1 John 3 (cont.)**

- 11 ¶ For this is the message which ye heard from the beginning, that we should love one another:  
12 not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.
- 13 Marvel not, brethren, if the world hateth you.
- 14 ¶ We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.
- 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
- 16 Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.
- 17 But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?
- 18 *My* Little children, let us not love in word, neither with the tongue; but in deed and truth.
- 19 Hereby shall we know that we are of the truth, and shall {1} assure our heart {2} before him: {1) *Gr persuade*; Compare Mt 28:14. 2) Or *before him, whereinsoever our heart condemn us; because God etc*}
- 20 ¶ because if our heart condemn us, God is greater than our heart, and knoweth all things.
- 21 Beloved, if our heart condemn us not, we have boldness toward God;
- 22 and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight.
- 23 ¶ And this is his commandment, that we should {1} believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. {1) *Gr believe the name*}
- 24 And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

**C- It is bonded in love.**

**vs. 3:11-18**

- 1- The old commandment restated vs. 11
- 2- The identification of hatred vs. 12
- 3- The identification of love vs. 14
- 4- The sacrificial character of love vs. 16-17
- 5- The active nature of love vs. 18

**D- It Is Buttressed By Confidence.**

**vs. 19-24**

- 1- Love of brethren gives us assurance within.
- 2- Retreat to God restores a condemned conscience vs. 20
- 3- Answered prayers are the result of a cleared conscience vs. 21-22
- 4- The Holy Spirit also witnesses to Christ's indwelling vs. 24

**1 John 4**

1 ¶ Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 and every spirit that *{I}* confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. *{I} Some ancient authorities read annulleth Jesus}*

4 ¶ Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world.

5 They are of the world: therefore speak they *as* of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

7 ¶ Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 Herein was the love of God manifested *{I}* in us, that God hath sent his only begotten Son into the world that we might live through him. *{I} Or in our case}*

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

13 hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

14 ¶ And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we know and have believed the love which God hath *{I}* in us. God is love; and he that abideth in love abideth in God, and God abideth in him. *{I} Or in our case}*

17 ¶ Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

19 We love, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, *{I}* cannot love God whom he hath not seen. *{I} Many ancient authorities read how can he love God whom he hath not seen?}*

21 And this commandment have we from him, that he who loveth God love his brother also.

**E- It is alert to false spirits.****vs. 4:1-6**

- 1- Recognize the presence of false prophets.
- 2- Test them by their creed vs. 2-3  
"What think ye of Christ?"
- 3- Test them by their crowd vs. 5-6
  - a- The language they speak.
  - b- The desires they seek..

**F- It is bonded in love (#2).****vs. 4:7-21**

(Continued from 3:11-18)

- 1- Love is the essence of God vs. 7-8
- 2- Love is exemplified in Christ vs. 9-10
  - a- The Father sent His only Son.
  - b- The Son provided for man's greatest need.
- 3- Love is evidence of the new birth vs. 11-16
  - a- It shows God lives within.
  - b- It displays God to the world:
  - c- God's love gave God's two greatest Gifts vs. 13-14
  - d- Love reproduces itself in the born of God vs. 15-16
- 4- Perfect love excludes fear vs. 17-19
  - a- It banishes fear of judgment.
  - b- It perfects itself in a new environ.
- 5- Love proves the reality of our profession vs. 20-21
  - a- It has no ulterior motives.
  - b- It is not discriminatory.

**1 John 5**

- 1 ¶ Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.
- 2 Hereby we know that we love the children of God, when we love God and do his commandments.
- 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.
- 4 For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, *even* our faith.
- 5 And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
- 6 ¶ This is he that came by water and blood, *even* Jesus Christ; not *{I}* with the water only, but *{I}* with the water and *{I}* with the blood. *{I} Gr in}*
- 7 And it is the Spirit that beareth witness, because the Spirit is the truth.
- 8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.
- 9 If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.
- 10 ¶ He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.
- 11 And the witness is this, that God gave unto us eternal life, and this life is in his Son.
- 12 He that hath the Son hath the life; he that hath not the Son of God hath not the life.

**III. FELLOWSHIP IN LIFE: "GOD IS LIFE."****(5.)****A- Our victory through faith.****vs. 5:1-12**

- 1- Faith in Jesus as the Christ vs. 1-3
  - a- Love for Christ is shown by love for His children.
  - b- Love is shown by obedience to God.
  - c- Love makes His commands, a delight.
  
- 2- Faith overcomes the world vs. 4-5
  
- 3- Faith is attested by witnesses vs. 6-12
  - a- The water and the, blood vs. 6
    - 1) The water.
    - 2) The blood.
  
  - b- The continuing witness of the Holy Spirit.
  
  - c- Three witness in heaven vs. 8
  
  - d- The sufficiency of these witnesses vs. 9-12
  
  - e- A personal test of salvation vs. 11-12

**1 John 5 (cont.)**

13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of God.

14 ¶ And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us:

15 and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

16 If any man see his brother sinning a sin not unto death, *{1}* he shall ask, and *God* will give him life for them that sin not unto death. There is *{2}* a sin unto death: not concerning this do I say that he should make request. *{1} Or he shall ask and shall give him life, even to them etc 2) Or sin}*

17 All unrighteousness is sin: and there is *{1}* a sin not unto death. *{1 Or sin}*

18 ¶ We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth *{1}* himself, and the evil one toucheth him not. *{1} Some ancient authorities read him}*

19 We know that we are of God, and the whole world lieth in the evil one.

20 And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 *My* little children, guard yourselves from idols.



**B- Our victory through knowledge.****vs. 5:13-21**

- 1- Confidence is essential for fellowship vs. 13
- 2- Confidence is essential in prayer vs. 14-15
- 3- Confidence enables one to restore an erring brother vs. 16-17
  - a- It enables the prayer of faith.
  - b- Some sins, however, cannot be prayed for.
  - c- He stresses that all unrighteousness is sin.
- 4- Confidence gives spiritual discernment vs. 18-20
  - a- Concerning our protection in Christ.
  - b- Concerning our new sphere of life in Christ.
- 5- A final word of warning concerning idols vs. 21

## Questions For 1 John

- 1-What is the theme of I John?
- 2-What heresy concerning the Person of Christ was developing at the time of the writing of I John?
- 3-What three qualities of God's nature does John emphasize in I John?
- 4-How does one maintain fellowship with God?
- 5-What two provisions are made to renew broken fellowship?
- 6-Suggest two proofs or evidences that one has, that he is in fellowship with the Lord (chapter 2).
- 7-How does love of the world relate to John's argument in 2:15?
- 8-What does John mean, "Whosoever abideth in him sinneth not"?
- 9-What test of false teachers does John give in chapter 4 relative to the Person of Christ?
- 10-What are the three witnesses in earth of which John speaks in 5:8?
- 11-Why is confidence essential in the Christian life (5:13-17)?

**For Extra Credit.**

12- What are Christians judged for?

13- What are unbelievers judged for?

14- Do you think God is fair?

Why?

Copy these 2 pages, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)



**APPENDIX 01 - INTRODUCTORY REMARKS ON I JOHN**

**By  
Norman E. Carlson**

## I. Authorship and Date

## A. External evidence

1. Ireneaus (115-125 to 202?) states that this epistle was written by John the Apostle at the end of Domitian's (51-96) reign. Domitian became Roman Emperor after the death of his brother Titus, in A.D. 81. Ireneaus was a pupil of Polycarp of Smyrna, the pupil of John the Apostle.
2. Clement of Alexandria (150 TO 219?), claims it to be John the Apostle's
3. Tertullian (150 to 240?), also cited it as John's
4. Origen (185 to 254?) quotes this epistle and refers to it as John's.
5. Dionysis (190-265), a student of Origen, regards this epistle as written by the same author as the gospel.
6. Polycarp (69-155), John's disciple, alludes to the content of this letter by quoting it several times.

The date of I John is probably 90-95 A.D; the author, the Apostle John.

## B. Internal Evidence

1. I John 1:1-4 indicates the writer was evidently an eyewitness to the Incarnated and Resurrected body of Jesus Christ which he assumes in a real, physical body.
2. He writes, as one having authority, to his little children. Note the diminutive  $\tau\epsilon\kappa\upsilon\lambda\alpha$ .
3. The fact it was considered canonical from the first, while written without an author's name, is one of the more significant indications that this letter is from some important individual in the church. Part of the reason names are not mentioned by individuals is that, to them, there is no question of authorship.
4. The simplicity of style and commonality of words and expressions between this letter and John's Gospel show that the Gospel writer, the Epistle writer, and the Apocalypse writer were all the same. A look at the Greek manuscript of John 1:1 with I John 1:1, II John 7, Rev. 1:8 and I John 1:4 with III John 4 indicate similarity and at times exactness of expression.

## II. The Character of the writing

- A. No greeting, no address, no benediction, no author's name all of which were customary in the epistolary style of the 1st century.
- B. In many ways this is more a theological and practical treatise of Christian doctrine (like Hebrews) than an epistle, and yet in spite of this it retains the personal touch of "I write unto you little children."
- C. Christ as the very Word of the Father, the very God Incarnate, is preeminent in the book.
- D. The style is simple, forceful, graphic, beautiful, - no storm of words. John operates on the idea that "If you can't say what you mean in 10 words or less you don't understand the subject."
- E. The voice of an unquestioned teacher to disciples who are assumed to be anxious to fulfill their calling. John states the case without resorting to a lengthy defense.

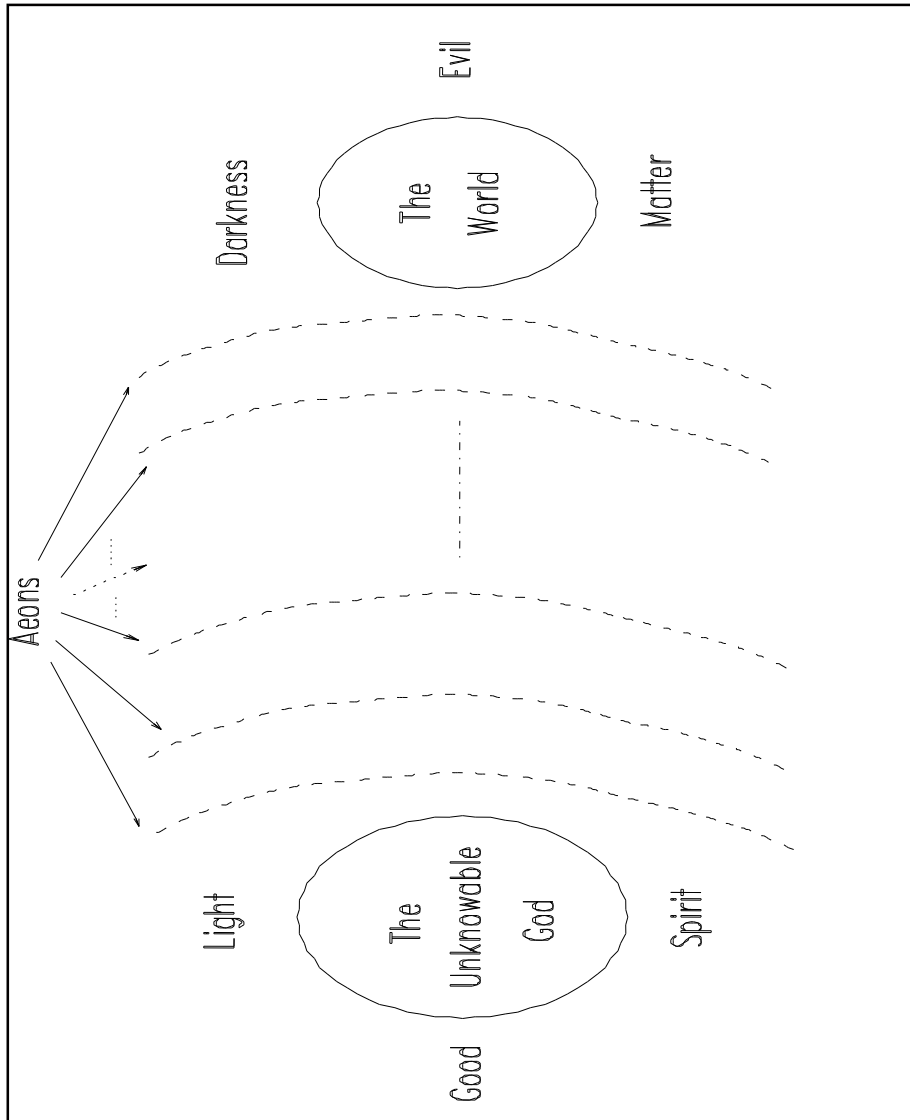
## III. The Occasion for the Writing

Attacks came on the Church from within and without but especially by those that had adulterated the Gospel with the Pagan/Judaistic/Philosophical conjectures of that day. There was no name especially given to those heresy's in those days, but today we call their heresy "Gnosticism" from the Greek noun γνῶσις (knowledge).

The ground work of Gnosticism was supplied by a number of mythologies which had become fused together in the process of Religious/Philosophical Syncretism. This was in part due to displacement of cultures by religious rulers from early times until more than 200 years after the foundation of Christianity. It also was helped in part by wild interpretation of Scripture that was an attempt to make God's Word fit whatever the interpreter might think were "good" elements in other religions and cultures.

## A. The Gnostic Doctrine of God:

They held that the Supreme Being was an Ineffable God. i.e., too overpowering to be expressed in words; indefinable and therefore non-propositional and unknowable.



**Figure 01. An Illustration of the Gnostic Doctrine of the World**

Aeon were thought of as dualistic, attributes and powers of the unknowable arranged as male and female pairs (syzygies<sup>1</sup>). e.g., "God begets first the masculine productive mind or reason (ο νοους) with the feminine receptive truth (η αληθεια). These two produce the word (ο λογος) and the life (η ζωη) and these again produce the (ideal) man (ο ανθρωπος) and the (ideal) church (η εκκλησια) . . . . . **These Aeons together constitute the Pleroma (πληρωμα)**, the plentitude of divine powers which Paul applies to the Historical Christ in Col. 2:9<sup>2</sup>

<sup>1</sup> Syzygy: a joining together, conjunction.

<sup>2</sup> Schaff., History of the Christian Church, Vol II, pp 474f, Doctrines of Valentinian Gnosticism



## B. The Gnostic Doctrine of Sin

Sin to them was ignorance (ala Socrates of Greek Philosophy). Righteousness (and hence salvation) came by knowledge (ΓΝΩΣΙΣ) of specific Gnostic "truths" imparted by their teaching

## C. The Gnostic Doctrine of Man (Anthropology):

Man consists of Spirit (ΠΝΕΥΜΑΤΙΚΟΣ - pneumatikos<sup>1</sup>), soul (ΨΥΧΙΚΟΣ - psychikos<sup>2</sup>), body (ΣΩΜΑΤΙΚΟΣ - somatikos<sup>3</sup>, ΦΥΣΙΚΟΣ - phusikos<sup>4</sup>, ΣΑΡΚΙΚΟΣ - sarkikos<sup>5</sup>, ὕλικος - hylikos<sup>6</sup>).

The body being material is, according to the Gnostic doctrine, evil. This body is unredeemable. Only the Spirit and the soulish part of man being non-material are redeemable<sup>7</sup>. The Gnosticism that John was writing about was not a fully developed form that was in evidence later in the 2nd and 3rd centuries.

## D. The Gnostic Doctrine of Redemption (Soteriology):

Redemption is a deliverance from the material world, which is regarded as intrinsically evil.

e.g. the syncretistic element of Gnosticism changed the Persian dualism of light and darkness as two natural principles in eternal conflict, into the metaphysical conflict of spirit verses matter.

This deliverance was also thought to be an escape to a world of freedom. The escape was necessary in Gnosticism because the "evil" material world was predetermined by the syncretism of oriental fatalism. e.g. Astrological beliefs that all of creation is subject to the motion of planets.

## E. The Gnostic Doctrine of a Physical Resurrection

The Gnostic doctrine of a physical resurrection or of personal immortality, was impossible due to the inherent evil of matter. Their concept was the freedom of the soul to be re-united with the Pleroma (the fullness of the Divine being). Characteristically, redemption was possible for only a limited number of chosen spirits - sort of a caricature

<sup>1</sup> Spiritual as opposed to somatikos. Eph. 6:12; I Cor. 15:44, 45, 2:13,15, 3:1, 14:37; Gal. 6:1; I Pet 2:5; Rom. 1:11, 7:14; I or. 2:13, 10:3,4, 12:1, 14:1; Eph. 1:3, 5:19, Col. 1:9, 3:16; I Pet. 2:5, Rom 15:27, I Cor. 9:11 +

<sup>2</sup> The lower part of the immaterial in man - soulish. I Cor. 2:14, 15:44,46; James 3:15; Jude 19 +

<sup>3</sup> For the body, bodily. I Tim. 4:8; Luke 3:22

<sup>4</sup> Merely natural, produced by nature. Rom. 1:26,27; II Pet. 2:12 +

<sup>5</sup> Associated with, or pertaining to the flesh, fleshly, carnal: under control of those appetites. Rom. 15:27; I Cor. 9:11; I Cor. 3:3; II Cor. 1:12, 10:4; I Pet. 2:11 +

<sup>6</sup> Evil matter. Not found in N.T.

<sup>7</sup> C.f., Prof. Murray Harris - Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today - Vol 37 - No. 4.

of the Christian doctrine of election. Early Gnostics recognized only two classes of men: 1, spiritual; 2, an inferior class variously referred to as psychikos, choixos, or hylikos.

Later Gnostic schools allowed for three types of individuals:

1. Spiritual - pneumatikos - those having gnosis
2. Soulful - psychikos - ordinary Christians having only pistis - ΠΙΣΤΙΣ (faith)
3. Material - hylikos - the inferior class, paying attention only to evil material things - non-redeemable.

#### F. Incipient Gnosticism

Although 1st Century Gnosticism cannot be isolated to a particular set of doctrinal beliefs due to the wide diversity of "Gnostic" theology, and, being in its incipient (beginning) stage, certain basic beliefs can be written down that characterize a wide section of the Gnostic adherents.

1. The unknowability of the Supreme Being (God is totally other),  
**c.f., neo-orthodoxy.**
2. Allegorization or mythologization of Scripture to fit Gnostic theology (avoids historical-grammatical interpretation)
3. Only the pneumatic (spiritual) part of man is redeemable – no bodily resurrection.
4. Stressing self-knowledge rather than ethics and doctrine (sensitivity training)
5. Salvation via esoteric knowledge, e.g. simple Bible stories about Jesus, a literal cross, a real resurrection may be sufficient for common people, ordinary churchmen, but, the really spiritual person goes beyond this to see Cross, Resurrection, Ascension, Pentecost, etc. merely as symbols of higher truths, **c.f., liberalism.**

Abraham's trek to Palestine is really "the story of a Stoic (Abram) Philosopher who leaves Chaldea (sensual understanding) and stops at Haran which means "holes," and signifies the emptiness of knowing things by holes (the senses). When he becomes Abraham he becomes a truly enlightened Philosopher! To marry Sarah is to marry Abstract Wisdom!

6. Consider the conduct of a Gnostic: Starting with the basic concept that matter is evil (and so the body), Gnostics came up with basically two different conclusions.
  - a. The body is of this world so it doesn't matter what one does with it.
  - b. The body is matter and hence evil so it is to be negated – adherents became strict ascetics.
7. Gnostics picked up Orthodox Christian terminology to express what was basically an un-Christian philosophy.
8. The human element in redemption was merely a deceptive appearance - He only

seemed real.

#### IV. The Subject Of The Writing.

The subject then is twofold:

##### 1. To Expose And Defend The Church Against Gnosticism.

The Gnostic system was like Grandma's stew; an assortment of Greek philosophy, Jewish speculations, Eastern mysticism, Christian phraseology, in a base of Persian dualism, violently seasoned with a blend of allegorism, an excess of type and symbol, the whole mess covered over with a bonnet of the irrational. It was then, a syncretistic amalgamation of about everything known to man.

The church at this stage was fighting for it's life due to the confounding pseudo-intellectualism of the Gnostic adherents. John's letter, as we will see, points out these errors one by one and gives us a sample for an apologetic (defense) against error in our day. The church that doesn't realize a battle is going on, has become a spectator. In such conflicts, God commands us to be participants (Eph. 5, etc.). John's methods, when rightly understood and utilized, will make us better prepared ambassadors for Jesus Christ.

##### 2. The Presentation Of The Son of God.

So, what does John do? He presents the God Man, Jesus, the Son of God, Savior, Defender and Sustainer of all who believe.

This epistle like Colossians presents a powerful apologetic (polemic) against Gnosticism. There are three Greek words for knowing that may be used to illustrate this conundrum.

1. οἶδα: oida: a. to see, perceive; b. to know – facts.
2. γινώσκω: a. to learn to know, come to know, get a knowledge of perceive, feel; b. to know, understand, perceive, have knowledge of; c. Jewish idiom for intercourse between a man and a woman; d. to become acquainted with, to know.
3. ἐπιγινώσκω epiginosko: AV-know 30, acknowledge 5, perceive 3, take knowledge of 2, have knowledge of 1, know well 1; 42
  - 1) to become thoroughly acquainted with, to know thoroughly
    - 1a) to know accurately, know well, **full experiential knowledge (Pauline).**
  - 2) to know
    - 2a) to recognise
      - 2a1) by sight, hearing, of certain signs, to perceive who a person is
    - 2b) to know i.e. to perceive
    - 2c) to know i.e. to find out, ascertain
    - 2d) to know i.e. to understand

From the Noun

3a. ἐπίγνωσις epignosis ep-ig'-no-sis: AV-knowledge 16, acknowledging 3, acknowledgement 1; 20

##### 1) precise and correct knowledge

**1a) used in the NT of the knowledge of things ethical and divine**



## **THE EPISTLE OF 2 JOHN**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

**Dr. Stanley Ellisen, Beloved Professor of English Bible  
And Interpretation**

**At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,  
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and  
on opposing pages the associated Biblical text taken from  
the ASV Version of 1901; and a list of  
Class Questions.

## I. Authorship.

The author calls himself the "elder, " as did Peter also (I Peter 5:1). The style and vocabulary are nearly identical with John's Gospel and I John. Of the 13 verses, 8 are found in substance in I John. **The early Fathers often regarded the three Epistles as a unit.**

## II. Addressees.

"The elect lady and her children" (1). The most natural interpretation is that it refers simply to a Christian lady who had believing children whom John had had occasion to meet in his travels and whose Christian behavior impressed him.

## III. Historical Setting.

A- The setting is much the same as that of I John, the book being composed shortly after.

B- Deceivers or heretics of the Gnostic or Docetic variety continue to confront and concern John. They were doubtless making a strong bid for entrance into the community of the "elect lady. "

## IV. Purpose and Theme.

The theme of this Epistle is "walking in truth. " He writes with two ends in view. He desires to commend this Christian mother with respect to the evident Christian behavior of her children which had come to the attention of John. Secondly, he writes to sound a word of warning concerning the subtle deceivers who were making inroads into Christian homes, churches, and communities. He writes to this Christian woman and home-builder, desiring to protect and strengthen the bulwark of the home as the first line of defense by emphasizing caution in administering charity by discernment concerning truth.

### **Outline of 2 John**

- |                                 |        |
|---------------------------------|--------|
| I. Introduction                 | 1-3.   |
| II. The Path of the Believer.   | 4-6.   |
| III. The Peril of the Believer. | 7-13.  |
| IV. <u>Conclusion.</u>          | 13-14. |

**Theme: Walking in Truth.**



**2 John 1**

- 1 ¶ The elder unto the elect {1} lady and her children, whom I love in truth; and not I only, but also all they that know the truth; {1} Or *Cyria*}
- 2 for the truth's sake which abideth in us, and it shall be with us for ever:
- 3 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
- 4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the Father.
- 5 ¶ And now I beseech thee, {1} lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. {1} Or *Cyria*}
- 6 And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it.
- 7 ¶ **For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist.**<sup>8</sup>
- 8 Look to yourselves, that ye {1} lose not the things which {2} we have wrought, but that ye receive a full reward. {1} Or *destroy* 2) Many ancient authorities read *ye*}
- 9 Whosoever {1} goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. {1} Or *taketh the lead*; Compare 3 Jo 9}
- 10 ¶ If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give him no greeting:
- 11 for he that giveth him greeting partaketh in his evil works.
- 12 ¶ Having many things to write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be made full.
- 13 The children of thine elect sister salute thee.

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<sup>8</sup> This is the classic denial of the Gnostics (Neo-Orthodox) Such individuals must be recognized and fellowship forbidden. This does not excuse us from sharing the Gospel with such an one, but These are usually much more difficult individuals to evangelize.



**I. Introduction.****vs. 1-3**A- Salutation of love. vs. 1B- Commendation of truth. vs. 2B- The blessing in truth and love. vs. 3**II. THE PATH OF THE BELIEVER.****vs. 4-6**A- Walking in truth. vs. 4B- Walking in love. vs. 5-6**III. THE PERIL OF THE BELIEVER.****vs. 7-11**A- Recognizing deceivers.<sup>9</sup> vs. 7-9

1- They deny the humanity of Christ vs. 7

2- They deny the doctrine of Christ vs. 8-9

B- Responding to deceivers. vs. 10-11

1- Deny them hospitality.

2- Deny them God-speed.

**IV. Conclusion.****vs. 13-14**A- The prospect of a visit.B- Personal greetings.

<sup>9</sup> For modern groups that correspond to these criteria see: **THE KINGDOMS OF THE FRAUDS. “ – *The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs.**

- 1- To whom does John write 2 John?
  
- 2- For what purpose?
  
- 3- What (a) might be a better translation of 2 John 7 . . . they that confess not that Jesus Christ **cometh** in the flesh. . . ? (b) What Group(s) in the 21<sup>st</sup> century might make that confession?  
(a)  
  
(b)
- 4- (a) Who are the 'they' of question 3, above? In the last portion of verse 7 why are the they (PL) now changed to the articular singular The \_\_\_\_\_ and the \_\_\_\_\_.  
(a)  
  
(b)
- 5- In 2 John 8, If we pay attention to such a one(s) (a) do we lose our salvation? (b) Why or why not?  
(a)  
  
(b)
- 6- Who are the "Whosoever's" of verse 9. (a) Are they believer's? and (b) Are they lost? What reasons do you have for the opinions of (a) and (b)?  
(a)  
  
(b)  
  
(c)

Copy this page, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)

## **THE EPISTLE OF 3 JOHN**

**INTRODUCTION**

**PRINCIPLES**

**TEXT**

**OUTLINE**

**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of

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## Introduction to 3 John

### **I. Authorship,**

Though questioned by Origen and Eusebius, it was accepted widely in the 4th century and endorsed by the Third Council of Carthage (397). The term "elder" unites it closely with II John and the style, vocabulary and ideas point to John the Apostle.

### **II. Addressee.**

Gaius was evidently a loyal and active layman of the church, possibly possessing considerable property. Three other men by this name are mentioned (Romans 16:23; 1 Corinthians 1:14; Acts 19:29; and Acts 20:4, 5), none of which is necessarily this "Gaius." He was a well-beloved friend of the Apostle.

### **III. Historical Setting.**

- A- The period is much the same as that of I John, being composed about the same time as II John.
- B- Ministering brethren had visited the district in which Gaius lived and had found hospitality and sustenance in his home. But trouble had arisen in the church with respect to a domineering deacon or influential leader who refused these ministering brethren sent from John. John had written a letter to the church, possibly concerning this matter, but this "prating" leader rejected him, as well as those whom he sent. He furthermore expelled from the church those who did receive these brethren.

### **IV. Purpose and Theme of 3 John.**

The theme of this Epistle also is "walking in truth." He has here, likewise, a twofold purpose: to commend those walking in truth, extending hospitality to gospel-witnesses; and to reprimand those who withhold such and promote slander and untruth. Having had his letter to the church there refused, John writes this note to one of the faithful, giving oblique notice that he himself would soon visit them to straighten out the matter.

### **Outline of III John**

- |                                 |         |
|---------------------------------|---------|
| I. Commendation of Gaius.       | 1.-8.   |
| II. Condemnation of Diotrephes. | 9.-11.  |
| III. Commendation of Demetrius. | 12.-14. |
| IV. CONCLUSION.                 | 13.-14. |

**Theme: Walking in truth.**

**3 John 1**

- 1 ¶ The elder unto Gaius the beloved, whom I love in truth.
- 2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.
- 3 ¶ For I *{I}* rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. *{1) Or rejoice greatly, when brethren come and bear witness }*
- 4 **Greater joy have I none than *{I}* this, to hear of my children walking in the truth.** *{1) Or these things, that I may hear}*
- 5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal;
- 6 who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:
- 7 because that for the sake of the Name they went forth, taking nothing of the Gentiles.
- 8 We therefore ought to welcome such, that we may be fellow-workers *{I}* for the truth. *{1) Or with}*

**I. COMMENDATION OF GAIUS.**

**vs. 1-8**

**A- Introduction.**

**vs. 1**

**B- His walk in truth commended.**

**vs. 2-4**

- 1- The report of his walk in truth.
- 2- The rejoicing of John for his walk in truth.

**C- His walk in love commended.**

**vs. 5-8.**

- 1- Hospitality to travelling preachers vs. 5
- 2- The exhortation to further provide for travelling preachers vs. 8
- 3- The reason hospitality should be shown vs. 7-8
  - a- They went forth for His Name.
  - b- They refused help from the world.

**They are fellow-workers with us.**

**3 John 1 (cont.)**

- 9 ¶ I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.
- 10 Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth *them* out of the church.
- 11 Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.
- 12 ¶ Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness: and thou knowest that our witness is true.
- 13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen:
- 14 but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.



**II. CONDEMNATION OF DIOTREPHES.**

**vs. 9-11**

A- He rejected apostolic authority. vs. 9

B- He loved to have the preeminence. vs. 9

C- He contended against the truth. vs. 10

D- He had evidently not seen God. vs. 11

**III. COMMENDATION OF DEMETRIUS.**

**vs. 12**

A- His good report commended. vs. 12

**IV. CONCLUSION.**

**vs. 13-14**

A- The prospect of a visit.

B- The personal greetings.

## Questions For 3 John

1- Give two or three items of background involved in the content of 3 John.

(a)

(b)

(c)

2- What does John condemn in 3 John?

(a)

(b)

3- Who does John condemn in 3 John?

(a)

(b)

4- Name the persons and groups of persons that John commends in this letter? What was the major point of commendation for each?

Person or Persons	Major Point of Commendation
a)	(a)
b)	(b)
c)	(c)
d)	(d)

5- In verse 11, we have another point of controversy. (a) How do you define what is evil? (b) How do you define that which is good. (c) How do we judge ourselves in the concept of doing evil. (d) How much evil must we do to establish that we have not seen God?

(a)

(b)

(c)

(d)

Copy this page, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)

**THE BOOK OF THE REVELATION (OF JESUS CHRIST)**  
**INTRODUCTION**  
**PRINCIPLES**  
**TEXT**  
**OUTLINE**  
**QUESTIONS**

Adapted from the larger work (under contract - prior his home-going) of  
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### Interpretative Background for the Prophetic Word

In no other area of Biblical interpretation has as great a lack of common sense been applied, as in the interpretation of the prophetic word. Apart from the cultic problem of individuals taking passages of scripture as Peter suggests, and “wresting” them, as they do the other scriptures, to their own destruction, the prophetic word has suffered greatly from its friends. The big, or greatest measure of the problem is the attempt by many to try to reconcile what is happening currently, with what the prophetic word states, without allowing the original author to express what God has revealed to him. Thus, it is necessary to have some controlling principle for interpreting all/any part of the Word of God. Clearly, the method that is used in interpreting literature written in most any language is the literal method. In the literal method there are two areas into which normal language can be broken down.

- 1) There is the plain literal sentence, which is a straightforward prose sentence without figures of speech. For example, in Exodus 20 verse 15, “Thou shalt not steal” is a plain literal sentence without figures of speech.
- 2) There is also the figurative literal sentence. This is a sentence containing one or more figures of speech in which case such an expression has that proper or natural meaning as understood by students of language. Whenever a figure is used its literal meaning is precisely that meaning determined by grammatical studies of figures. Obviously, the study of figures of speech in another language different from ours requires a study and knowledge of:
  - a) the grammar and syntax of that language,
  - b) the culture of the people both the one writing and those who would be reading such a statement,
  - c) the geography of the country from which it is written or about,
  - d) the flora, fauna, minerals, of the country in which it’s written to or about,
  - e) the history, of the governments that are in power at the time of the writing or at the time that the prophetic statements are written about,
  - f) it demands the interpreter know something about the categories of figures of speech used in human languages,
  - g) it demands the expositor/interpreter be a Spirit Controlled Believer,
  - h) finally, it demands the spiritual acumen and Biblical knowledge of the whole of Scripture.

For example, in Luke 13, verse 32, the Lord Jesus has been told by the Pharisees in verse 31, “Get out and depart from here for Herod will kill you.” In verse 32, “And He (the Lord Jesus) said unto them, go and tell that fox, behold I cast out demons and I do cures today and tomorrow and the third day I shall have finished.” Verse 32 contains at least three figures of speech. The first one is when He refers to Herod as a “fox.” He is not attempting to make the reader think that Herod is a four footed, red member of the genus *vulpes vulpes* of Europe and Palestine, namely a red fox. What He is trying to tell us is that Herod, although an insignificant ruler, has the cunning of a fox. The second figure of speech is an expression called “candour.” It is an expression of feeling by way of bold freedom of speech and in this case it is used in reprehension of Herod in the way he operates. And so without intending offense, he speaks with perfect freedom when he says to him, “go and tell that fox”. The third figure of speech in this verse is a technical one called “heterosis” or exchange accidents. This is when one, in this case, tense, is replaced by another tense. It is the name given where an exchange, not of actual parts of speech but of the accidents of a part of speech, is put for another. In this case, the present tense in the original language is put for the future, such that if you translated the text in a straight literal fashion, “And the third day I am perfected” is how it would be translated. The translators

understood this figure of speech and so properly translated it, "And I shall on the third day have finished."

J. I. Packer in his book, "Fundamentalism and the Word of God," states the problem succinctly. He says, "*There is probably no word in the study of hermeneutics that has been as greatly misunderstood as the word literal unless it be the word spiritual.*" He states further, "*Tyndale castigates the scholastics for misapplying II Corinthians 3:6 to support their thesis that the literal sense ... is hurtful, annoysome and killeth soul, and only spiritualizing does any good.*" And he replaces their distinction between the literal and spiritual senses by an equation, which reflects John, 6:63 "*God is a spirit and all His words are spiritual. His literal sense is spiritual ... if thou have the eyes of God to see the right meaning of the text and whereunto the scripture pertaineth and the final end and cause thereof.*" Fanciful spiritualizing so far from yielding God's meaning, actually obscured it. *The literal sense is itself the spiritual sense coming from God and leading to Him.*"

Concepts of letterism and woodenheaded literalism, which are in the minds of some when they think of literal interpretation, only seem to confuse the issue. The primary meaning of the meaning of literal, according to Webster, is: 1) according to the letter, or the natural or usual construction and implication of a writing or expression following the ordinary and apparent sense of the word." According to Bernard Ramm in his book "Protestant Biblical Interpretation," *the literal method is the normal method of interpretation in every day social intercourse by everyone who endeavors to understand others. If one wishes to be understood he gives only one sense to his words in any given context and that sense is the normal socially designated meaning of the words.*" J. K. Deodes writes in his manual of hermeneutics for the writings of the New Testament. He cautions, "*let us never forget that we are accustomed in speaking or writing to use every word in one definite sense and to express one definite thought in each sentence when we wish to be understood. We will purposely avoid all ambiguity when we wish others to comprehend our thoughts. If we do not desire this then we will be ambiguous on purpose but then untelligible also.*"

Many generations back, William Tyndale gave a similar exhortation, "*Thou shall understand therefore that the scripture hath but one sense which is the literal sense and that literal sense is the root and ground of all and the anchor that never fails whereunto if thou cleave thou canst never err or go out of the way and if thou leave the literal sense thou canst not but go out of the way. Nevertheless the scripture uses proverbs, similitudes, riddles, or allegories as all other speeches do but that which the proverb, similitude, riddle or allegory signifieth, is ever the literal sense which thou must seek out diligently.*" Charles Caldwell Ryrie in his book "The Basis of the Premillennial Faith" states: "*The use of figurative language does not compromise or nullify the literal sense of the thing to which it is applied. Figures of speech are legitimate grammatical usages for conveying a literal meaning. Behind every figure of speech is a literal meaning and by means of the historical, grammatical exegesis of the text, these literal meanings are to be sought out.*"

Finally, for those interested in greater understanding of figures of speech in the Bible, it is recommended that you beg, borrow (don't forget to return it), or buy: E W. Bullinger, FIGURES OF SPEECH USED IN THE BIBLE, 1968, Baker Book House Company, Ex - 496 figures of speech with copious Scripture references - **the best in any language.** . " Thus, we conclude our interpretive background section by a plea to use as our hermeneutic or interpretive principle, the literal method for interpreting the scriptures.

# THE BOOK OF REVELATION

## 27-Introduction

### I. Title.

It is a revelation (apocalypse) of Jesus Christ, revealing Him in His Person and apocalyptic work. The title, "The Revelation of St. John, " was appended to distinguish it from other "apocalypses" in circulation.

### II. Authorship.

The book of Revelation has often been questioned as to its apostolic authorship by John. But even though such staunch conservatives of church history as Luther, Zwingli, and Erasmus (conservative?) have rejected it as nonapostolic, ancient tradition uniformly ascribed it to the Apostle John.

#### A- Internal attestations for Johannine authorship:

- 1- John names himself four times (1:1, 4, 9; 22:8). This so-called "immodesty" is not inconsistent with the view that John wrote the book, for the nature of the book is such that strong apostolic authority is needed for the confirmation of its message.
- 2- The author claims to have been on the Isle of Patmos. That the Apostle John was there is confirmed by Ireneaus and other Fathers who claim that he was banished there by Emperor Domitian until the Emperor's death.
- 3- The difference in vocabulary between Revelation and other books by John can be accounted for by the difference in subject matter. John wrote the Revelation immediately as he was commanded in each vision, whereas the Gospel and John's epistles were products of extended meditation. It is also to be noted that John may have used an amanuensis or secretary for the writing of the other books.
- 4- There is a great similarity in the tone and temper of Revelation and the Gospel of John. Both involve great conflict, tension and passion as Christ struggles with enemies of the truth.
- 5- The books have similar concepts and phraseologies, i. e, "Word of God, " "Lamb, " "darkness, " "whosoever, " etc.

## B- External attestations for Johannine authorship.

Both the ancient Western Fathers (Justin Martyr, Irenaeus, Tertullian, etc. ) and the Eastern Fathers (Clement of Alexandria and Origen) ascribed it to the Apostle John.

## III. Historical Setting.

### A- Date.

- 1- Many conservatives (Westcott, Lightfoot, Scroggie) hold to an early date (68-69) on the basis of the poor Greek used and the identity of the "7 heads" on the beast of chapters 13-17. The theory is that the "5 fallen" began with Caesar or Augustus, thus making the one that "now is" either Nero or Galba. But the view required Nero to return as the "eighth, " which event history denies.
- 2- Since Clement of Alexander, Irenaeus, etc. , declared that John was banished to Patmos in the 15th year of Domitian and that he was released by Nerva (96), the best historical evidence points to a date of about 95/96. John stated that he was banished to Patmos for the Word of God and the testimony of Jesus Christ, and the time of Domitian was a time of persecution for Christians due to their refusal to worship the Emperor (which persecution was unlike previous persecutions).

A further evidence for the late date is the fact that the churches described in chapters 2-3 were only founded in the late 50's. The early date allows too little for the declension spoken of in these churches.

### B- Political setting.

Politically, the period was a time of change and unsteadiness. Following Nero's suicide in 68, civil conflict between the Roman senate and the army ensued with three short-lived emperors. The eastern army, however, soon took over by setting up Vespasian, who began the Flavian dynasty of Vespasian and his two sons, Titus and Domitian. Vespasian and Titus were quite popular emperors, but Domitian was not. Domitian sought moral reform in the empire by rebuilding the temples of the older gods and suppressing new proselyting religions. In his vanity, he demanded worship for himself, requiring that he be addressed as "Lord God. " In a sense, then, Domitian epitomized false religion united to the empire.

### C- Christian persecution.

There was evidently some tribulation being experienced by the churches of Asia Minor (1:9). John was banished to Patmos and this was doubtless brought about because of his refusal to worship Domitian. His example would have a great influence upon the churches throughout the area.



## **IV. Methods of Interpreting Revelation.**

Like the parables of Jesus where truth is both revealed and concealed, the book of Revelation has been interpreted in a variety of ways throughout church history. The following four have been the most prominent:

### **A- The "spiritualizing" or idealist method.**

Advocates--Clement, Origen, Augustine, Milligan, etc.

This view sees Revelation as **an allegory of the conflict between the church and the forces of evil in all ages**. Thus the book has no definite message, but is an encouragement to all ages to continue the battle for righteousness.. The Revelation then tells practically nothing not already revealed. **This view overlooks the patent fact that the book claims to be a prophecy and that it looks specifically to the second Advent and events just preceding it.**

### **B- The Preterist method.**

Advocates—Moses Stewart, Alcasar the Jesuit., Grotius, Ray Summers, etc.

The preterist view holds that most all the book has been fulfilled—the first part (4-11) in victory over Jewish enemies, and the second part (12-19) in victory over pagan enemies. Chapters 20-22 then are seen as the church's present triumph and power.

This view was developed in the 16th century to take the obvious implications (relating the Roman church with Babylon) away from the Catholic Church. **This method requires extensive allegorization**, it entirely disregards the time periods in the book, and also waters down the second coming with its resplendent glories. **To conceive of Satan as being "chained" during this age** is difficult besides contradicting the rest of the New Testament.

### **C- The Continuous-history method.**

Advocates--Joachim (1150), Wycliffe, Luther, Newton, Bengel.

The continuous-history view holds that the book covers the whole history of the church from its origin to the end of time. Some associate the year-day theory with it.

This method requires that the interpreter possess a thorough knowledge of secular and church history. **Hopeless confusion and lack of unanimity are seen in the various interpretations given by its advocates.**

### **D- The Futuristic or Eschatological method.**

Advocates--Irenaeus, Theodoret, Gregory the Great, Tertullian. After the dark ages, this view was revived in the 16th century by Ribera, held, by Zahn, etc. , (and even by some Catholics such as Steinmuller). It is the basic view of pre-millennialists today.

This view holds that the book relates mainly to things which are yet to come, chapters 4-22 being concerned completely with events just prior to the second Advent, the Millennium, and the eternal state.

Validity of this method is confirmed by:

- 1- It was held by the apostolic and early church (and the exegetes of Antioch) until the time of the rise of allegorism in the work of Clement and Origen (see Steinmuller).
- 2- It best conforms to the historico-grammatical method of interpretation, accepting the language in its literal sense **and interpreting symbols as symbolic representations of literal truths.**
- 3- It best adheres to the designated character of the book, that of being a prophecy (1:3, 19; 22:7, 10, 18, 19).
- 4- This view best accords with the entire structure of Biblical prophecy, complementing and fulfilling the Old Testament covenants and prophecies concerning the Kingdom, judgment of Israel and the nations, the concept of the remnant, and that of Millennial glory. It also accords with New Testament prophecies of Christ and the apostles concerning the tribulation, the Man of Sin, etc.
- 5- The Futurist method accords with the fact of the preservation of the Jewish people throughout history and their rise on the current scene as a political power to a position where the literal view is not nearly so fanciful to the student of current events.
- 6- It should be observed that **most of the other views tend to drive people from the study of the book**, rather than challenging them to further study. **It allows for the same hermeneutics one applies to other parts of the sacred writings.**
- 7- Finally, This is the only Book of the Bible that promises a Blessing to those who Read and those who hear the WORDS of this PROPHECY; Rev 1:3. Why would it promise a blessing to all who read and who hear the words of this prophecy if the interpretive method used would tend to drive folks away from reading/understanding this Book.

## V. The Purpose and Theme of Revelation.

The theme of the book of Revelation is the Glory of Christ. This is seen in both His present work of directing the churches and His coming work of judging the world and bringing in everlasting righteousness.

A threefold purpose is evident in the writing. It was **first and immediately** a message of comfort and challenge to the churches of Asia which were being persecuted and in danger of succumbing. Secondly, it was given to set forth a prophecy concerning the manner in which Christ will eventually deal with the nations, judge sin in the earth, establish His Kingdom, and bring in everlasting righteousness. A third purpose of the Holy Spirit was to complete the canon of Scripture and show the termination and fulfillment of all God's promises and covenants, **thus giving symmetry and completeness to the whole of God's program with men.**

## Outline of The Book of Revelation

- |  |        |
|--|--------|
| I. Vision of Christ in Glory.                  | 1.     |
| II. Vision of Christ in the Midst of Churches. | 2-3.   |
| III. Vision of Christ in Judgment.             | 4-18.  |
| IV. Vision of Christ's Return in Glory.        | 19-20. |
| V. Vision of Christ in Consummation.           | 21-22. |

**Theme:** The Glory of Christ in directing the churches, judging the world, and bringing in everlasting righteousness.

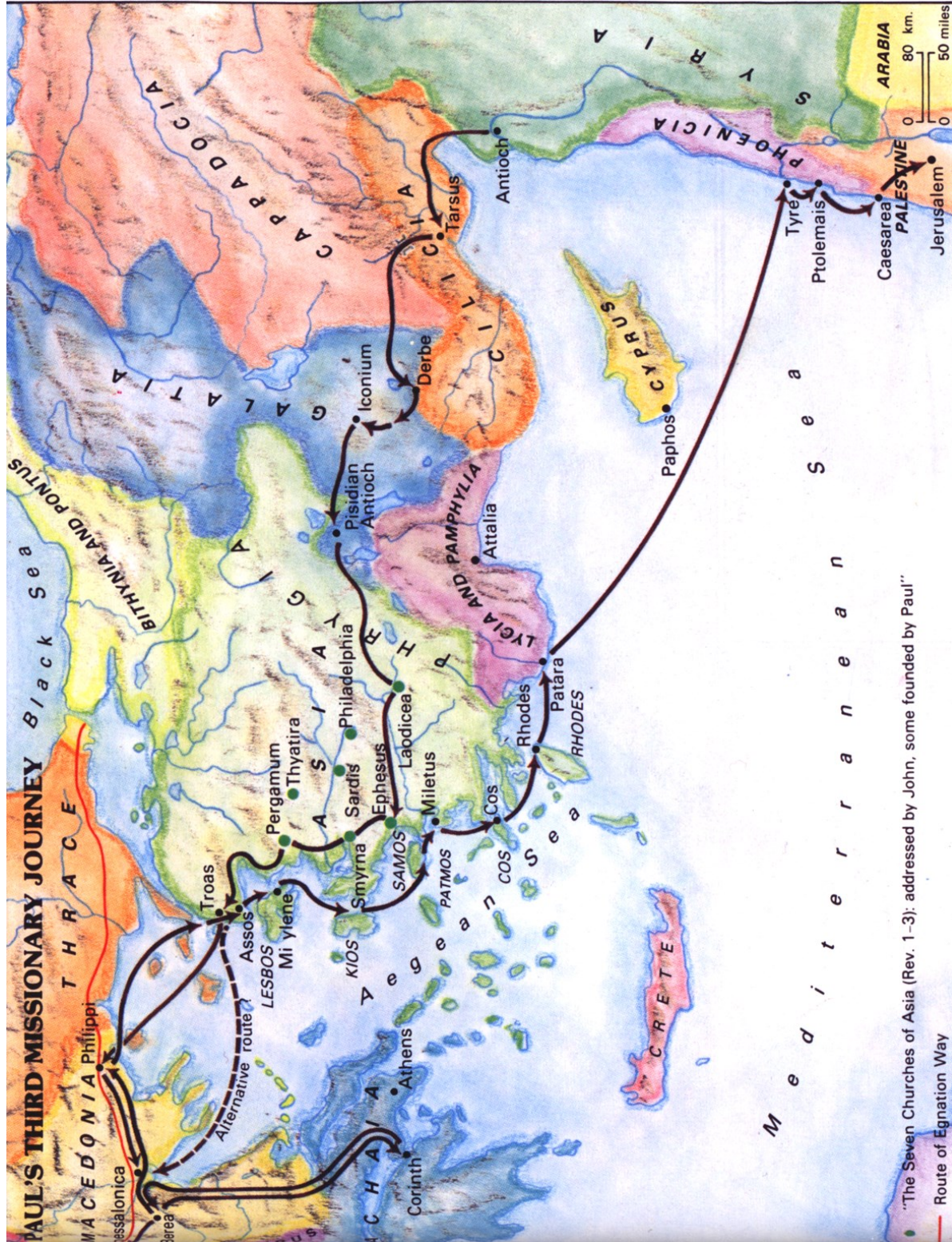


Figure 01. The Locations Of The Seven Churches Of Rev 2-3.

Questions:

Find the island of Patmos. Find each city whose church is identified in Rev 2-3.

What are the significant features of each church?. .e.g., Sardis: "A perfect model of inoffensive Christianity" – It compromised with the pagan society in which it lived.

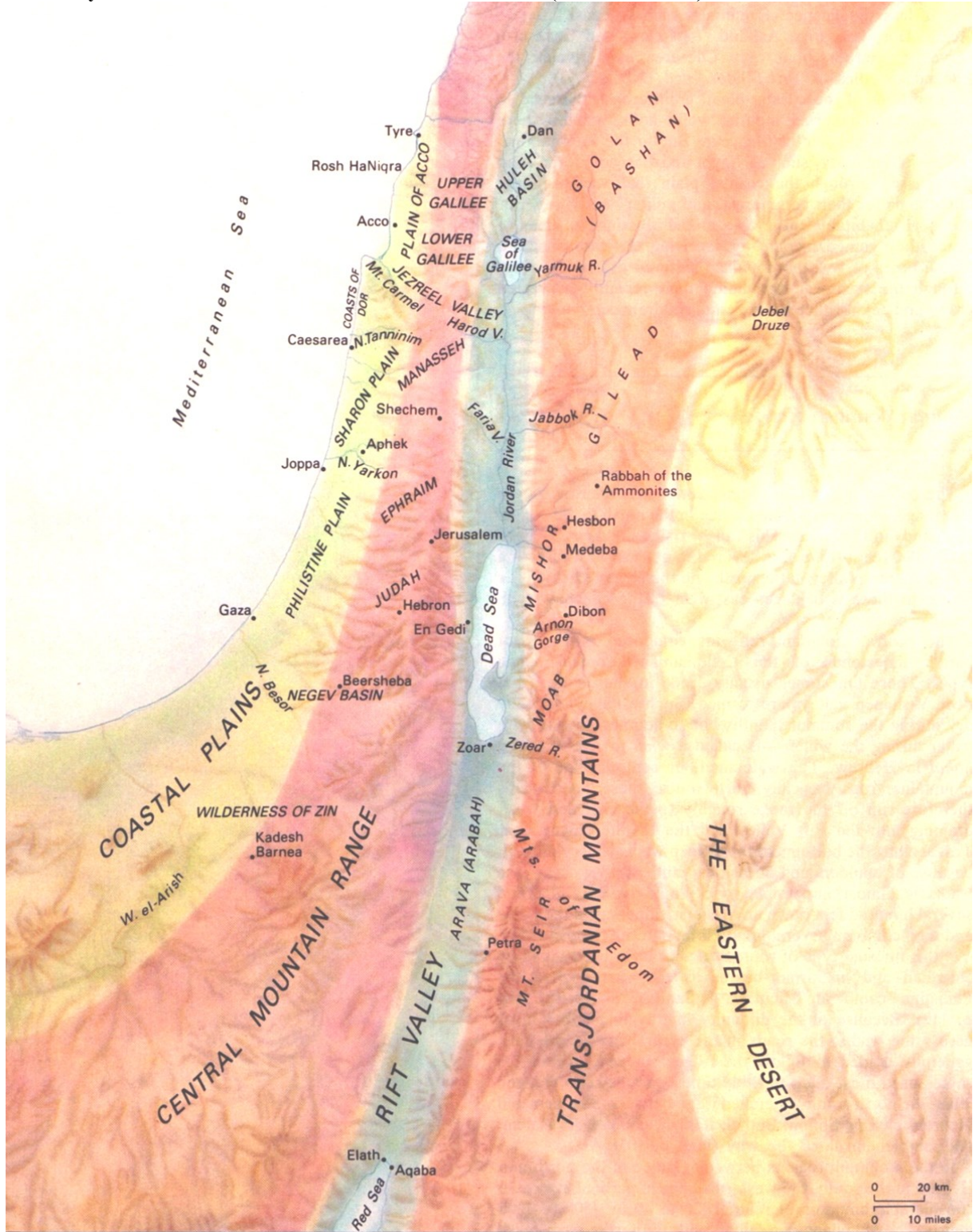
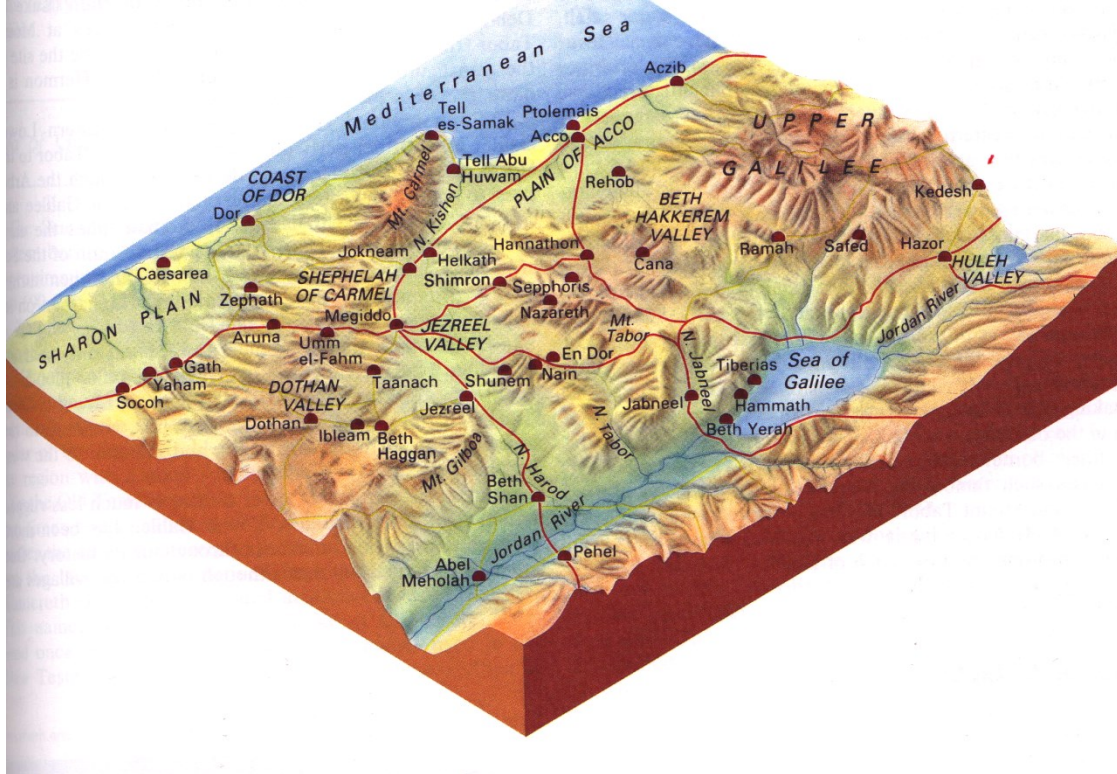


Figure 02. Physical Map Of Israel Showing Longitudinal Zones and Petra .



**Figure 03 THE JEZREEL VALLEY AND PLAIN OF ACCO WITH HAR-MAGGEDON**

The Hill (or Tel - the ruins on the hill) of Maggedon (Heb - **הר-מגדו**) Note: Hebrew is written from right to left). This name is transliterated in the Greek as: Ἀρμαγεδδον. In Rev 16:16 the only place in the New Testament where this word occurs in Greek or English, it denotes the battle ground of the GREAT TRIBULATION.

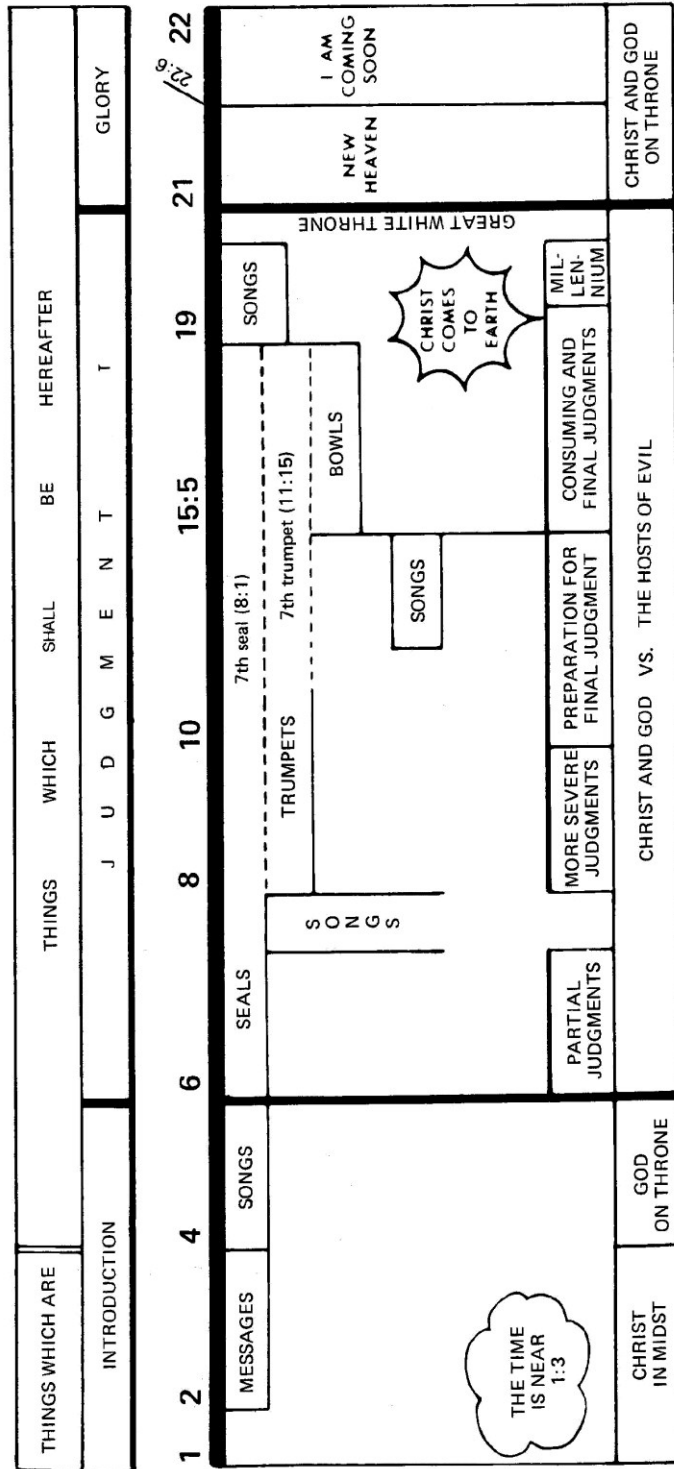
# REVELATION

I AM ALPHA 1:8

## THE REVELATION OF JESUS CHRIST

AND OMEGA 22:13

SURELY I AM COMING SOON 22:20



KEY VERSES: 1:19; 1:1

2 KEY WORDS: LAMB (29X), THRONE (44)

Figure 04. A Pictorial/Tabular Outline Of The Book Of The Revelation Of Jesus The Messiah.

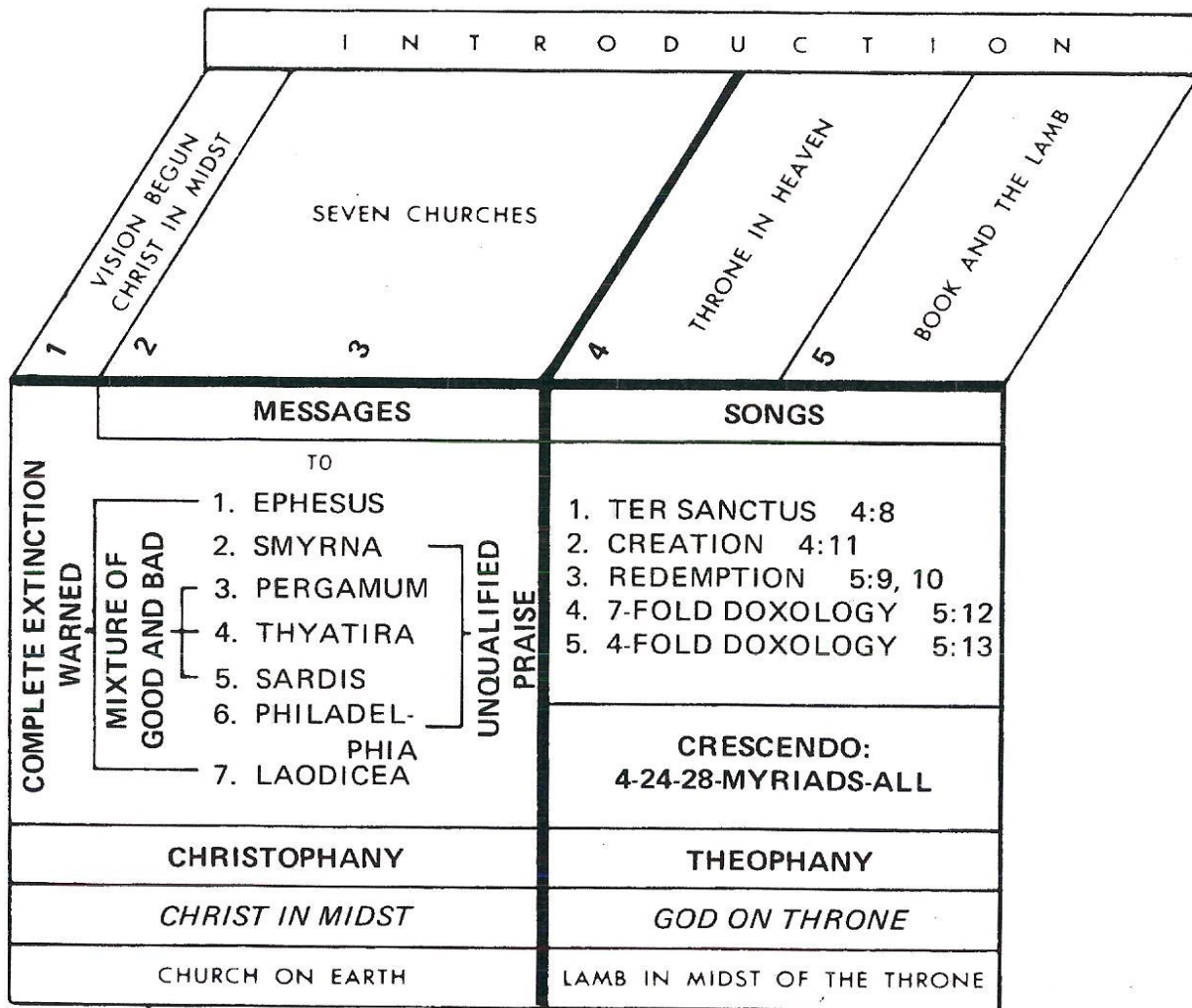


Figure 05. Rev 1-5 - Introduction - 7 Letters and Songs.



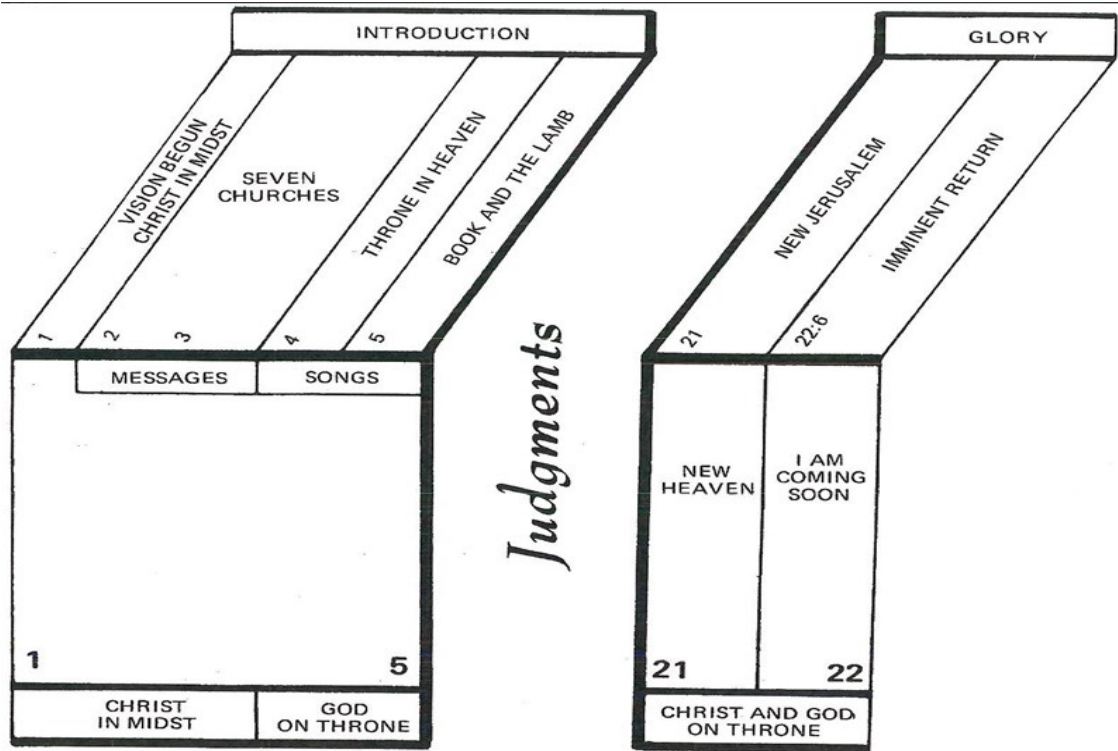


Figure 06. Rev 1-5 And 21-22 - Introduction And The GLORY.



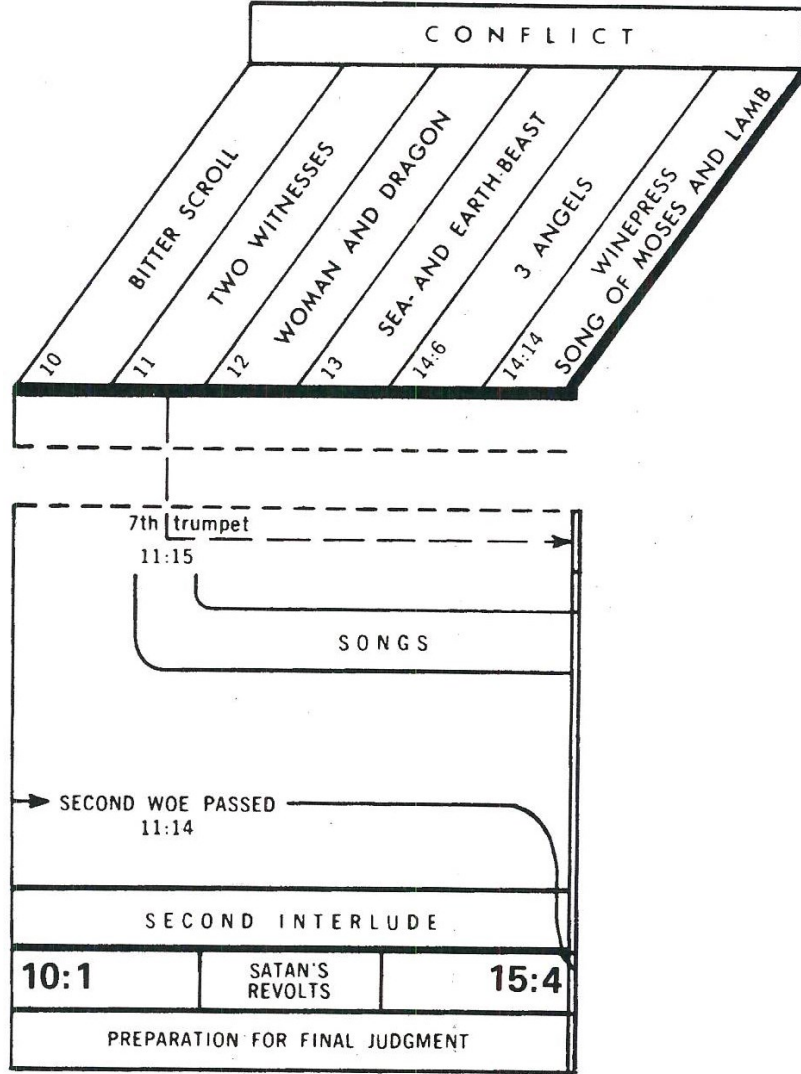


Figure 08. Rev 10:1-15:4 - The Conflicts - The Preparation For Final Judgment.

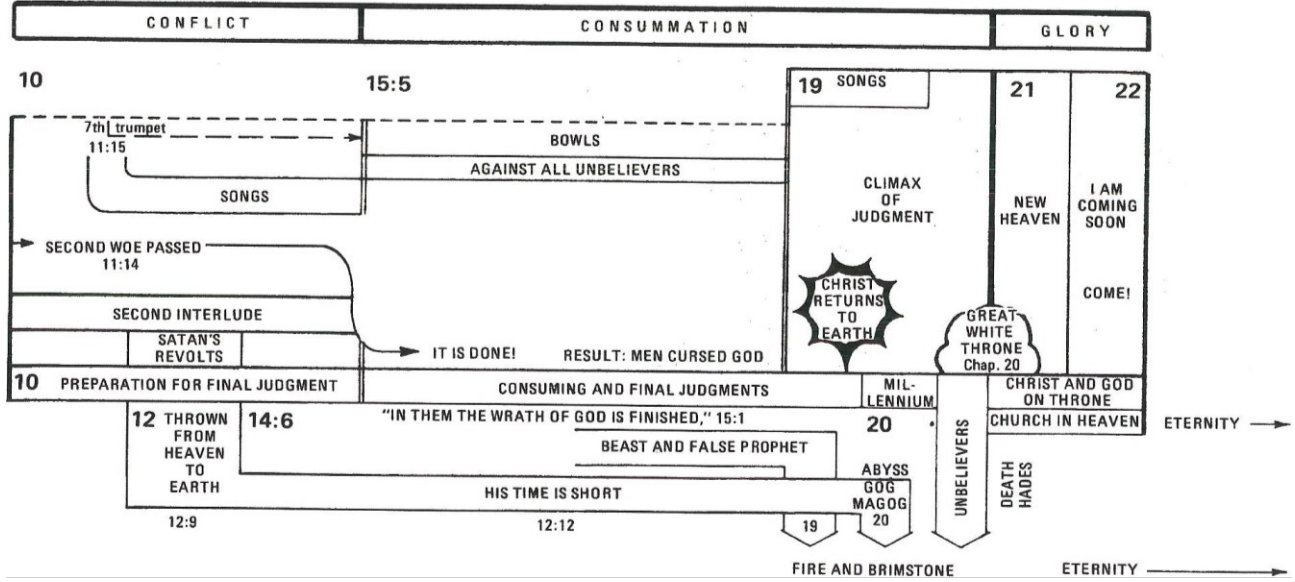


Figure 09. Rev 10-22 - The Bowl Judgments And The End.

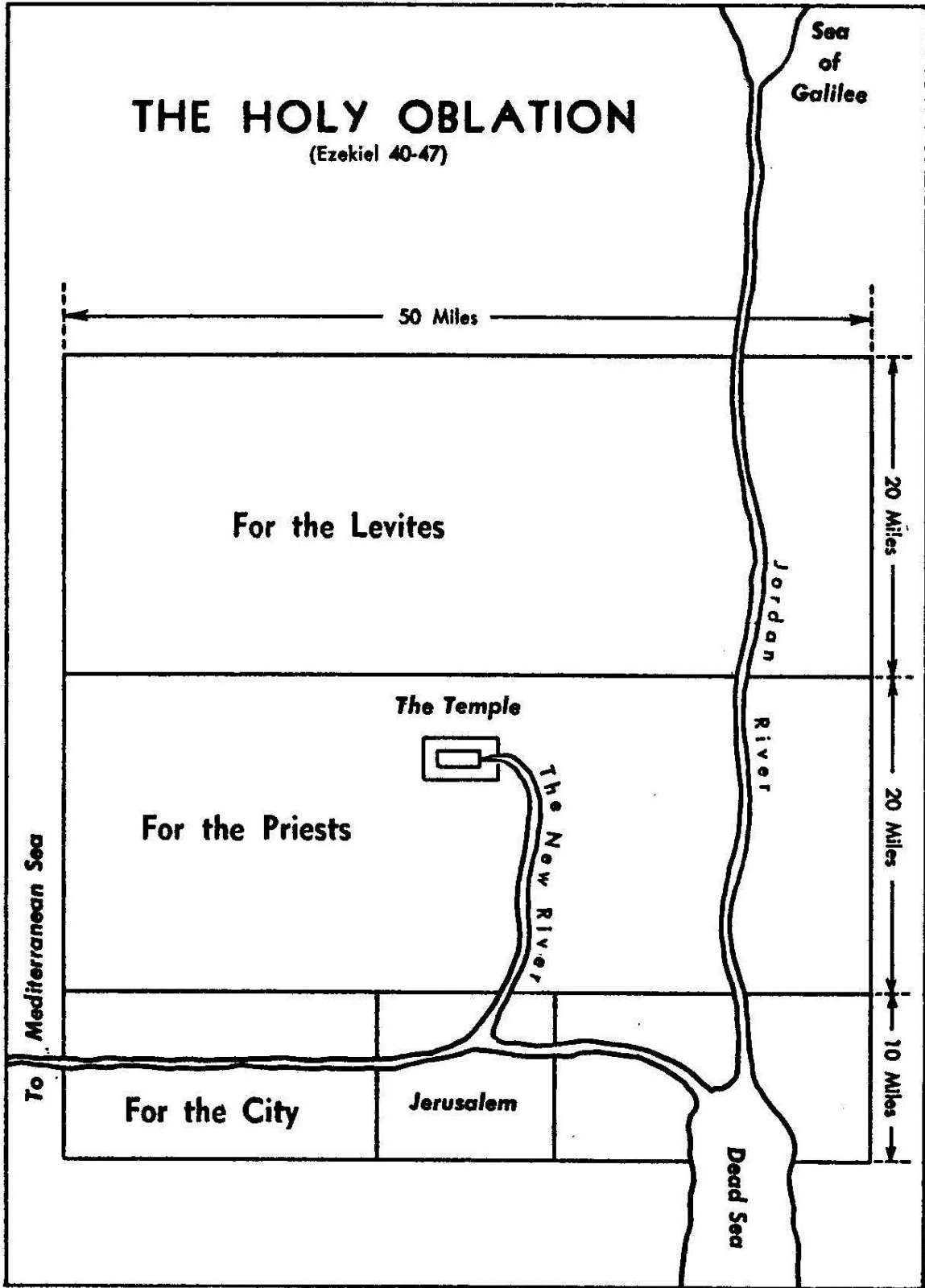


Figure 10. The Millennial Holy Oblation.  
Ez 48:10, 20,21. <sup>a</sup>

<sup>a</sup> Oblation: something offered in worship or devotion.

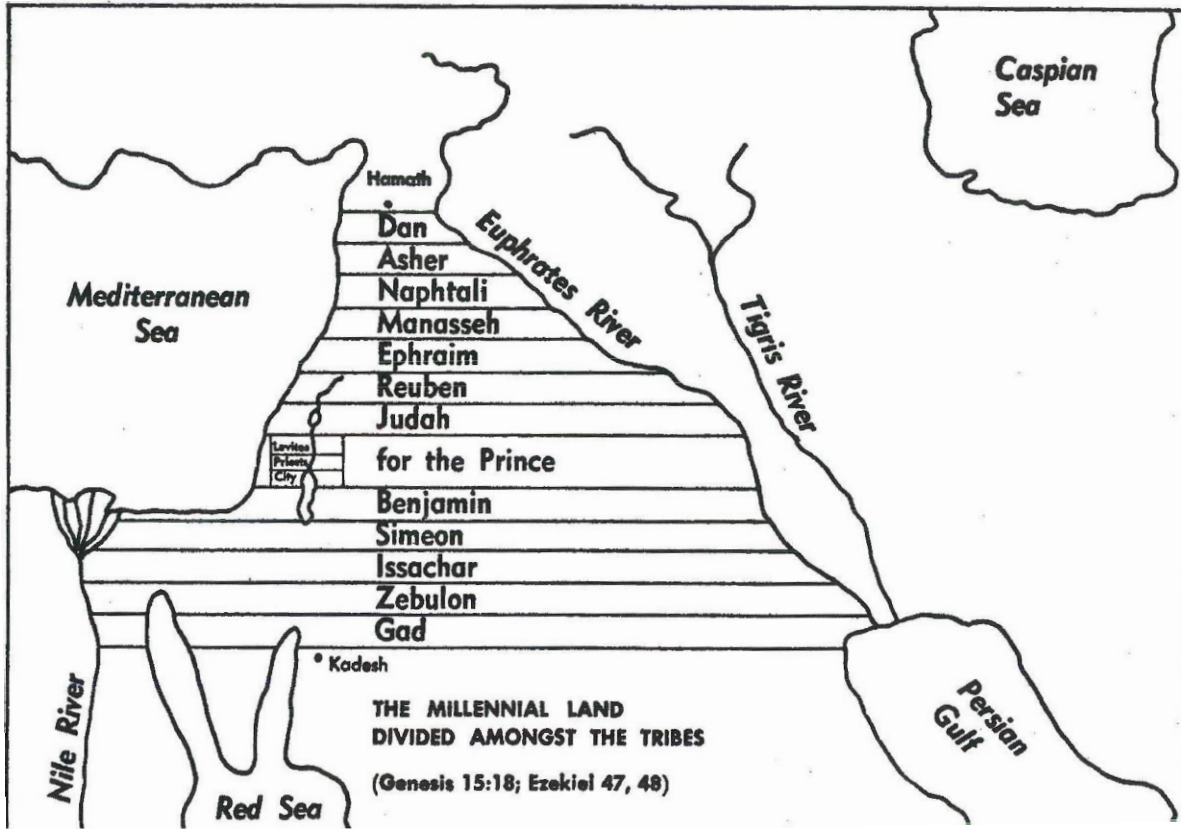


Figure 11. Sketch Of The Nation Of Israel During The Millenium.



Figure 12. John the Apostle on Patmos by Jacopo\_Vignali, 17<sup>th</sup> century.

**Revelation 1**

- 1 ¶ The Revelation of Jesus Christ, which God {1} gave him to show unto his {2} servants, *even* the things which must shortly come to pass: and he sent and signified {3} it by his angel unto his servant John; {1) Or gave unto him, to show unto his servants the things etc 2) Gr *bondservants* 3) Or, them}
- 2 who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw.
- 3 ¶ Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand.
- 4 John to the seven churches that are in Asia: Grace to you and peace, from him {1} who is and who was and who is to come; and from the seven Spirits that are before his throne; {1) Or *who cometh*}
- 5 and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and {1} loosed us from our sins {2} by his blood; {1) *Many authorities, some ancient, read washed*; Heb 9:14; compare Re 7:14. 2) Gr *in*}
- 6 and he made us *to be* a kingdom, *to be* priests unto {1} his God and Father; to him *be* the glory and the dominion {2} for ever and ever. Amen. {1) Or *God and his Father* 2) Gr *unto the ages of the ages*; Many ancient authorities omit *of the ages*}
- 7 Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
- 8 I am the Alpha and the Omega, saith the Lord God, {1} who is and who was and {2} who is to come, the Almighty. {1) Or *he who* 2) Or *who cometh*}



**I. THE VISION OF CHRIST IN GLORY. . (1.)****A- The preface. vs. 1:1-3**1- The origin and character of the Revelation vs. 1-2

- a- The title.
- b- Revelation of His Person, program, and Parousia.
- c- From God to His servants.
- d- The prophetic character.

2- The blessing vs. 3

- a- The blessing for active hearers.
- b- "The time is at hand. "

**B- The salutation. vs. 1:4-8**1- Grace to the churches vs. 4-5

- a- From Jehovah
- b- From seven Spirits.
- c- From Jesus Christ.
  - 1) Faithful witness
  - 2) First begotten.
  - 3) Prince of kings.

2- Glory to the Son vs. 5-6

- a- For His redeeming work.
- b- For making us kings and priests.
- c- Because glory and dominion are His.

3- The theme of the book vs. 7-8

- a- Christ is coming in glory.
- b- Every eye will behold Him.
- c- Israel especially will see Him.

**Revelation 1 (cont.)**

- 9 ¶ I John, your brother and partaker with you in the tribulation and kingdom and *{1}* patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. *{1}* *Or steadfastness*
- 10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet
- 11 saying, What thou seest, write in a book and send *it* to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
- 12 And I turned to see the voice that spake with me. And having turned I saw seven golden *{1}* candlesticks; *{1}* *Gr lampstands*
- 13 and in the midst of the *{1}* candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. *{1}* *Gr lampstands*
- 14 And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire;
- 15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.
- 16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.
- 17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,
- 18 and the Living one; and I *{1}* was dead, and behold, I am alive *{2}* for evermore, and I have the keys of death and of Hades. *{1}* *Gr became* *2)* *Gr unto the ages of the ages*
- 19 Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;
- 20 the mystery of the seven stars which thou sawest *{1}* in my right hand, and the seven golden *{2}* candlesticks. The seven stars are the angels of the seven churches: and the seven *{2}* candlesticks are seven churches. *{1}* *Gr upon* *2)* *Gr lampstands*

**C- The vision of Christ.****vs. 1:9-20**

- 1- John's preparation vs. 9-11
  - a- In tribulation on Patmos.
  - b- "In spirit."
  - c- "On the Lord's day.
  - d- To seven churches of Asia.
  
- 2- The likeness of Christ portrayed vs. 12-20
  - a- His place in the midst of the churches vs. 13
  - b- His garments. vs. 13
  - c- His features vs. 14-15
    - 1) Head and hair.
    - 2) Eyes as flame of fire.
    - 3) Feet as polished brass.
    - 4) Voice as of many waters.
    - 5) Countenance as the Sun.
  - d- His equipment vs. 16-17
    - 1) Seven stars.
    - 2) The two-edged sword.
    - 3) The keys of death and hell.
    - 4) His identification vs. 17-18
  
- 3- **The outline of the prophecy.** vs. 19-20
  - a- The things seen.
  - b- The things that are.
  - c- The things that shall be **after these things.**
  - d- The seven stairs identified.

**Revelation 2**

- 1 ¶ To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden {1} candlesticks: {1} *Gr lampstands*
- 2 I know thy works, and thy toil and {1} patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; {1} *Or stedfastness*
- 3 and thou hast {1} patience and didst bear for my name's sake, and hast not grown weary. {1} *Or stedfastness*
- 4 But I have *this* against thee, that thou didst leave thy first love.
- 5 Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy {1} candlestick out of its place, except thou repent. {1} *Gr lampstand*
- 6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.
- 7 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the {1} Paradise of God. {1} *Or garden*; as in Ge 2:8
- 8 ¶ And to the angel of the church in Smyrna write: These things saith the first and the last, who {1} was dead, and lived *again*: {1} *Gr became*
- 9 I know thy tribulation, and thy poverty (but thou art rich), and the {1} blasphemy of them that say they are Jews, and they art not, but are a synagogue of Satan. {1} *Or reviling*
- 10 Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; {1} and ye shall have {2} tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. {1} *Some ancient authorities read and may have 2) Gr a tribulation of ten days*
- 11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

**II. THE VISION OF CHRIST IN THE MIDST OF THE CHURCHES. (2.-3.)****A- Introductory observations.**

- 1- Why these churches were written to in the prophecy.
  - a- Their problems were representative of the Churches of the entire Church Age.
  - b- Their individual problems typified the periods of Church History.
- 2- The prophetic nature of the letters.
  - a- Were sent to all the Churches.
  - b- These letters are part of the Prophecy.
  - c- Several warn of severe trials.
  - d- Rev 4:1 shows The Church continues until the start of the Tribulation.

**B- The Epistle to Ephesus.****vs. 2:1-7**

- 1- The church of Ephesus ("Relaxed").
- 2- Church period typified--Post-apostolic to 100.
- 3- Characterization of Christ vs. 1
- 4- Commendation vs. 2-3
- 5- Condemnation vs. 4
- 6- Challenge to overcomers vs. 5,7

**C- The Epistle to Smyrna.****vs. 2:8-11**

- 1- Church of Smyrna (Myrrh crushed).
- 2- Church period typified--Persecution period, to 313.
- 3- Characterization of Christ vs. 8
- 4- Commendation vs. 9-10
- 5- Challenge vs. 10-11

**Revelation 2 (cont.)**

- 12 ¶ and to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword:
- 13 I know where thou dwellest, *even* where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days {1} of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. {1} *The Greek text here is somewhat uncertain.*}
- 14 But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication.
- 15 So hast thou also some that hold the teaching of the Nicolaitans in like manner.
- 16 Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.
- 17 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.
- 18 ¶ And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass:
- 19 I know thy works, and thy love and faith and ministry and {1} patience, and that thy last works are more than the first. {1} *Or steadfastness*}
- 20 But I have *this* against thee, that thou sufferest {1} the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my {2} servants to commit fornication, and to eat things sacrificed to idols. {1} *Many authorities, some ancient, read thy wife* 2) *Gr bondservants*}
- 21 And I gave her time that she should repent; and she willeth not to repent of her fornication.
- 22 Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of {1} her works. {1} *Many ancient authorities read their* }
- 23 And I will kill her children with {1} death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works. {1} *Or pestilence; Sept Ex 5:3, etc*}
- 24 But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know not the deep things of Satan, as they are wont to say; I cast upon you none other burden.
- 25 Nevertheless that which ye have, hold fast till I come.
- 26 And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the {1} nations: {1} *Or Gentiles*}
- 27 and he shall rule them with a rod of {1} iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: {1} *Or iron; as vessels of the potter, are they broken*}
- 28 and I will give him the morning star.
- 29 He that hath an ear, let him hear what the Spirit saith to the churches.

**D- The Epistle to Pergamos.****vs. 2:12-17**

- 1- Church of Pergamos (Elevated or "marriage").
- 2- Church period typified--State church, 313 --.
- 3- Characterization of Christ vs. 12
- 4- Commendation vs. 13
- 5- Condemnation vs. 14-15
- 6- Challenge vs. 16-17

**E- The Epistle to Thyatira.****vs. 2:18-29**

- 1- Church of Thyatira--("Continual sacrifice").
- 2- Church period typified--Pagan church period, 500 -
- 3- Characterization of Christ vs. 18
- 4- Commendation vs. 19
- 5- Condemnation vs. 20-23
- 6- Challenge vs. 24-29

**Revelation 3**

- 1 ¶ And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead.
- 2 Be thou watchful, and establish the things that remain, which were ready to die: for I have {1} found no works of thine perfected before my God. {1} *Many ancient authorities read not found thy works*}
- 3 Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.
- 4 But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy.
- 5 He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.
- 6 He that hath an ear, let him hear what the Spirit saith to the churches.
- 7 ¶ And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth:
- 8 I know thy works (behold, I have {1} set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. {1} *Gr given*}
- 9 Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and {1} worship before thy feet, and to know that I have loved thee. {1} *The Greek word denotes an act of reverence, whether paid to a creature, or to the Creator.*}
- 10 Because thou didst keep the word of my {1} patience, I also will keep thee from the hour of {2} trial, that *hour* which is to come upon the whole {3} world, to {4} try them that dwell upon the earth. {1} *Or steadfastness* 2) *Or temptation* 3) *Gr inhabited earth* 4) *Or tempt*}
- 11 I come quickly: hold fast that which thou hast, that no one take thy crown.
- 12 He that overcometh, I will make him a pillar in the {1} temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. {1} *Or sanctuary*}
- 13 He that hath an ear, let him hear what the Spirit saith to the churches.
- 14 ¶ And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God:
- 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
- 16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.
- 17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked:
- 18 I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.
- 19 As many as I love, I reprove and chasten: be zealous therefore, and repent.
- 20 Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.
- 21 He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.
- 22 He that hath an ear, let him hear what the Spirit saith to the churches.



**F- The Epistle to Sardis.****vs. 3:1-6**

- 1- Church of Sardis--("Remnant, " those escaped).
- 2- Church period typified--Protestant period, 1500 --.
- 3- Characterization of Christ vs. (1
- 4- Condemnation vs. 1-3
- 5- Commendation vs. 4
- 6- Challenge vs. 3-6

**G- The Epistle to Philadelphia.****vs. 3:7-13**

- 1- Church of Philadelphia ("Brotherly love"
- 2- Church period typified--Missionary period, 1800 - - .
- 3- Characterization of Christ vs. 7
- 4- Commendation vs.8-12
- 5- Condemnation vs. 9

**H- The Epistle to Laodicea.****vs. 3:14-22**

- 1- Church of Laodicea ("People judge, " democracy rather than Elder Rule).
- 2- Characterization of Christ vs. 14
- 3- Church period typified--Apostate period of last days.
- 4- Commendation- -none.
- 5- Condemnation vs. 15-17
- 6- Challenge vs. 18-22

**Revelation 4**

- 1 ¶ After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must *{1}* come to pass hereafter. *{1}* Or come to pass. After these things straightway etc}
- 2 Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne;
- 3 and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon.
- 4 And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.
- 5 And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;
- 6 and before the throne, as it were a *{1}* sea of glass like a crystal; and in the midst *{2}* of the throne, and round about the throne, four living creatures full of eyes before and behind. *{1}* Or glassy sea 2) Or before; See Re 7:17; compare Re 5:6}
- 7 And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle.
- 8 ¶ and the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, who was and who is and *{1}* who is to come. *{1}* Or who cometh}
- 9 And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth *{1}* for ever and ever, *{1}* Gr unto the ages of the ages}
- 10 the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth *{1}* for ever and ever, and shall cast their crowns before the throne, saying, *{1}* Gr unto the ages of the ages}
- 11 Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

**Revelation 5**

- 1 ¶ And I saw *{1}* in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. *{1}* Gr on}
- 2 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?
- 3 And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.
- 4 And I wept much, because no one was found worthy to open the book, or to look thereon:
- 5 and one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof.
- 6 ¶ And I saw *{1}* in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the *{2}* seven Spirits of God, sent forth into all the earth. *{1}* Or between the throne with the four living creatures, and the elders 2) Some ancient authorities omit seven }
- 7 And he came, and he *{1}* taketh it out of the right hand of him that sat on the throne. *{1}* Gr hath taken}
- 8 And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.
- 9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou was slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation,
- 10 and madest them *to be* unto our God a kingdom and priests; and they reign upon earth.
- 11 And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;
- 12 saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might and honor, and glory, and blessing.
- 13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honor, and the glory, and the dominion, *{1}* for ever and ever. *{1}* Gr unto the

14 And the four living creatures said, Amen. And the elders fell down and {1} worshipped. {1} See marginal note on Re 3:9

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### **III. VISION OF CHRIST IN JUDGMENT. (4-18.)**

#### **A- Preparation at the throne of God. (4.-5.)**

- 1- The throne of God revealed (4.)
  - a- The time of its fulfillment vs. 1
  - b- The unique description of the Father vs. 2-3
  - c- The 24 elders around the throne vs. 4
    - 1) Their thrones. [ref 2:26]
    - 2) Their white garments. [ref 3:5]
    - 3) Their crowns. [ref 2:10]
    - 4) Their vials with prayers of saints. [ref 5:9]
  - d- The 4 living creatures vs. 6-8
    - 1) Their likeness.
    - 2) Their purpose.
  - e- The worship of God vs. 8-11
- 2- The Lamb receives the sealed book (5.)
  - a- The search for one worthy to open the book vs. 1-3
    - 1) Significance of the book.
    - 2) Sacredness of the book. vs. 3
  - b- The Lion-Lamb receives the book vs. 5-7
    - 1) The Lion of Judah.
    - 2) The Lamb of judgment.
  - c- The Lamb is worshipped vs. 8-14
    - 1) His worthiness. vs. 9
    - 2) His work.
    - 3) His worship.
    - 4) His universal praise vs. 13-14

**Revelation 6**

- 1 ¶ And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. *{1} {1} Some ancient authorities add and see}*
- 2 And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.
- 3 ¶ And when he opened the second seal, I heard the second living creature saying, Come. *{1} {1} Some ancient authorities add and see}*
- 4 And another *horse* came forth, a red horse: and to him that sat thereon it was given to take *{1}* peace from the earth, and that they should slay one another: and there was given unto him a great sword. *{1} Some ancient authorities read the peace of the earth}*
- 5 And when he opened the third seal, I heard the third living creature saying, Come. *{1}* And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. *{1} Some ancient authorities add and see}*
- 6 And I heard as it were a voice in the midst of the four living creatures saying, *{1}* A measure of wheat for a *{2}* shilling, and three measures of barley for a *{2}* shilling; and the oil and the wine hurt thou not. *{1} Or A choenix (i.e. about a quart) of wheat for a shilling —implying great scarcity; Compare Eze 4:16 f; 5:16. 2) See marginal note on Mt 18:28}*
- 7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. *{1} {1} Some ancient authorities add and see}*
- 8 And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with *{1}* death, and by the wild beasts of the earth. *{1} Or pestilence; Compare Re 2:23 margin}*
- 9 ¶ And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held:
- 10 and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
- 11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should *{1}* have fulfilled *their course*. *{1} Some ancient authorities read be fullied in number; 2 Es 4:36}*
- 12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood;
- 13 and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind.
- 14 And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.
- 15 And the kings of the earth, and the princes, and the *{1}* chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; *{1} Or military tribunes; Gr chiliarchs}*
- 16 and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
- 17 for the great day of their wrath is come; and who is able to stand?

**B- The seven-sealed book opened.****(6.-7.)**

- 1- The first seal--a White horse vs. 6:1-2
  - a- Significance of "white.
  - b- Significance of "bow."
  - c- Significance of "crown. "
  
- 2- The second seal--a Red horse vs. 3-4
  - a- Significance of "red."
  - b- Significance of "great sword."
  - c- The effect.
  
- 3- The third seal--a Black horse vs. 5-6
  - a- Significance of "black."
  - b- Those primarily affected.
  
- 4- The fourth seal--a Pale horse vs. 7-8
  - a- Significance of "pale."
  - b- The means of judgment.
  - c- The effect.
  
- 5- The fifth seal--Souls of martyrs are seen vs. 9-11
  - a- Significance of the altar.
  - b- Significance of this seal.
  
- 6- The sixth seal--The wrath of God is introduced vs. 12-17
  - a- The earth and heavens are shaken vs. 12-13
  - b- The heavens are opened to reveal God's wrath vs. 14-16
  - c- The wrath of God begins vs. 17

**Revelation 7**

- 1 ¶ After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.
- 2 And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea,
- 3 saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the *{1}* servants of our God on their foreheads. *{1}* *Gr bondservants*
- 4 And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel:
- 5 Of the tribe of Judah *were* sealed twelve thousand: Of the tribe of Reuben twelve thousand; Of the tribe of Gad twelve thousand;
- 6 Of the tribe of Asher twelve thousand; Of the tribe of Naphtali twelve thousand; Of the tribe of Manasseh twelve thousand;
- 7 Of the tribe of Simeon twelve thousand; Of the tribe of Levi twelve thousand; Of the tribe of Issachar twelve thousand;
- 8 Of the tribe of Zebulun twelve thousand; Of the tribe of Joseph twelve thousand; Of the tribe of Benjamin *were* sealed twelve thousand.
- 9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;
- 10 and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.
- 11 And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,
- 12 saying, Amen: *{1}* Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God *{2}* for ever and ever. Amen. *{1}* *Gr The blessing, and the glory etc 2) Gr unto the ages of the ages*
- 13 ¶ And one of the elders answered, saying unto me, These that are arrayed in white robes, who are they, and whence came they?
- 14 And I *{1}* say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. *{1}* *Gr have said*
- 15 Therefore are they before the throne of God; and they serve him day and night in his *{1}* temple: and he that sitteth on the throne shall spread his tabernacle over them. *{1}* *Or sanctuary*
- 16 They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:
- 17 for the Lamb that is in the midst *{1}* of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes. *{1}* *Or before; See Re 4:6; compare Re 5:6*

- 7- A parenthesis on two companies of redeemed. (7.)
- a- The sealing of 144,000 vs. 1-8
- 1) The temporary suspension of judgment vs. 1-3
  - 2) The identity of those sealed vs. 4-8
  - 3) The significance of this group.
  - 4) Note those omitted from the sealing.
- b- A preview of the Gentile martyrs vs. 9-17
- 1) Note their distinction from the previous group.
  - 2) They stand before God's throne.
  - 3) God is worshipped by all the angels vs. 11-12  
Note the cause.
  - 4) The martyrs are identified vs. 13-14
  - 5) Their place in heaven is noted vs. 15

**Revelation 8**

- 1 ¶ And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour.
- 2 And I saw the seven angels that stand before God; and there were given unto them seven trumpets.
- 3 And another angel came and stood *{1}* over the altar, having a golden censer; and there was given unto him much incense, that he should *{2}* add it unto the prayers of all the saints upon the golden altar which was before the throne. *{1) Or at 2) Gr give}*
- 4 And the smoke of the incense, *{1}* with the prayers of the saints, went up before God out of the angel's hand. *{1) Or for}*
- 5 And the angel *{1}* taketh the censer; and he filled it with the fire of the altar, and cast it *{2}* upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake. *{1) Gr hath taken 2) Or into}*
- 6 And the seven angels that had the seven trumpets prepared themselves to sound.
- 7 ¶ And the first sounded, and there followed hail and fire, mingled with blood, and they were cast *{1}* upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. *{1) Or into}*
- 8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
- 9 and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters;
- 11 and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
- 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.
- 13 And I saw, and I heard *{1}* an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound. *{1) Gr one eagle}*



**C- The 7 trumpets sound.****(8.-11.)**

- 1- The preparation to sound vs. 1-5
  - a- A half-hour silence in heaven.
    - 1) A consequence of the wrath announced.
    - 2) A prelude to the wrath to be poured out.
  - b- The angel-priest pours fire of altar on the earth. vs. 2-5
    - 1) Judgment from God's altar.
    - 2) The prayers of saints involved.
    - 3) The prelude of thunder, lightning and earthquake. vs. 5
- 2- The first trumpet--Hail, fire, and blood vs. 6-7
  - a- One-third earth's vegetation consumed.
  - b- Relate the seventh plague of Egypt (Exodus 9:22-26)
- 3- The second trumpet--Burning meteor cast into sea vs. 8-9
  - a- One-third marine life and ships destroyed.
  - b- Relate first plague of Egypt (Exodus 7:20).
- 4- The third trumpet--Drinking water is polluted vs. 10-11
  - a- One third drinking water polluted by star "Wormwood."
  - b- Relate first plague of Egypt (Exodus 7:20; cf. Jeremiah 9:14).
- 5- The fourth trumpet--Darkness vs. 12
  - a- One-third of sun, moon, and stars darkened.
  - b- Relate to ninth plague of Egypt (Exodus 10:21).
- 6- An interlude of special warning vs. 8:13
  - a- A triple woe announces the last 3 trumpets.
  - b- Earth-dwellers are given a special judgment.

**Revelation 9**

- 1 ¶ And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.
- 2 And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.
- 3 And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power.
- 4 And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads.
- 5 And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.
- 6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.
- 7 And the *{1}* shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. *{1} Gr likenesses*
- 8 And they had hair as the hair of women, and their teeth were as *teeth* of lions.
- 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war.
- 10 And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.
- 11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name *{1}* Apollyon. *{1} That is Destroyer }*
- 12 The first Woe is past: behold, there come yet two Woes hereafter.
- 13 ¶ And the sixth angel sounded, and I heard *{1}* a voice from the horns of the golden altar which is before God, *{1} Gr one voice*
- 14 one saying to the sixth angel that had one trumpet, Loose the four angels that are bound at the great river Euphrates.
- 15 And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men.
- 16 And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them.
- 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone.
- 18 By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.
- 19 For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they hurt.
- 20 And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not *{1}* worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: *{1} See marginal note on Re 3:9*
- 21 and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

7- The fifth trumpet--a locust plague

vs. 9:1-12

The First Woe.

- a- A fallen star unleashes locusts from abyss vs. 1-4
  - 1) Note the relation to chapter 12.
  - 2) He receives keys to pit temporarily vs. 1
  - 3) Smoke of the pit darkens the earth.
  - 4) Locusts emerge from the smoke. [Ref. Joel 2.] vs. .7-10
- b- Locusts afflict men five months vs. 5-10
  - 1) Note those that are exempt. 144,000 - 7:3
  - 2) Note relation to Joel 2:4.10.
- c- Men seek death in vain vs. 6-10
- d- Apollyon rules over locusts vs. 11
  - He is the angel over the abyss.
  - His name means "Destroyer".

8- The sixth trumpet--200,000,000 demonic horsemen

vs. 13-21

Second Woe.

- a- The command issues from God's altar:."
- b- Four angels are loosed at the Euphrates vs. 13-14
- c- The horsemen slay one-third of men vs. 16-19
- d- The resulting impenitence of men vs. 20-21

**Revelation 10**

- 1 ¶ And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;
- 2 and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth;
- 3 and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.
- 4 And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.
- 5 And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven,
- 6 and swore by him that liveth *{1}* for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, *{2}* and the sea and the things that are therein, that there shall be *{3}* delay no longer: *{1}* *Gr unto the ages of the ages* 2) Some ancient authorities omit *and the sea and the things that are therein* 3) *Or time*}
- 7 but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his *{1}* servants the prophets. *{1}* *Gr bondservants*}
- 8 ¶ And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth.
- 9 And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.
- 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter.
- 11 And they say unto me, Thou must prophesy again *{1}* over many peoples and nations and tongues and kings. *{1}* *Or concerning*; Compare Joh 12:16}

**Revelation 11**

- 1 ¶ And there was given me a reed like unto a rod: *{1}* and one said, Rise, and measure the *{2}* temple of God, and the altar, and them that worship therein. *{1}* *Gr saying* 2) *Or sanctuary*}
- 2 And the court which is without the *{1}* temple *{2}* leave without, and measure it not; for it hath been given unto the *{3}* nations: and the holy city shall they tread under foot forty and two months. *{1}* *Or sanctuary* 2) *Gr cast without* 3) *Or Gentiles*}
- 3 ¶ And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.
- 4 These are the two olive trees and the two *{1}* candlesticks, standing before the Lord of the earth. *{1}* *Gr lampstands*}
- 5 And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed.
- 6 These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire.
- 7 And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.
- 8 And their *{1}* dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. *{1}* *Gr carcase* }
- 9 And from among the peoples and tribes and tongues and nations do *men* look upon their *{1}* dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. *{1}* *Gr carcase*}
- 10 And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.
- 11 And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them.
- 12 And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.
- 13 And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake *{1}* seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven. *{1}* *Gr names of men, seven thousand*; Compare Re 3:4}

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- 9- A parenthesis before the last trumpet (10:1.-11:14.)
- a- A mighty Angel declares the consummation vs. 10:1-7
- 1) The Lord's possession of the earth declared.
  - 2) The delay is to end (for God to rule) vs. 6
  - 3) The mystery of God is to be finished vs. 7
- b- The little book is eaten by John. [Ref Ez 3:1-6] vs. 8-11
- 1) The contents are sweet. vs. 9
  - 2) Digested, they become bitter. vs. 10
  - 3) John is to prophesy world-wide vs. 11  
This is a very important aspect of the Tribulation Period.
- c- The Two Witnesses prophesy vs. 11:1-14
- 1) The temple sanctuary is measured. vs. 1
  - 2) Jerusalem is to be desecrated 42 months vs. 2  
Note the two designations, 1260 days = 42 months (Jewish time)  
The trib. is divided into two halves of 1260 = 42 month periods.
  - 3) They are to prophesy 1260 days.
  - 4) The Two Witnesses are identified. (Zec 4:1-14) vs. 4-5
    - a) As two olive trees.  
Receiving power from God
    - b) As two lampstands.  
Reflect the light of the testimony [the Word] of God.
  - 5) The Two Witnesses are described vs. 6
    - a) Power to shut heaven.
    - b) Power to bring plagues,
  - 6) The Two Witnesses are slain by the beast. vs. 7-10
    - a) The beast ascends from the abyss. vs. 7  
(raised after having been slain?-[Rev 13:3, 16-18; Zec 11:17; with Dan 9:26-27].  
Note where the mark is placed on the beast's minions' Right hand or Forehead.
    - b) A world holiday of 3-1/2 days-is held.
  - 7) The Two Witnesses resurrect and ascend vs. 11-12
  - 8) A great earthquake accompanies their ascension vs. 13-14

**Revelation 11 (cont.)**

- 15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign *{1}* for ever and ever. *{1}* *Gr unto the ages of the ages*
- 16 And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God,
- 17 saying, We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign.
- 18 And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy *{1}* servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. *{1}* *Gr bondservants*
- 19 And there was opened the *{1}* temple of God that is in heaven; and there was seen in his *{1}* temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail. *{1}* *Or sanctuary*

**Revelation 12**

- 1 ¶ And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;
- 2 and she was with child; and she crieth out, travailing in birth, and in pain to be delivered.
- 3 And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.
- 4 And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child.
- 5 And she was delivered of a son, a man child, who is to rule all the *{1}* nations with a rod of iron: and her child was caught up unto God, and unto his throne. *{1}* *Or Gentiles* }
- 6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.
- 7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels;
- 8 And they prevailed not, neither was their place found any more in heaven.
- 9 And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole *{1}* world; he was cast down to the earth, and his angels were cast down with him. *{1}* *Gr inhabited earth*
- 10 And I heard a great voice in heaven, saying, *{1}* Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. *{1}* *Or Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's*
- 11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.
- 12 ¶ Therefore rejoice, O heavens, and ye that *{1}* dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. *{1}* *Gr tabernacle*

10- The seventh trumpet--the Second Coming previewed

vs. 11:15-19

- a- The Second Coming. proclaimed (Fulfilled in Revelation 19) vs. 15
- b- Results of Christ's Coming previewed vs. 15-18
  - 1) He will reign with power.
  - 2) His servants will be rewarded.
  - 3) His enemies will be destroyed. vs. 18e
- c- The temple of God is opened in heaven. Final judgments are announced. vs. 19

**D- The explanatory prophecies****12 - 14.**

- 1- The war in heaven with the dragon (12.)
  - a- The woman introduced as Israel vs. 1-2
  - b- The hideous red dragon in heaven vs. 3-4
    - 1) Significance of the "red dragon."
    - 2) Note the relation to Daniel 7.
    - 3) angels in heaven
    - 4) He seeks to devour the woman's man-child. vs. 11
  - c- The Man-child is introduced vs. 5-6
    - 1) He is born to rule all nations.
    - 2) He is shortly caught up to God's throne.
    - 3) The woman flees to the wilderness and is preserved there 1260 days. [Ref. Dan 12 - entire Church age is skipped. WHY?] See Fig. 02.
  - d- Michael casts the dragon out of heaven vs. 7-12
    - (Relate with Daniel 12)
    - 1) Satan and his angels confined to earth vs. 7-9
    - 2) The relief and joy of heaven are noted vs. 10-11
    - 3) The earth is warned of woe and wrath vs. 12

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Because of length of text, Ch. 12 & 13 are backed up.

**Revelation 12 (cont.)**

- 13 And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man *child*.
- 14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

- 15 And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream.
- 16 And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth.
- 17 And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus:

### Revelation 13

- 1 ¶ and {1} he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. {1} *Some ancient authorities read I stood etc*
- 2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.
- 3 And *I saw* one of his heads as though it had been {1} smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; {1} *Gr slain*
- 4 and they {1} worshipped the dragon, because he gave his authority unto the beast; and they {1} worshipped the beast, saying, Who is like unto the beast? And who is able to war with him? {1} *See marginal note on Re 3:9*
- 5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority {1} to continue forty and two months. {1} *Or to do his works during; See Da 11:28*
- 6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that {1} dwell in the heaven. {1} *Gr tabernacle* }
- 7 {1} And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. {1} *Some ancient authorities omit And it was given...overcome them*
- 8 And all that dwell on the earth shall {1} worship him, *every one* whose name hath not been {2} written from the foundation of the world in the book of life of the Lamb that hath been slain. {1} *See marginal note on Re 3:9. 2) Or written in the book...slain from the foundation of the world*
- 9 If any man hath an ear, let him hear.
- 10 {1} If any man {2} *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the {3} patience and the faith of the saints. {1} *The Greek text in this verse is somewhat uncertain. 2) Or, leadeth into captivity 3) Or stedfastness*
- 11 ¶ And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon.
- 12 And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to {1} worship the first beast, whose death-stroke was healed. {1} *See marginal note on Re 3:9*
- 13 And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men.
- 14 And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived.
- 15 And it was given *unto him* to give breath to it, *even* to the image of the beast, {1} that the image of the beast should both speak, and cause that as many as should not {2} worship the image of the beast should be killed. {1} *Some ancient authorities read that even the image of the beast should speak; and he shall cause etc 2) See marginal note on Re 3:9*
- 16 And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;
- 17 and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name.
- 18 Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is {1} Six hundred and sixty and six. {1} *Some ancient authorities read Six hundred and sixteen*



e- The dragon's war with the woman

vs. 12:13-17

- 1) The woman flees to the wilderness for 3-1/2 years.
- 2) The. dragon seeks to persecute the woman. vs. 13
- 3) The dragon persecutes the remnant of Israel not in the wilderness. vs. 17

2- The reign of the two beasts. (13.)a- The beast out of the sea arises vs. 1-10

- 1) He arises from the sea.
- 2) He is described in terms of Daniel 7:2-3.
  - a) The 10 horns. [Revived Roman Empire?-Rev 17:12-13]
  - b) The 7 heads. [Successive Kings-Rev 17:9-13; Dan7:7-8]
  - c) The likeness. [as a beast]
- 3) He is empowered by the dragon vs. 2
- 4) He rules for 42 months as supreme vs. 3-6
- 5) He is blasphemous in character vs. 6
- 6) He makes war with and overcomes the saints.
- 7) The saints are forbidden to retaliate vs. 10

b- The beast out of<sup>a</sup> the earth arises vs. 13:11-18

- 1) His origin suggested. [out of the earth] vs. 11
- 2) His description 11
  - a) As a lamb. - With 2 horns. The look of innocence!
  - b) As a dragon. - A voice like a dragon - Like Satan. Cf. the wolf in sheep's clothing (Mt 7:15).
- 3) His purpose and work vs. 12-16
  - a) He works miracles as a prophet. [i.e., the false prophet - but real miracles]
  - b) He causes all to worship the first beast.
  - c) He animates an image of the beast.
- 4) His use of economics to force idolatry vs. 16-17  
Note mark of the beast.
- 5) The symbolic identification of the first beast vs. 18

<sup>a</sup> Resultant meanings: ἐκ occurs only with the ablative case. In general it has meanings: **out of, from within.**

**Revelation 14**

- 1 ¶ And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.
- 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice* of harpers harping with their harps:
- 3 and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth.
- 4 These are they that were not defiled with women; for they are virgins. These *are* they that follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb.
- 5 And in their mouth was found no lie: they are without blemish.
- 6 ¶ And I saw another angel flying in mid heaven, having {1} eternal good tidings to proclaim unto them that {2} dwell on the earth, and unto every nation and tribe and tongue and people; {1} *Or an eternal gospel* 2) *Gr sit*}
- 7 and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and {1} worship him that made the heaven and the earth and sea and fountains of waters. {1} *See marginal note on Re 3:9*}
- 8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.
- 9 And another angel, a third, followed them, saying with a great voice, If any man {1} worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, {1} *See marginal note on Re 3:9*}
- 10 he also shall drink of the wine of the wrath of God, which is {1} prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: {1} *Gr mingled*}
- 11 and the smoke of their torment goeth up {1} for ever and ever; and they have no rest day and night, they that {2} worship the beast and his image, and whoso receiveth the mark of his name. {1} *Gr unto ages of ages* 2) *See marginal note on Re 3:9*}
- 12 Here is the {1} patience of the saints, they that keep the commandments of God, and the faith of Jesus. {1} *Or steadfastness*}
- 13 ¶ And I heard the voice from heaven saying, Write, Blessed are the dead who die {1} in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. {1} *Or in the Lord. From henceforth, yea, saith the Spirit*}
- 14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto a son of man, having on his head a golden crown, and in his hand sharp sickle.
- 15 And another angel came out from the {1} temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is {2} ripe. {1} *Or sanctuary* 2) *Gr become dry*}
- 16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.
- 17 Another angel came out from the {1} temple which is in heaven, he also having a sharp sickle. {1} *Or sanctuary*}
- 18 And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.
- 19 And the angel cast his sickle into the earth, and gathered the {1} vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God. {1} *Gr vine*}
- 20 And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

3- A group of pictures anticipating the end.

(14.)

- a- The 144,000 with the Lamb vs. 1-5
  - 1) Their location.
  - 2) Their identification.
  - 3) Their occupation.
- b- An angel from heaven preaches judgment vs. 6-7
  - 1) His message:
  - 2) His warning.
- c- An angel announces the fall of Babylon vs. 8
  - 1) Babylon's' character.
  - 2) Babylon's crime.
- d- An angel announces judgment on beast worshippers vs. 9-13
  - 1) The curse for beast worshippers. vs. 9-11
  - 2) The blessing for martyrs vs. 13
- e- The judgment harvest of the Son of Man vs. 14-20
  - 1) His judgment character vs. 14
    - a) As the Son of Man. [John 5:22, 27]
    - b) With a sharp sickle in His hand.
  - 2) The grapes of God's wrath are reaped vs. 15-19
    - a) The harvest fields are ripe.
    - b) Sin has quickly ripened in the hothouse of the beast's rule.
    - c) Relate Joel 3:13-20 - "The valley of decision" that determines who rules the world.
  - 3) Armageddon is previewed vs. 19-20
    - a) Seen from heaven's viewpoint.  
As a winepress.
    - b) Winepress located around Jerusalem.  
As far as 181.8 mi. ≈ 1600 furlongs.

**Revelation 15**

- 1 ¶ And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.
- 2 And I saw as it were a {1} sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing {2} by the {1} sea of glass, having harps of God. {1) Or glassy sea 2) Or upon}
- 3 And they sing the song of Moses the {1} servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the {2} ages. {1) Gr bondservant 2) Many ancient authorities read nations; Jer 10:7}
- 4 Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and {1} worship before thee; for thy righteous acts have been made manifest. {1) See marginal note on Re 3:9}
- 5 ¶ And after these things I saw, and the {1} temple of the tabernacle of the testimony in heaven was opened: {1) Or sanctuary}
- 6 and there came out from the {1} temple the seven angels that had the seven plagues, arrayed {2} with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles. {1) Or sanctuary 2) Many ancient authorities read in linen; Re 19:8}
- 7 And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth {1} for ever and ever. {1) Gr unto the ages of the ages}
- 8 And the {1} temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the {1} temple, till the seven plagues of the seven angels should be finished. {1) Or sanctuary}

**Revelation 16**

- 1 ¶ And I heard a great voice out of the {1} temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth. {1) Or sanctuary }
- 2 And the first went, and poured out his bowl into the earth; and {1} it became a noisome and grievous sore upon the men that had the mark of the beast, and that {2} worshipped his image. {1) Or there came 2) See marginal note on Re 3:9}
- 3 And the second poured out his bowl into the sea; and {1} it became blood as of a dead man; and every {2} living soul died, *even* the things that were in the sea. {1) Or there came 2) Gr soul of life}
- 4 And the third poured out his bowl into the rivers and the fountains of the waters; {1} and {2} it became blood. {1) Some ancient authorities read and they became 2) Or there came}
- 5 And I heard the angel of the waters saying, Righteous art thou, who art and who wast, thou Holy One, because thou didst thus {1} judge: {1) Or judge. Because they...prophets, thou hast given them blood also to drink}
- 6 for they poured out the blood of the saints and the prophets, and blood hast thou given them to drink: they are worthy.
- 7 And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.
- 8 ¶ And the fourth poured out his bowl upon the sun; and it was given unto {1} it to scorch men with fire. {1) Or him}
- 9 And men were scorched with great heat: and they blasphemed the name of God who hath the power over these plagues; and they repented not to give him glory.

**E- The seven bowl-judgments.****(15.-16.)**

- 1- The bowls are introduced from the temple in heaven (15.)
- a- These are called the last plagues vs. 1
  - b- The tribulation martyrs sing two songs of praise vs. 2-4
    - 1) The Song of Moses. [Ex 15:1-21]
    - 2) The Song of the Lamb. [Rev 15:3, cp Psm 22:22]
  - c- Seven angels emerge from heaven's temple with plagues vs. 5-6  
Wrath proceeds from God's Holiness.
  - d- The bowls of God's wrath are presented vs. 7-8  
Wrath must be exercised and is essential to clear the way into the Temple. vs. 8
- 2- The first bowl--Boils vs. 16:1-2
- a- Angels are dispatched by a great temple voice vs. 1
  - b- Beast's worshippers alone: receive this plague vs. 2
  - c- This corresponds with the sixth plague in Egypt. Ex 9:8-11
- 3- The second bowl--The sea becomes blood vs. 3
- a- All life in the sea dies.
  - b- This corresponds with the first plague in Egypt.
- 4- The third bowl--Fresh waters become blood vs. 4-7
- a- Rivers and fountains are polluted.
  - b- An angel confirms the justice of this judgment vs. 5
  - c- The law of retaliation--blood for blood vs. 6-7
- 5- The fourth bowl--The sun scorches men vs. 8-9
- a- Men are scorched with the sun and fire.
  - b- They respond with blasphemy, not repentance.
  - c- Note the open contempt of God. vs. 9

**Revelation 16 (cont.)**

- 10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain,
- 11 and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.
- 12 ¶ And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising.
- 13 And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs:
- 14 for they are spirits of demons, working signs; which go forth {1} unto the kings of the whole {2} world, to gather them together unto the war of the great day of God, the Almighty. {1) Or upon 2) Gr inhabited earth}
- 15 (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)
- 16 And they gathered them together into the place which is called in Hebrew {1} Har-Magedon. {1) Or Ar-Magedon}
- 17 ¶ And the seventh poured out his bowl upon the air; and there came forth a great voice out of the {1} temple, from the throne, saying, It is done: {1) Or sanctuary}
- 18 and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since {1} there were men upon the earth, so great an earthquake, so mighty. {1) Some ancient authorities read there was a man}
- 19 And the great city was divided into three parts, and the cities of the {1} nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. {1) Or Gentiles}
- 20 And every island fled away, and the mountains were not found.
- 21 And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

6- The fifth bowl--Darkness

vs. 16:10-11

- a- The beast's throne and kingdom are darkened.
- b- Note the close proximity of the bowl judgments.
- c- Again, blasphemy is the result.

7- The sixth bowl - The Euphrates is dried up

vs. 12-16

- a- The Euphrates dries for advance of Eastern armies.
- b- Evil spirits (like frogs) from the mouths of the infernal trinity are sent forth to gather all nations for battle in Palestine.
- c- The armies of the world gather at Har-Magedon.  
Only place in the Bible where this mountain-Har (Tel) of Megido is mentioned.

8- The seventh bowl- -final judgment is announced

vs. 17-21

- a- Final judgment is announced by lightning, etc. vs. 17
- b- Earth's mightiest earthquake changes earth's topography vs. 18-20
- c- Blasphemers are stoned with great hail stones. (stoning was OT punishment for Blasphemy. Ex 9:22-26; 2 Sam 12:14; 1 Ki 21:10, 13)

**Revelation 17**

- 1 ¶ And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters;
- 2 with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.
- 3 And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, {1} full of names of blasphemy, having seven heads and ten horns. {1} *Or names full of blasphemy*
- 4 And the woman was arrayed in purple and scarlet, and {1} decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, {2} even the unclean things of her fornication, {1} *Gr gilded* 2) *Or and of the unclean things*
- 5 and upon her forehead a name written, {1} MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. {1} *Or a mystery, Babylon the Great* }
- 6 And I saw the woman drunken with the blood of the saints, and with the blood of the {1} martyrs of Jesus. And when I saw her, I wondered with a great wonder. {1} *Or witnesses* ; See Re 2:13}
- 7 ¶ And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.
- 8 The beast that thou sawest was, and is not; and is about to come up out of the abyss, {1} and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written {2} in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and {3} shall come. {1} *Some ancient authorities read and he goeth* 2) *Gr on* 3) *Gr shall be present*
- 9 Here is the {1} mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: {1} *Or meaning*
- 10 and {1} they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. {1} *Or there are*
- 11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition.
- 12 And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour.
- 13 These have one mind, and they give their power and authority unto the beast.
- 14 ¶ These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful.
- 15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.
- 16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire.
- 17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished.
- 18 And the woman whom thou sawest is the great city, which {1} reigneth over the kings of the earth. {1} *Gr hath a kingdom*



**F- Judgment of Babylon.****(17.-18.)**

(A parenthetic explanation)

- 1- The harlot and the scarlet beast vs. 17
  - a- The harlot described.
    - 1) Her relations with the kings of the earth vs. 2
    - 2) Her wealth through seductions vs. 3-4
    - 3) Her symbolic name - "Babylon the great. "
    - 4) She is guilty of the blood of many martyrs vs. 6
    - 5) She has reigned over earth's kings vs. 18
  - b- The beast described vs. 7-15
    - 1) It ascends out of the abyss vs. 8
    - 2) It has 7 heads
      - a) Geographical significance.
      - b) Political significance.
    - 3) An eighth head is identified with the beast vs. 11
    - 4) it is destined for perdition. vs. 8-11
    - 5) It has 10 horns vs. 3, 12
  - c- The 10 kings war against the Lamb vs. 13-14
  - d- The 10 kings destroy the harlot vs. 16-17
    - 1) The significance.
    - 2) The effect.

**Revelation 18**

- 1 ¶ After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory.
- 2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a {1} hold of every unclean spirit, and a {1} hold of every unclean and hateful bird. {1} Or prison}
- 3 For {1} by {2} the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her {3} wantonness. {1} Some authorities read of the wine...have drunk 2) Some ancient authorities omit the wine of 3) Or luxury}
- 4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues:
- 5 for her sins {1} have reached even unto heaven, and God hath remembered her iniquities. {1} Or clave together}
- 6 Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double.
- 7 How much soever she glorified herself, and waxed {1} wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. {1} Or luxurious}
- 8 Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is {1} the Lord God who judged her. {1} Some ancient authorities omit the Lord}
- 9 ¶ And the kings of the earth, who committed fornication and lived {1} wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, {1} Or luxuriously}
- 10 standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come.
- 11 And the merchants of the earth weep and mourn over her, for no man buyeth their {1} merchandise any more; {1} Gr cargo}
- 12 {1} merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; {1} Gr cargo}
- 13 and cinnamon, and {1} spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots and {2} slaves; and {3} souls of men. {1} Gr amomum 2) Gr bodies; Ge 36:6 (Sept) 3) Or lives}
- 14 And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all.
- 15 The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning;
- 16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and {1} decked with gold and precious stone and pearl! {1} Gr gilded}
- 17 for in an hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as {1} gain their living by sea, stood afar off, {1} Gr work the sea}
- 18 and cried out as they looked upon the smoke of her burning, saying, What city is like the great city?
- 19 And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate.
- 20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.
- 21 And {1} a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. {1} Gr one}

- 22 And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, *{1}* of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; *{1}* *Some ancient authorities omit of whatsoever craft}*
- 23 and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.
- 24 And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

- 
- 2- Babylon's judgment further explained (18.)
- a- The harlot's destruction announced vs. 1-3
    - 1) Her depth of wickedness.  
    Habitation of demons!
    - 2) Her wealth through seduction.
  - b- True believers called to separate from her vs. 4-8
    - 1) Destruction to come suddenly.
    - 2) Destruction to come at the hands of the 10 kings. [17:16]
  - c- Earth's sorrow at Babylon's destruction vs. 9-19
    - 1) The kings of the earth bewail vs. 9-10  
    Note the failure of that system.
    - 2) The merchants of earth bewail vs. 11-16  
    Cause of their sorrow.
    - 3) The probable result of this destruction.
  - d- Heaven's joy at Babylon's destruction vs. 20-24
    - 1) The apostles and prophets are avenged vs. 20
    - 2) Her cultural promotions noted vs. 21-23
    - 3) Her domination of commerce noted vs. 23
    - 4) Her deception by sorcery noted vs. 23
    - 5) She is found guilty of the blood of prophets and saints vs. 24

**Revelation 19**

- 1 ¶ After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God:
- 2 for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his *{1}* servants at her hand. *{1} Gr bondservants}*
- 3 And a second time they *{1}* say, Hallelujah. And her smoke goeth up *{2}* for ever and ever. *{1} Gr have said 2) Gr unto the ages of the ages}*
- 4 And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.
- 5 ¶ And a voice came forth from the throne, saying, Give praise to our God, all ye his *{1}* servants, ye that fear him, the small and the great. *{1} Gr bondservants}*
- 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.
- 7 Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.
- 8 And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints.
- 9 And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.
- 10 And I fell down before his feet to *{1}* worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: *{1}* worship God; for the testimony of Jesus is the spirit of prophecy. *{1} See marginal note on Re 3:9}*

**IV. THE VISION OF CHRIST'S RETURN IN GLORY.****(19.-20.)****A- The four hallelujahs<sup>a</sup>.****vs. 19:1-6**

- 1- Hallelujah for the harlot's destruction vs. 1-2
- 2- Hallelujah to the Father vs. 4-5
- 3- Hallelujah for the reign of Almighty God vs. 6
- 4- Hallelujah for the marriage of the Lamb vs. 7

**B- The marriage of the Lamb.****vs. 19:7-10.**

- 1- The marriage announced as having come vs. 7
- 2- The bride's apparel-linen - her righteous works vs. 8
- 3- The marriage supper to follow vs. 9
  - a- The evident location.
  - b- The invited guests. Mat 25:1-13.  
(The virgins of Israel)
- 4- Note that all prophecy points to Jesus vs. 10

<sup>a</sup> Hallelujah: Hebrew Verb with an abbreviated form of the tetragrammeton הוהיה: הָלְלוּ יְהוָה: Piel Imperitive 2Pl + The Abrev. Proper Noun: You (all) **be caused** to Praise The LORD.

**Revelation 19 (cont.)**

- 11 ¶ And I saw the heaven opened; and behold, a white horse, and he that sat thereon {1} called Faithful and True; and in righteousness he doth judge and make war. {1} *Some ancient authorities omit called*
- 12 And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written which no one knoweth but he himself.
- 13 And he *is* arrayed in a garment {1} sprinkled with blood: and his name is called The Word of God. {1} *Some ancient authorities read dipped in*
- 14 And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure.
- 15 And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the {1} winepress of the fierceness of the wrath of God, the Almighty. {1} *Gr winepress of the wine of the fierceness*
- 16 And he hath on his garment and on his thigh a name written, **KINGS OF KINGS, AND LORD OF LORDS.**
- 17 And I saw {1} an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; {1} *Gr one*
- 18 that ye may eat the flesh of kings, and the flesh of {1} captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great. {1} *Or military tribunes; Gr chiliarchs*
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.
- 20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that {1} worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: {1} *See marginal note on Re 3:9*
- 21 and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

**C- Christ's coming on a white horse****vs. 19:11-16**

- 1- His Name:
  - a- Faithful and True.
  - b- The Word of God.
  - c- King of Kings.
- 2- His description.
  - a- Eyes a flame of fire.
  - b- With many crowns on His head
  - c- His vesture is dipped in blood (Isaiah 63).
- 3- His train.
  - a- The armies of heaven.
  - b- Note their identity--"fine linen, "
- 4- His work vs. 15-17
  - a- He smites the nations.
  - b- He treads the winepress of wrath.
  - c- He rules the nations with a rod of

**D- Armageddon. {See Figure 03.}****vs. 19:17-21**

- 1- The carnage described as a bird-supper vs. 17-18
- 2- Earth's armies defy the armies of heaven vs. 19
- 3- The two beasts are consigned to the lake of fire vs. 20
- 4- Earth's armies are slain by the sword of Christ vs. 21
- 5- The judgment of the nations follows (Matthew 25).

**Revelation 20**

- 1 ¶ And I saw an angel coming down out of heaven, having the key of the abyss and a great chain {1} in his hand. {1} *Gr upon*}
- 2 And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years,
- 3 and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.
- 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as {1} worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. {1} *See marginal note on Re 3:9*}
- 5 The rest of the dead lived not until the thousand years should be finished. This is the first resurrection.
- 6 Blessed and holy is he that hath part in the first resurrection: over these the second death hath no {1} power; but they shall be priests of God and of Christ, and shall reign with him {2} a thousand years. {1} *Or authority* 2) Some ancient authorities read *the*}
- 7 And when the thousand years are finished, Satan shall be loosed out of his prison,
- 8 and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea.
- 9 And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down {1} out of heaven, and devoured them. {1} *Some ancient authorities insert from God*}
- 10 And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night {1} for ever and ever. {1} *Gr unto the ages of the ages*}
- 11 ¶ And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works.
- 13 And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works.
- 14 And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire.
- 15 And if any was not found written in the book of life, he was cast into the lake of fire.
- 15** [2<sup>nd</sup> Class condition] **And since none** (of the ones gathered for judgment at the great white throne) **was found having been written in the book of life, [each] was cast (API 3S) into the lake of fire.** <sup>a</sup>

<sup>a</sup> ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 521 Pgs.



**E- The Millennium.****(20.)**

- 1- Satan is bound 1000 years vs. 1-3
  - a- He is chained and sealed in the abyss. "Welcome Home"!
  - b- His deception is temporarily suspended.
  - c- The purpose of this binding.
  
- 2- The Millennial reign of Christ vs. 4-6
  - a- The throne-sitters rule and judge.
  - b- The tribulation martyrs are raised to reign
  - c- The resurrected saints are to be priests and reign with Christ 1000 years vs. 6
  
- 3- The final assault of Gog and Magog vs. 7-10
  - a- Satan is loosed to gather the rebels.
  - b- The significance of "Gog and Magog"
  - c- Fire from heaven devours the rebels. vs. 9
  - d- Satan is consigned to the lake of fire.
  
- 4- The Great White Throne judgment vs. 11-15
  - a- The wicked dead are raised for judgment.
  - b- The book of Life is opened.
  - c- The books of works are opened.
  - d- All [not in the book of life] are cast, into lake of fire.

**Revelation 21**

- 1 ¶ And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.
- 2 And I saw {1} the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. {1} *Or the holy city Jerusalem coming down new out of heaven*}
- 3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall {1} dwell with them, and they shall be his peoples, and God himself shall be with them, {2} *and be their God: {1} Gr tabernacle 2) Some ancient authorities omit, and be their God*}
- 4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.
- 5 And he that sitteth on the throne said, Behold, I make all things new. And he saith, {1} Write: for these words are faithful and true. {1} *Or Write, These words are faithful and true.*}
- 6 And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
- 7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son.
- 8 But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.
- 9 ¶ And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb.
- 10 And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God,
- 11 having the glory of God: her {1} light was like unto a stone most precious, as it were a jasper stone, clear as crystal: {1} *Gr luminary*}
- 12 having a wall great and high; having twelve {1} gates, and at the {1} gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: {1} *Gr portals*}
- 13 on the east were three {1} gates; and on the north three {1} gates; and on the south three {1} gates; and on the west {1} three gates. {1} *Gr portals*}
- 14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.
- 15 And he that spake with me had for a measure a golden reed to measure the city, and the {1} gates thereof, and the wall thereof. {1} *Gr portals*}
- 16 And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal.
- 17 And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel.
- 18 And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass.
- 19 The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, {1} sapphire; the third, chalcedony; the fourth, emerald; {1} *Or lapis lazuli*}
- 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, {1} jacinth; the twelfth, amethyst. {1} *Or sapphire*}

**V. THE VISION OF CHRIST IN THE CONSUMMATION.                      (21.-22.)**

**A- The New Heaven and Earth.                      vs. 21:1-8**

- 1- Descent of the holy city                      vs. 1-2
  - a- Relate II Peter 3:10-12.
  - b- Relate I Corinthians 15:24.
- 2- God dwells with men                      vs. 3-5
  - a- Will we see the Father?
- 3- The invitation given                      vs. 6-8
  - a- Note the contrast of destinies.
  - b- The crucial issue. relate to 1 Jo 5:4-5. The overcomer!                      vs. 7-8

**B- The New Jerusalem described.                      (21:9.-22:5.)**

- 1- Its descent from heaven                      vs. 9-10
- 2- Its Glory and Light                      vs. 11
- 3- Its wall and gates                      vs. 12-14
  - a- 12 gates--named after 12 tribes of Israel
  - b- Twelve foundations—named after 12 apostles.
- 4- Its size noted                      vs. 15-17
- 5- Its materials noted                      vs. 18-21
  - a- The wall of jasper.                      vs. 18a
  - b- The city of pure gold.                      vs. 18b
  - c- The foundations adorned with 12 stones.(Same as the High Priest’s breastplate See Vol I. Exodus Figure 02 The High Priest And His Garments.)                      vs. 19-20
  - d- The gates adorned with 12 pearls.                      vs. 21

**Revelation 21 (cont.)**

- 22 And I saw no {1} temple therein: for the Lord God the Almighty, and the Lamb, are the {1} temple thereof. {1} Or *sanctuary*}
- 23 And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, {1} and the lamp thereof is the Lamb. {1} Or *and the Lamb, the lamp thereof*}
- 24 And the nations shall walk {1} amidst the light thereof: and the kings of the earth bring their glory into it. {1} Or *by*}
- 25 And the {1} gates thereof shall in no wise be shut by day (for there shall be no night there): {1} Gr *portals*}
- 26 and they shall bring the glory and the honor of the nations into it:
- 27 and there shall in no wise enter into it anything {1} unclean, or he that {2} maketh an abomination and a lie: but only they that are written in the Lamb's book of life. {1} Gr *common* 2) Or *doeth*}

**Revelation 22**

- 1 ¶ And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of {1} the Lamb, {1} Or *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life etc*}
- 2 in the midst of the street thereof. And on this side of the river and on that was {1} the tree of life, bearing twelve {2} *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. {1} Or *a tree* 2) Or *crops of fruit*}
- 3 And there shall be {1} no curse any more: and the throne of God and of the Lamb shall be therein: and his {2} servants shall serve him; {1} Or *no more anything accursed* 2) Gr *bondservants*}
- 4 and they shall see his face; and his name *shall be* on their foreheads.
- 5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign {1} for ever and ever. {1} Gr *unto the ages of the ages*}

6- Its omissions

vs. 21:22-27

- a - No sea.
- b - No temple.
- c - No need of sun or moon.
- d - No night.
- e - No evil.
- f - No curse.
- g - No tears, pain, or death.

7- Its admissions

vs. 27

Only those in the Lamb's Book of Life.

8- Its River of Life

vs. 22:1

9- Its Tree of Life

vs. 2

10- Its Central Figure

vs. 3-5

**Revelation 22 (cont.)**

- 6 ¶ And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angels to show unto his *{1}* servants the things which must shortly come to pass. *{1}* *Gr bondservants*}
- 7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
- 8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to *{1}* worship before the feet of the angel that showed me these things. *{1}* *See marginal note on Re 3:9*}
- 9 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.
- 10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.
- 11 He that is unrighteous, let him do unrighteousness *{1}* still: and he that is filthy, let him be made filthy *{1}* still: and he that is righteous, let him do righteousness *{1}* still: and he that is holy, let him be made holy *{1}* still. *{1}* *Or yet more*}
- 12 Behold, I come quickly; and my *{1}* reward is with me, to render to each man according as his work is. *{1}* *Or wages*}
- 13 I am the Alpha and the Omega, the first and the last, the beginning and the end.
- 14 Blessed are they that wash their robes, that they may have *{1}* the right *to come* to the tree of life, and may enter in by the *{2}* gates into the city. *{1}* *Or the authority over*; Compare Re 6:8. 2) *Gr portals*}
- 15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and *{1}* maketh a lie. *{1}* *Or doeth*; Compare Re 21:27}
- 16 I Jesus have sent mine angel to testify unto you these things *{1}* for the churches. I am the root and the offspring of David, the bright, the morning star. *{1}* *Gr over* }
- 17 *{1}* And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely. *{1}* *Or Both*}
- 18 I testify unto every man that heareth the words of the prophecy of this book, if any man shall add *{1}* unto them, God shall add *{1}* unto him the plagues which are written in this book: *{1}* *Gr upon*}
- 19 and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, *{1}* which are written in this book. *{1}* *Or, even from the things which are written*}
- 20 ¶ He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.
- 21 The grace of the Lord Jesus *{1}* be *{2}* with the saints. Amen. *{1}* *Some ancient authorities add Christ* 2) *Two ancient authorities read with all*}

**C- Final instructions and invitation.****vs. 22:6-21**

- 1- The veracity, of the message vs. 6-8
- 2- The emphatic point of the message "I Come Quickly" vs. 7, 12, 20
- 3- The Immediate relevancy. vs. 10  
Don't seal the words of this prophecy for the time is at hand (i.e., imminent).
- 4- The finality of the events vs. 11
  - a- The eternal states.
    - 1) Those excluded. vs. 11a
    - 2) Those included. vs. 11b
  - b- The irreversible conditions.
- 5- The blessing of obedience vs. 12-15
- 6- The personal signature of Jesus vs. 16
- 7 - The invitation to "whosoever will" vs. 17
  - a- By the Spirit and bride.'
  - b- For those that thirst and receive.
- 8- The warning against distorting this message vs. 18-19
- 9- The benediction of grace vs. 20-21
  - a- His sudden coming noted. vs. 20
  - b- The offer of grace highlighted. vs. 21

## Questions on Revelation

- 1- When did John write Revelation and under what circumstance?
- 2- For what historical reason was the book written?
- 3- State the theme of the book.
- 4- Justify the futurist method of interpretation in three points.
- 5- Give a fivefold outline of The Revelation with the chapter divisions.
- 6- Give the threefold Scriptural outline as stated in 1:19.
- 7- To whom does the book promise a blessing in the introduction? And why is this unusual?
- 8- What is significant about the first vision of John's in chapter 1?
- 9- Name the seven churches of Asia to whom John was commanded to write in their correct order.
- 10- What promise was given to the Church of Philadelphia?
- 11- In what way does Christ's position seem to be different at the Church of Laodicea?
- 12- Characterize the content of chapters 4 and 5.
- 13- Summarize the judgments of the first four seals.



- 14- What are the two companies described in chapter 7?
- 15- What do the seventh seal introduce?
- 16- What other passage in the New Testament covers similar ground to that of the six seals?
- 17- Give an Old Testament reason for maintaining the Trumpet Judgments are mainly plain literal descriptions
- 18- Of whom do the two witnesses seem to be a description in chapter 11?
- 19- With what two primary characters is chapter 12 concerned?
- 20- Characterize the beast out of the sea in chapter 13 in several ways.
- 21- How are the two beasts related?
- 22- What is introduced in chapter 15?
- 23- How, generally, are the bowl judgments different from the trumpet judgments?
- 24- What takes place at the pouring of the seventh bowl?
- 25- What is characterized by the term "Babylon in chapters 17 and 18?
- 26- What was the great sin of the harlot Babylon?
- 27- List four significant events of chapter 19.

28- With what dispensational period is chapter 20 concerned?

29- List four significant events of chapter 20.

30- Who are the first to be cast in the lake of fire and when does this take place?

31- Give a brief description of the new Jerusalem, mentioning several features.

32- What phrase does the Lord repeat three times in the final chapter for emphasis?

Copy these 2 pages, type your answers, and hand in or send by email to [swede@thecfbc.com](mailto:swede@thecfbc.com)

Well Pilgrim we've come a long way in our Bible Studies. It is my hope that Dr. Ellisen's work will lead you to do great things for our Lord Jesus The Messiah. But Remember: "I COME QUICKLY".

*Finis*

## APPENDIX 01 - A SHORT BIBLIOGRAPHY FOR BIBLE STUDY

### INTRODUCTION

This Bibliography was developed to be used by those students attending the Colorado Free Bible College. It is given as a basis for a beginning library of Biblical study; please add your own references as you read and accumulate materials. You'll see N. Carlson listed several times as the book's author or editor. These books are given freely to each registered Student.

### ANGELOLOGY

#### Good Angels

- ACGGMA A. C. Gaebelain, GABRIEL AND MICHAEL THE ARCHANGEL, 1945, Our Hope Publication Office, .
- ACGAG -----, THE ANGELS OF GOD, 1924, Our Hope Publication Office, .

#### Wicked Angels And Demons

- MFUBD Merrill F. Unger, BIBLICAL DEMONOLOGY, 1963, Scripture Press, EX - The best treatment of demons available - His later book Demons in the World Today is not recommended.
- LSCS Lewis Sperry Chafer, SATAN - His Motive and Methods, 1964, Dunham Publishing Company, EX – a must read for discernment in our day.
- DGBIW Donald Grey Barnhouse, THE INVISIBLE WAR, 1965, Zondervan Publishing House, Ex - Proponent of the 'Gap' theory ala Scofield.
- GHPEEA G. H. Pember, EARTH'S EARLIEST AGES, , Fleming H. Revell Company, interesting sections (243-391) on 'spiritism'.
- NECDN N. E. Carlson, AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. - A Christian Apologetic, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, 408 Pgs.

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- CPDBI C. Pinnock, A DEFENSE OF BIBLICAL INFALLIBILITY, 1972, Presbyterian and Reformed Publishing Company, Ex - Monograph from "The Tyndale Lecture in Biblical Theology for 1966" at Cambridge on July 12, 1966 - slightly revised for publication.
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- MYSTIW Murray - Young - Stonehouse - Skilton - Wooley - Kuiper - Van Til, THE INFALLIBLE WORD - A Symposium, 1967, EX.
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- FFBNTD F. F. Bruce, THE NEW TESTAMENT DOCUMENTS: Are They Reliable?, 1974, Wm. B. Eerdmans Publishing Company, Lecture notes.
- JIPFWG J. I. Packer, 'FUNDAMENTALISM' AND THE WORD OF GOD, 1966, Wm. B. Eerdmans Publishing Company, ex "A reasoned statement of a fundamentalist's position."
- HRLAB Harry Rimmer, THE LAWSUIT AGAINST THE BIBLE, 1949, Berne Witness Publishing Co., Notes of a trial in the Fourth District Municipal Court of New York City 'William Floyd vs Harry Rimmer' - Research Science Bureau.

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- EWHCOT E. W. Hengstenberg, THE CHRISTOLOGY OF THE OLD TESTAMENT And a Commentary on the Messianic Predictions - 4 Volumes, 1956, Kregel, Limited - May not be in print - Read Wilber Smith's "A Treasury of Books for Bible Study Chapter 16 for His opinion of this classic - note: he thinks the Church is Israel. Careful of Spiritualization which as you already know is called Allegorization.
- JMCLCS Johnston M. Cheney, THE LIFE OF CHRIST IN STEREO - The Four Gospels Combined as One, 1969, Western Conservative Baptist Seminary - Portland Ore. An excellent combination of the Gospels which follows the Greek text(s) and provides an apologetic, using what the author calls minute combination, displaying the complete accuracy of the Gospel accounts. Will be reprinted under another title by Dr. Stanley Ellisen.
- JGMVBC J. Gresham Machen, THE VIRGIN BIRTH OF CHRIST, 1967, Baker Book House Company, EX - Reprint.
- LMLH Leon Morris, THE LORD FROM HEAVEN, 1964, Wm. B. Eerdmans Publishing Company, EX.
- BBWLG B. B. Warfield, THE LORD OF GLORY - A Study of the Designations of Our LORD in the New Testament with Especial reference to His Deity, 1972-1973, Zondervan Publishing House, EX - Tremendous Word Study and Textually significant sections by a premier theologian.
- FFBNDOT F. F. Bruce, NEW TESTAMENT DEVELOPMENT OF OLD TESTAMENT THEMES, 1968, Wm. B. Eerdmans Publishing Company, EX - "The Crucified Jesus is universal Lord."

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- RAMMPO Roland Allen, MISSIONARY METHODS: ST. PAUL'S OR OURS?, 1962, Wm. B. Eerdmans Publishing Co., Ex - An Anglican looks to Biblical methodology for church planting and growth rather than tradition.
- ARHNOCM Alexander Rattray Hay, THE NEW TESTAMENT ORDER FOR CHURCH AND MISSIONARY, 1947, H. H. Blok - The Netherlands, Ex - A very balanced approach for local church planting and growth - (believes the gift of tongues has not ceased today.)
- PSHCC Philip Schaff, HISTORY OF THE CHRISTIAN CHURCH - 8 Volumes, 1907, Wm. B. Eerdmans Publishing Company, Ex
- ASBE Alexander Strauch, BIBLICAL ELDERSHIP, 1988, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.
- ASMMND Alexander Strauch, MINISTER OF MERCY - THE NEW TESTAMENT DEACON, 1992, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.
- ASHC Alexander Strauch, THE HOSPITALITY COMMANDS, 1993, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.

**ESCHATOLOGY**

- JDPTC J. Dwight Pentecost, THINGS TO COME - A Study in Biblical Eschatology, 1970, Zondervan Publishing House, Ex - The premiere book on premillennial eschatology.
- ESEE Erich Sauer, FROM ETERNITY TO ETERNITY, 1972, Wm. B. Eerdmans Publishing Company, Ex - "Sets forth in matchless clarity and with great power of insight the historical unity of the Bible and the general, great periods of salvation."
- ESDWR Erich Sauer, THE DAWN OF WORLD REDEMPTION, 1965, Wm. B. Eerdmans Publishing Company, Ex - The history of salvation from eternity [past] through the Old Testament."
- ESTC Erich Sauer, THE TRIUMPH OF THE CRUCIFIED, 1965, Wm. B. Eerdmans Publishing Company, Ex - The history of salvation from the New Testament to eternity [future].
- CCRD T Charles Caldwell Ryrie, DISPENSATIONALISM TODAY, 1965, Moody Press Publications, Ex - although this is a book on dispensations, it covers dispensational eschatology.

- CLDT Clarence Larkin, DISPENSATIONAL TRUTH, 1920, Rev. Clarence Larkin Est. 2802 N. Park Ave - Philadelphia PA, EX - presents an early dispensational view in word and picture that uses the literal hermeneutic to establish the dispensations.
- JFWCP John F. Walvoord, THE CHURCH IN PROPHECY, 1964, Zondervan Publishing House, Ex - keeps the church and Israel separate.
- JMGCKC James M. Gray Editor, THE COMING AND KINGDOM OF CHRIST - including a list of some exponents Premillennialism, © 1914 by Moody Bible Institute of Chicago. A set of Messages delivered at MBI at a Prophetic Bible Conference at the MBI Feb. 24-27, 1914.
- SRATCP Sir Robert Anderson, THE COMING PRINCE, The Marvelous Prophecy Of Daniel's Seventy Weeks Concerning The Anti-Christ, Kregel Publications, Grand Rapids, MI 49503.

**HAMARTIOLOGY**

- LSCST Lewis Sperry Chafer, SYSTEMATIC THEOLOGY, 8 Volumes, Hamartiology Vol 2, pgs 224ff, Kregel Publications, Grand Rapids, MI 49503.
- LSCSHMM Lewis Sperry Chafer, SATAN – His Motive And Methods, © 1914 by L.S.C., Dunham Publishing Company, Grand Rapids, MI 49506
- DGBIW Donald Grey Barnhouse, THE INVISIBLE WAR, The Panorama Of The Conflict Between Good And Evil, © 1965 by Zondervan Publishing House, Grand Rapids, MI
- SRATCP Sir Robert Anderson, THE COMING PRINCE, The Marvelous Prophecy Of Daniel's Seventy Weeks Concerning The Anti-Christ, Kregel Publications, Grand Rapids, MI 49503.

**PNEUMATOLOGY**

- JFWHS John F. Walvoord, THE HOLY SPIRIT, 1965, Dunham Publishing Company, EX - The best version for the present age.
- CCRHS Charles Caldwell Ryrie, THE HOLY SPIRIT, 1965, Moody Press, Ex - A cut down version [a handbook] of Walvoord's classic.
- LSCHTS Lewis Sperry Chafer, HE THAT IS SPIRITUAL, 1965, Dunham Publishing House, EX - The Christian's relation to the Holy Spirit.
- CISPHS C. I. Scofield, PLAIN PAPERS ON THE HOLY SPIRIT, 1899, Fleming H. Revell Company, Ex - Covers the Holy Spirit's Person, His Work - before and after Pentecost, the His filling of the believer.
- JHM3SHS James H. McConkey, THE THREE-FOLD SECRET OF THE HOLY SPIRIT, 1897, Silver Publishing Society - 1013 Bessemer Building - Pittsburg PA or Moody Press, Ex - Covers Union with Christ; yielding to Christ; Abiding in Christ.
- BBWRI B. B. Warfield, REVELATION AND INSPIRATION, 1927, Oxford University Press, Ex.
- WMSTBBS Wilbur M. Smith, A TREASURY OF BOOKS FOR BIBLE STUDY, 1960, W. A. Wilde Company, Ex - Pages 160 to 177 contain his outline of New Testament Passages on the Holy Spirit.

**SOTERIOLOGY**

- LMAPC Leon Morris, THE APOSTOLIC PREACHING OF THE CROSS, 1965, Wm. B. Eerdmans Publishing Company, Ex - The 'BIG' words of salvation homiletically arranged and exegetically explained.
- WMSGSDC Wilber M. Smith, GREAT SERMONS ON THE DEATH OF CHRIST - A Compilation - MacClaren; Whyte; Moody; Milligan; Westcott; McCheyne; Jowett; Graham; Jerdan; Morgan; Jones; Murray; Parker; Spurgeon; Gray; Pierson; Clow, 1965, W. A. Wilde Co, Ex - the best sermons by the best of preachers on this subject.
- WPMGT W.P. Mackay, GRACE AND TRUTH - Under Twelve Aspects, , Pickering & Inglis - 14 Paternoster Row - London - 229 Bothwell Street - Glasgow, Ex - An old book about salvation and sanctification (positional, progressive and final)
- CGTTMA Charles Gallaudet Trumbull, TAKING MEN ALIVE - Studies in the Principles and Practice of Individual Soul-Winning, 1938, Fleming H. Revell Company, Ex.
- JBHIR John Bunyan, JUSTIFICATION - By an Imputed Righteousness, 1967, Reiner Publications - Swengel PA 17880, Ex - Great book by a third grade drop-out.

- JIPESG J. I. Packer, EVANGELISM AND THE SOVEREIGNTY OF GOD, 1966, Inter-varsity Press, Ex - "Shows how a right understanding of God's sovereignty is not so much a barrier to evangelism as an incentive and powerful support for it; the Lordship side of salvation.
- PELHGAF Paul E. Little, HOW TO GIVE AWAY YOUR FAITH, 1973, Inter-Varsity Press, An instruction book on evangelism with a fractured evangel and misapplication of verse Rev 3:20; a good motivational tool.
- LSCTE Lewis Sperry Chafer, TRUE EVANGELISM, 1919, The Dunham Publishing Co - Findlay OH, Ex - discusses most of the aspects except the actual evangel.
- JAAU Joseph Alleine, AN ALARM TO THE UNCONVERTED, No Date, The National Foundation For Christian Education, Marshallton, Del, publishers note; "It is probably safe to say that only the Bible and Pilgrim's Progress among books for Christians, have been printed more times than this hard-hitting book from the Spirit-indited pen of Joseph Alleine. It is known that more than 300 printings have been made. . . .A comment to me by a newer Christian than me in 1966, Darryl Rasmussen was "This should be titled An Alarm to the CONVERTED!
- NCME N. Carlson, MUSLIM EVANGELISM, *Fantasies From The Arabian Knights, Or Strange Tails By A False Prophet*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1495251351, 244 pgs

**APOLOGETICS**

- FASGWT Francis A. Schaeffer, THE GOD WHO IS THERE, 1968, Inter-Varsity Press, Ex an apologetic for the neo-orthodox and secular humanists - necessary for those dealing with the modern 'intelligentsia'.
- FASER -----, ESCAPE FROM REASON, 1968, Inter-Varsity Press, Ex - an apologetic for the neo-orthodox and secular humanists - necessary for those dealing with the modern 'intelligentsia'.
- BRPCE Bernard Ramm, PROTESTANT CHRISTIAN EVIDENCES, 1953, Moody Press, Ex - "Christian apologetics is the comprehensive philosophical, theological, and factual demonstration of the truthfulness of our Christian religion - Christian evidences {a subdivision of Christian apologetics}, as we conceive of it, is especially concerned with the demonstration of the factuality of the Christian religion".
- BRPCA -----, PROBLEMS IN CHRISTIAN APOLOGETICS, 1949, Western Baptist Theological Seminary, Ex - Midyear lectures at Western 1947 - faith and reason, logical Christianity, the neo-orthodox subjectivism, communism etc.,
- JMEDV Josh McDowell, EVIDENCE THAT DEMANDS A VERDICT, 1977, Campus Crusade for Christ, Ex - covers Biblical uniqueness, trustworthiness, Christ's deity, His resurrection, archaeological evidence and the evidence of Christian experience - with extensive bibliographies.
- JWSCC John W. Stott, CHRIST THE CONTROVERSIALIST, 1970, Inter-Varsity Press, Ex.
- PHCTH J. I. Packer and Thomas Howard, CHRISTIANITY: THE TRUE HUMANISM, 1985, Word Books Publisher, G.
- DNCCI David Nelson, THE CAUSE AND CURE OF INFIDELITY, George H. Doran Company - New York, Ex - the cause and cure is given by a medical doctor of the 19<sup>th</sup> century.
- CVTDF Cornelius VanTil, IN DEFENSE OF THE FAITH - Vol II A SURVEY OF CHRISTIAN EPISTEMOLOGY, 1969, Dulk Christian Foundation - Westminster Theological Seminary, Ex - a difficult book-set to read but one necessary for those dealing with the modern 'intelligentsia'.
- NCCMBC N. Carlson, Chuck Missler, THE BIBLE CODES. Self Published, 2012. Free for Registered Students of the Colorado Free Bible College.
- NCDNCD N. Carlson, AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. - A Christian Apologetic, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, 408 Pgs..
- NCKF N. Carlson, THE KINGDOMS OF THE FRAUDS. " - *The Major Religions And Cults Of The World - A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs.

- NCME N. Carlson, MUSLIM EVANGELISM, *Fantasies From The Arabian Knights, Or Strange Tails By A False Prophet*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1495251351, 244 pgs

**BIBLE HANDBOOKS**

- MFUUBH Merrill F. Unger, UNGER'S BIBLE HANDBOOK, 1967, Moody Press, Ex - a terrific book to read along with our daily Bible reading.
- JMGCWC James M. Gray, CHRISTIAN WORK'S COMMENTARY ON THE WHOLE BIBLE, 1977, Fleming H. Revell Company, Ex - contains outlines and questions on each book of the Bible - suitable for group Bible studies.
- HHHPBH Henry H. Halley, POCKET BIBLE HANDBOOK, 1950, Henry H. Halley, Ex - nice articles, on How We Got The Bible [dated], Church History, and Habits [not garments].
- DPAEBH David and Pat Alexander, EERDMAN'S HANDBOOK TO THE BIBLE, 1974, Wm. B. Eerdmans Publishing Company, Ex - pictures in color on flora - fauna - maps.

**BIBLICAL ARCHAEOLOGY**

- WFAAPB W. F. Albright, Archaeology Of Palestine And The Bible, Great Britain, Penguin Books, 1954. EX
- JPFABH Joseph P. Free, ARCHAEOLOGY AND BIBLE HISTORY, 1969, Scripture Press, Ex - Conservative.
- WMTLB William M. Thomson, THE LAND & THE BOOK, 1973, Bible Truth Publishers - 239 Harrison Street - Oak Park ILL 60304, Ex - author takes you on a tour of the Holy Land - informative and interesting.
- GLHAJ G. Lankester Harding, THE ANTIQUITIES OF JORDAN, 1967, Frederick A. Praeger Publishers, Ex - discusses excavations and archaeological finds as late as Khirbat Qumran - the Dead Sea Scrolls.
- MFUAOT Merrill F. Unger, ARCHAEOLOGY AND THE OLD TESTAMENT, Zondervan Publishing House, 1967, Ex - A chronological walk through the archaeology of the Old Testament.
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- NGRJ Nelson Glueck, THE RIVER JORDAN, 1946, Westminster Press.
- NGRD Nelson Glueck, RIVERS IN THE DESERT - A History of the Negev, Farrar Straus and Cudahy - New York, Ex - archaeological remains discussed from the Paleolithic to the Byzantine by a man who found numerous buried cities using the Bible and good sense.
- JGJJ John Garstang, JOSHUA JUDGES, 1931, Constable - London.
- SHHBA Siegfried H. Horn, BIBLICAL ARCHAEOLOGY - A Generation of Discovery, 1985, Biblical Archaeology Society, G - a quick summation of 37 years of archaeological digs.
- WCFMM Larry Williams, Bob Cornuke, David Fasold, *THE MOUNTAIN OF MOSES, The Discovery Of {the real Mt.. Sinai,*
- CHSAC Robert Cornuke, David Halbrook, *IN SEARCH OF THE LOST ARK OF THE COVENANT*, 2002 © Robert Cornuke, Broadman & Holmes Publishers, Nashville, Ten.
- RCLSP Robert Cornuke, *THE LOST SHIPWRECK OF PAUL*, 2003 © Robert Cornuke, Global Publishing Services, Bend, Or.
- CHSMN Robert Cornuke, David Halbrook, *IN SEARCH OF THE LOST MOUNTAINS OF NOAH*, 2001 © Robert Cornuke, Broadman & Holmes Publishers, Nashville, Ten.
- RCRQ Robert Cornuke, *RELIC QUEST, Two True Stories Of The Search for Mt. Sinai and Search For The Arc Of The Covenant*, 2005 © Robert Cornuke, Tyndale House Publishers, Inc, Wheaton, Ill.

**BIBLICAL THEOLOGY**

- CCRBNT Charles C. Ryrie, BIBLICAL THEOLOGY OF THE NEW TESTAMENT, 1959, Moody Press, Ex.
- DACNSBT D.A. Carson Editor, NEW STUDIES IN BIBLICAL THEOLOGY, Not complete, presently 27 Vols., Intervarsity Press, Downers Grove, Ill 60515

**BIBLIOGRAPHIES**

- FWDMTBS Frederick W. Danker, MULTIPURPOSE TOOLS FOR BIBLE STUDY, 1966, Concordia Publishing House, EX - every student should own this book - a wealth of information about the putting together of a Bible toolkit.
- WMSTBBS Wilbur M. Smith, A TREASURY OF BOOKS FOR BIBLE STUDY, 1960, W. A. Wilde Company, Ex.
- WMSMHS \_\_\_\_\_, THE MINISTER IN HIS STUDY, 1973, Moody Press, EX - covers Basic Books - the Greatest Theme of all The Person and Work of the Lord Jesus Christ - the history and influence of the Bible - the preservation of what we have read.

**COMMENTARIES****Commentaries on the New Testament**

- HAMCEHNT H. A. W. Meyer, CRITICAL AND EXEGETICAL HANDBOOK TO THE NEW TESTAMENT - 11 Volumes, 1980, Alpha Publications, Ex - Meyer answers questions most of us didn't know the questions.
- RCLCNT R. C. H. Lenski, COMMENTARY ON THE NEW TESTAMENT - 12 Volumes, 1966, Augsburg Publishing House, Ex - good discussion of the Greek text - Lutheran pastor/teacher.
- HHNTC Harper, HARPER'S NEW TESTAMENT COMMENTARIES - by a large staff of writers, --, Harper & Row Publishers, Ex - good historical and linguistic information
- WHNTC William Hendriksen, NEW TESTAMENT COMMENTARY - 12 Vol's, Baker Book House, Ex - includes introduction - authors translation - commentary - summary - outline - critical notes - bibliography. Marginal. Written from a Reformed persuasion. Good when dealing with Theol. Proper, Christology, Bibliology.
- DPBICC Driver - Plummer - Briggs, THE INTERNATIONAL CRITICAL COMMENTARY ON THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS, --, T. & T. Clark, good linguistics - careful of the theology.
- JGGE John Gill, GILL'S EXPOSITOR.
- SNICNT Ned Stonehouse and F. F. Bruce - General Editors, THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT, in 17 Vol's, © 1953 by Wm. B. Eerdmans Publishing CO. -- Ex - more conservative than the ICC easier reading for the non-language user.
- SBCCL \_\_\_\_\_, THE CLASSIC COMMENTARY LIBRARY, --, Zondervan Publications, Ex - in general conservative - helps to be familiar with the original languages of the Bible.
- JFBBC Jamieson - Fausset - Brown, A COMMENTARY - Critical experimental and Practical on the Old and New Testaments, 1967, Wm. B. Eerdmans Publishing Company, Ex - includes English text - very helpful notes - nice if you are a language user but not necessary. Contained in Online Bible.
- SAEBW Dr. Stanley A. Ellisen Th.D., BIBLE WORKBOOK, 1982, Western Baptist Seminary, EX - conservative - contains introduction - interpretive outline - questions - maps - chronologies and Bible Text - for each Bible book (more than 3000 pages). Prior to his death, Dr. Ellisen, gave contract to N. Carlson to produce (at no charge) this workbook for DVD/Web distribution. It is now titled THE COMPLETE BIBLE OUTLINE SERIES. It is available in 9 Volumes.
- HAGT Henry Alford, THE GREEK TESTAMENT - 4 Volumes, 1958, Moody Press, Ex - with a critically revised text - a digest of various readings - marginal references to verbal and idiomatic usage - prolegomena - and a critical and exegetical commentary - very hard for the non-language user.
- HAMCNT Heinrich August Wilhelm Meyer, Meyer's Commentary On The New Testament, First English Edition, in Vol's, T&T Clark 1883, Funk & Wagnalls 1884, an exact reprint of the 6<sup>th</sup> edition of 1884 by ALPHA PUBLICATIONS 1979. EX - "He solves problems that others don't even know exist."
- HCHNTC Henry Chadwick Gen. Editor, Harper's New Testament Commentaries, in 14 Vol's, Good - Harper & Row, Publishers, New York and Evanston. Greek words are introduced with contextual meanings given.



- WFNRVV William F. Newell, Romans Verse-By-Verse, © 1945, Kregel Publishers. Grand Rapids, MI 1994, The Finest Commentary on Romans in or out of print.
- NCTSAFB N. Carlson, Galen Currah, *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, 196 Pgs.

#### Commentaries on the Old Testament

- KDOTC Keil and Delitzsch, OLD TESTAMENT COMMENTARIES, Associated Publishers and Authors Inc - Grand Rapids MI, Ex -
- DPBICCB Driver - Plummer - Briggs, THE INTERNATIONAL CRITICAL COMMENTARY ON THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS, -- T. & T. Clark, good linguistics - careful of the theology.
- JGGE John Gill, GILL'S EXPOSITOR.
- JFBBC Jamieson - Fausset - Brown, A COMMENTARY - Critical experimental and Practical on the Old and New Testaments, 1967, Wm. B. Eerdmans Publishing Company, Ex - includes English text - very helpful notes - nice if you are a language user but not necessary. Contained in Online Bible.
- SAEBW Stanley A. Ellisen, BIBLE WORKBOOK, 1982, Western Baptist Seminary, EX - conservative - contains introduction - interpretive outline - questions - maps - chronologies - etc. for each Bible book (more than 3000 pages). Prior to his death, Dr. S. A. E., gave contract to N. Carlson to produce (at no charge) this workbook for DVD/Web distribution. '. Free for Registered Students of the Colorado Free Bible College.

#### DICTIONARIES

- JHERE James Hastings, ENCYCLOPAEDIA OF RELIGION AND ETHICS - 13 Volumes, 1928, Ex - Hastings greatest work.
- JADDB John A. Davis, A DICTIONARY OF THE BIBLE, 1962, Baker Book House, Ex - the reprint of the 1924 edition by Baker is the one to buy - don't buy the revision by Gehman - the fifth volume contains articles by A. Deissman.
- MFUUBD Merrill F. Unger, UNGER'S BIBLE DICTIONARY, 1965, Moody Press, Ex - Conservative - includes an article on the Dead Sea Scrolls.
- MHBD Mackie, HASTINGS BIBLE DICTIONARY - 4 Volumes plus 1 supplemental volume, 1904, .

#### EVANGELISM

- JIPESG J. I. Packer, EVANGELISM AND THE SOVEREIGNTY OF GOD, 1966, Inter-Varsity Press, G - "he shows how a right understanding of God's sovereignty is not so much a barrier to evangelism as an incentive and powerful support for it".
- NCME N. Carlson, MUSLIM EVANGELISM, 2014, Create Space Publishers.

#### GEOGRAPHY

- WFWHAB Wright and Filson, WESTMINSTER HISTORICAL ATLAS TO THE BIBLE, 1945, Westminster Press, Ex.
- CFPBBA Charles F. Pfeiffer, BAKER'S BIBLE ATLAS, 1971, Baker Book House, Ex - truly a historical geography from the Table of Nations to the 20th century AD.
- DBGB Denis Baly, THE GEOGRAPHY OF THE BIBLE - A Study in Historical Geography, 1957, Ex - good verbal and pictorial descriptions of the physical geography of the Holy Land.

#### GEOLOGY

- MACPEM Melvin A. Cook, PREHISTORY AND EARTH MODELS, 1966, Hazell Watson & Viney LTD, Ex - Substantiates the young earth model of creation - very technical for those without a heavy mathematics background.
- WMGF Whitcomb and Morris, THE GENESIS FLOOD, 1964, The Presbyterian and Reformed Publishing Co, Ex - written by a theologian and the head of the department of engineering at VPI.

- PCCSCI Dr. Donald Patton and N. Carlson, CREATION SCIENCE - A Cure For Infidelity, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514154571, Dr. Donald Patton Ph.D., Augmented and edited by N. Carlson, 160 Pgs. Contains a multitude of comments by evolutionists that conflict with science, the Bible, and with each other. Also contains color photos of dig sites, artifacts, etc. that substantiates the scientific and Biblical position. Most information taken from the set of VHS tapes by Dr. Patton.

**FLORA**

- WWAPB Winifred Walker, ALL THE PLANTS OF THE BIBLE, 1957, Harper & Brothers Publishers, Ex - 114 flowers fruits trees shrubs and herbs illustrated and identified by the artist - her articles on doves dung and locusts are worth the price of the book.

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- CSCAABL C. S. Cansdale, ALL THE ANIMALS OF THE BIBLE LANDS, 1970, Zondervan Publishing House, Ex - a nice article about the swelling [jungles] of Jordan (Jer 49:19, Jer 50:44 also Jer 12:5).

**GEMS AND MINERALS**

- WCGMB Wright and Chadborne, GEMS AND MINERALS OF THE BIBLE, 1970, Harper & Row Publishers, Ex - read the article on coal to your Jehovah Witness friends.

**GRAMMARS****Grammars - Greek**

- EGLNT Goetchius, Eugene Van Nes, THE LANGUAGE OF THE NEW TESTAMENT, Charles Scribner's Sons, Copyright © 1965; Ex - Morphology, 5 case system so teacher will have to improvise - has workbook.
- DMMGGNT ?H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex - a second year text with all eight cases.
- ATRGLHR A.T. Robertson, A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH, 1923, Broadman Press, Ex
- ATRSO A.T. Robertson, A SHORTER GRAMMAR OF THE GREEK NEW TESTAMENT, 1908, Hodder & Stoughton, NY, NY.
- MGGNT1 James Hope Moulton Vol 1 Prolegomena, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY.
- MGGNT2 James Hope Moulton vol 2 Accidence And Word Formation, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY
- MTGGNT3 James Hope Moulton, Nigel Turner Vol 3 Syntax, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY.
- BTGGNT Blass Thackeray, GRAMMAR OF NEW TESTAMENT GREEK, 2<sup>nd</sup> ed., 1905.
- BISGD Carl Darling Buck. INTRODUCTION TO THE STUDY OF THE GREEK DIALECTS
- BTGGNT Buttmann, Thayer, A GRAMMAR OF THE GREEK NEW TESTAMENT, 1880.
- CMIBNTG C.F.D. Moule, AN IDIOM-BOOK OF NEW TESTAMENT GREEK, 1975, Cambridge University Press, Ex
- MSCRPE Moisés Silva, A CLASSIFICATION OF SEMANTIC CASE-RELATIONS IN THE PAULINE EPISTLES
- WHSLNT W.H. Simcox, THE LANGUAGE OF THE NEW TESTAMENT, 1890.
- WHSWNT -----, THE WRITERS OF THE NEW TESTAMENT
- WGSMTGV William Watson Goodwin, SYNTAX OF THE MOODS AND TENSES OF THE GREEK VERB, Ginn And Company, Boston, New York, Chicago, London.
- WGINT Winer, GRAMMAR OF THE IDIOM OF THE NEW TESTAMENT, Thayer's Translation Of Luneman's Revision Of W., 7<sup>th</sup> edition.
- WSSGNT Webster, SYNTAX AND SYNONYMS OF THE GREEK TESTAMENT,
- WBWMLS Simon S. M. Wong, Biblical Words And Their Meaning-An Introduction To Lexical Semantics

- HPNSNT H.P.V. Nunn, A SHORT SYNTAX OF NEW TESTAMENT GREEK, 2<sup>nd</sup> edition, 1913, Cambridge University Press, Parses by form. Nice Glossary up front.
- BSMTNTG Earnest De Witt Burton, SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK, 1966, T. & T. Clark, Ex.
- NCEGNT N. Carlson, AN EXEGETICAL GRAMMAR OF THE NEW TESTAMENT (And LXX), Create Space Publishers, and Free to Registered Students of the Colorado Free Bible College.

#### Grammars - Hebrew

- MRBHBH Marks and Rogers, A BEGINNERS HANDBOOK TO BIBLICAL HEBREW, 1958, Abingdon Press, Ex - good classroom textbook.
- HSHL Henry Sweet, HISTORY OF LANGUAGE, 1900.
- HDSIOTG H.D. Swete, INTRODUCTION TO THE OLD TESTAMENT IN GREEK, 1906, Ed. 14.
- HDSAJ -----, THE APOCALYPSE OF JOHN, 1906.
- HDSOTGS -----, THE OLD TESTAMENT IN GREEK ACCORDING TO THE SEPTUAGINT, 1887, 2 vols.
- WRHEHIM William R. Harper, ELEMENTS OF HEBREW BY AN INDUCTIVE METHOD, 1968, University of Chicago Press, Ex - to be used in conjunction with INTRODUCTORY HEBREW METHOD AND MANUAL - the author the first president of the University of Chicago used these books in a Hebrew correspondence course.
- WRHIHMM -----, INTRODUCTORY HEBREW METHOD AND MANUAL, 1968, University of Chicago Press, Ex - to be used in conjunction with ELEMENTS OF HEBREW BY AN INDUCTIVE METHOD - the author the first president of the University of Chicago used these books in a Hebrew correspondence course.
- JWPGCH J. Weingreen, A PRACTICAL GRAMMAR FOR CLASSICAL HEBREW, 1969, Oxford Press, Ex - not all Bible **Error! Bookmark not defined.** texts in exercises.
- KMYEBH Kyle M. Yates revised by John Joseph Owens, THE ESSENTIALS OF BIBLICAL HEBREW, 1954, Harper & Row Publishers, Ex.
- JWWSSHOT J. Wash Watts, A SURVEY OF SYNTAX IN THE HEBREW OLD TESTAMENT, 1964, Wm. B. Eerdmans Publishing Company, EX - brilliant understanding of the Hebrew syntax.
- NCEGHS N. Carlson, AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Self published. Free for Registered Students of the Colorado Free Bible College.

#### HERMENEUTICS

- BRPBI Bernard Ramm, PROTESTANT BIBLICAL INTERPRETATION, 1956, W. A. Wilde Company, Ex.
- MSTBH Milton S. Terry, BIBLICAL HERMENEUTICS, 1968, Zondervan Publishing House, Ex.
- PLTIP Paul Lee Tan, THE INTERPRETATION OF PROPHECY, 1974, Cushing-Malloy Inc. - Ann Arbor, Michigan, Ex
- EWBFSB E.W. Bullinger, FIGURES OF SPEECH USED IN THE BIBLE, 1968, Baker Book House Company, Ex - 496 figures of speech with copious Scripture references - the best in any language.
- RCTNMPL Richard Chenevix Trench, NOTES ON THE MIRACLES AND PARABLES OF OUR LORD - Volume II - The Parables of Our Lord, 1953, Fleming H. Revell Company, Ex.
- ABMIB A. Berkeley Mickelsen, INTERPRETING THE BIBLE, 1972, Wm. B. Eerdmans Publishing Company, Ex - Literal/Historical/Grammatical
- NCHAMC N. Carlson, HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, 246 Pgs.

#### HISTORY

##### World History

- HGWOH H. G. Wells, THE OUTLINE OF HISTORY, The Whole Story Of Man, 2 Vols. © 1949 by Doubleday & Company, Inc. The first two books are the Universe/Man from an evolutionist's perspective. From Book 3 and on contains world history until the end of WWII

- AELTJM Alfred Edersheim, THE LIFE AND TIMES OF JESUS THE MESSIAH – 2 Vols. 1967, Wm. B. Eerdmans Publishing Co, Ex - "The most important general work on the life of Christ in our language." Contained in the Online Bible.
- AESJSL Alfred Edersheim, SKETCHES OF JEWISH SOCIAL LIFE - In The Days of Christ, 1974, Wm. B. Eerdmans Publishing Company, Ex. Contained in the Online Bible.
- AETMS Alfred Edersheim, THE TEMPLE - Its Ministry and Services. Contained in the Online Bible.
- AEBHOT Alfred Edersheim, THE BIBLE HISTORY OF THE OLD TESTAMENT. Contained in the Online Bible.
- WBTPS William Brown, THE TABERNACLE - Its Priests and Its Services, © 1996 by Hendrickson Publishers, Inc. Peabody, Mass.
- RKHOTT R. K. Harrison, OLD TESTAMENT TIMES, © 1970 by Wm. B. Eerdmans Publishing Company. G. Many photos of places and artifacts. It complements Merrill Tenney's New Testament Times.
- ROHI Theodore H. Robinson and W. O. E. Oesterley, A History Of Israel, 2 vol's, 1932, by Oxford at the Clarendon Press, Makes apology for a late date of the fall of Jerico. Vol. 1 completed prior to the early date determined by the excavation of Garstang. Nice maps
- ATOHPSMC A. T. Ohmstead, History Of Palestine And Syria to the Macedonian Conquest.
- DSLLSP David Smith, The Life And Letters Of St. Paul, Harper & Brothers Publishers, New York And London. . ? an 'interesting' take on the Gift of Tongues.
- WJCLESP W. J. Conybeare, The Life And Epistles Of St. Paul. Contained in the Online Bible.
- ADPSSRH A. Deissmann, Paul: A Study In Social And Religious History, 1912 1<sup>st</sup> Pub., Repr. 1972, Harper & Row, Publishers. A good tool for understanding of Paul, his person and belief system. Useful in understanding the world of Paul along with ample word-study materials. See also A. Deissmann's Light From The Ancient East, and Bible Studies.
- WFAAPB W. F. Albright, Archaeology Of Palestine And The Bible,

**New Testament History**

- PSHCC Phillip Schaff, HISTORY OF THE CHRISTIAN CHURCH, 8 Vol's., © 1910, by Charles Scribner's Sons. Ex - The best in print
- WWHCC Williston Walker, A HISTORY OF THE CHRISTIAN CHURCH, , © 1918, by Charles Scribner's Sons, A nice one volume history by the Tetus Street Professor Of Ecclesiastical History In Yale University. It contains a 13 page Bibliography.

**HOMILETICS**

- JMG7LT John Milton Gregory, THE 7 LAWS OF TEACHING, BAKER BOOK HOUSE, Grand Rapids, MI, 1884-1971. Ex. States and explains the seven factors which are present in every instance of true teaching.
- JMGLOSTF \_\_\_\_\_, LESSON OUTLINES FOR SUCCESSFUL TEACHING FILMSTRIPS, MOODY INSTITUTE OF SCIENCE, 11428 Santa Monica Blvd, Los Angeles, CA. E:Ex. Provides a "How to be effective as a teacher", along with an attempt to show how to measure a teachers effectiveness.
- JABPDS J. A. Broadas, ON THE PREPARATION AND DELIVERY OF SERMONS, The Southern Baptist Theological Seminary, Louisville, Ky. E:Ex
- AWBPS Andrew W. Blackwood, THE PREPARATION OF SERMONS, ABINGDON PRESS, New York and Nashville, 1948.
- WWWG Warren Wiersbe, WALKING WITH THE GIANTS, BAKER BOOK HOUSE, Grand Rapids, MI., 1976. E:Ex. A ministers guide to good reading and great preaching. Biographical data on great preachers from 1600 to 1960. Part 2 of this book is titled "Classic Books on the Ministry" and contains articles on topics such as "The Primacy of Preaching", "Histories of Preaching", "Books of Sermons", "The Minister and Prayer, etc..
- MOFPA30S Milo O. Frank, "How to Get Your Point Across in 30 Seconds or Less", 1986, Pocket Books - Simon & Schuster Inc. 1230 Avenue of the Americas New York, N.Y. 10020

- WRLSAH Wess Roberts, LEADERSHIP SECRETS OF ATTILA THE HUN, 1987, Warner Books. Although not written from the Christian perspective, this book contains Biblical principles for successful leadership.
- RCLTS R. C. H. Lenski, THE SERMON -Its Homiletical Construction,1968, Baker Book House, Ex.
- THPMS T. Harwood Pattison, THE MAKING OF THE SERMON, 1941, Judson Press, G - a book coming from an ABC preacher who still believed the text was from the Word of God.
- LMPBPT Lloyd M. Perry, BIBLICAL PREACHING FOR TODAY, 1977, Moody Press, G.
- ITJPPP Ilion T. Jones, PRINCIPLES AND PRACTICE OF PREACHING, 1956, Abindon Press, G - interesting sections on methods of delivery and speech mechanism.
- KMYPP Kyle M. Yates, PREACHING FROM THE PROPHETS, 1942, Broadman Press, Ex - Shows many principles from the writings of the Old Testament prophets - background included for each of these men - good information for a biographical message.
- WEHPS William Evans, HOW TO PREPARE SERMONS, 1976, Moody Press, G - the usual homiletical stuff - a good section on illustrations and sermon outlines.
- APGPP Alfred P. Gibbs, THE PREACHER AND HIS PREACHING, , Walterick Publishers - Box 2216 Kansas City KA, Ex - long sections on the qualifications of the preacher - the preacher and his call - the preparation of the sermon - the gathering of material and the delivery of the sermon.
- NCEH N. Carlson EXEGETICAL HOMILETICS, The A.B. Whiting – Milton Jones Methodology, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1499280364, N. Carlson. 349 Pgs. The methodology includes; the preparation of the man, the text, the translation, the production of principles, theme, outline, sermon form, delivery . . . and examples and forms for these procedures.

#### Topical Studies

- RATNTT R. A. Torrey - Introduction by, THE NEW TOPICAL TEXTBOOK, 1935, Fleming H. Revell Company, Ex - contains a nine step approach to Bible study - an alphabetical set of topics from Access to God to Zebulun the Tribe of - a summary of the outline of doctrines.
- RATTSK R. A. Torrey - Introduction by, THE TREASURY OF SCRIPTURE KNOWLEDGE - Consisting of 500,000 Scripture References and Parallel Passages - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada Ex - Used by the Online Bible Program..

#### Illustrations

- ARWBSS Amos R. Wells, BIBLE SNAP-SHOTS, 1925, Fleming H. Revel Company, G - illustrations from the Holy Land.

### BIBLE INTRODUCTIONS

#### New Testament Bible Introductions

- DGNTI Donald Guthrie, NEW TESTAMENT INTRODUCTION, 1970, Inter-varsity Press,.
- GNGIB Norman L. Geisler and William E. Nix, A GENERAL INTRODUCTION TO THE BIBLE, © 1968 by The Moody Bible Institute of Chicago. Ex - Covers inspiration, canonicity, text and translation of the entire Bible.

#### Old Testament Bible Introductions

- GNGIB Norman L. Geisler and William E. Nix, A GENERAL INTRODUCTION TO THE BIBLE, © 1968 by The Moody Bible Institute of Chicago. Ex - Covers inspiration, canonicity, text and translation of the entire Bible.
- CFKIOT C. F. Keil, INTRODUCTION TO THE OLD TESTAMENT, 2 Vol's. Originally published by T. & T. Clark, Edinburgh, 1869, repr. Hendrickson Publishers, Inc. Good, but watch Theology. Covers Authority of Scripture, the extent of the Canon and the circumstances of its formation, the age of the books contained in it, and the condition of their text. Events of modern archaeology, philology and dating methods since this book was written must be considered before accepting statements in those Volumes at face value.

- MFUIGOT Merrill F. Unger, INTRODUCTORY GUIDE TO THE OLD TESTAMENT, © 1951 by Zondervan Publishing House, Grand Rapids, Michigan. Ex - A guidebook to conduct the Christian student through the labyrinth and past the pitfalls of modern destructive criticism.

### LEXICONS AND CONCORDANCES

#### Lexicons and Concordances of the New Testament

- MMVGT J. H. Moulton and G. Milligan, THE VOCABULARY OF THE GREEK TESTAMENT - Illustrated From the Papyri and Other Non-Literary Sources, 1963, Wm. B. Eerdmans Publishing Company, Ex.
- L&SGEL Henry George Liddell - Robert Scott, A GREEK-ENGLISH LEXICON, 1968, Oxford University Press, Ex - An exhaustive Greek Lexicon of secular and sacred texts.
- GASMGLNT G. Abbott-Smith, A MANUAL GREEK LEXICON OF THE NEW TESTAMENT, 1936, Charles Scribner's Sons, Ex - not exhaustive but very good - it includes selected Hebrew words translated by the corresponding Greek word in the LXX - includes work by Dalman - Deissmann - Mayer - Moulton - Milligan - Robertson - Ramsey etc.
- AGGELNT Arndt and Gingrich, A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT - and Other Early Christian Literature, 1952, Cambridge - at the University of Chicago Press. EX - the best for New Testament study.
- JHTGELNT Joseph Henry Thayer, GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, 1969, Zondervan Publishing House, Ex - still a standard - Unitarian editor - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada Ex - Used by the Online Bible Program can also be used by Dos versions of Word Perfect® versions 5.1 and 6.0b.
- SGECNT J. B. Smith, GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT, 1965, Mennonite Publishing House, Ex - A Tabular and Statistical concordance based on the King James Version with an English-to-Greek Index and correlation with the Strong's Numbers
- MGCGT Moulton and Geden, A CONCORDANCE TO THE GREEK TESTAMENT - According to the Texts of Wescott and Hort - Tischendorf and the English Revisers, 1975, T. & T. Clark, EX - the Hatch and Redpath of the New Testament - LU only.
- JSECB James Strong, THE EXHAUSTIVE CONCORDANCE OF THE BIBLE, 1965, Abingdon Press, Ex - NLU and LU can profit from this book - Greek and Hebrew word Dictionary - the source of Strong's Numbers.
- RYACB Robert Young, ANALYTICAL CONCORDANCE TO THE BIBLE, Gives an alphabetical list by every English word along with the Hebrew or Greek word it translates.

#### Lexicons and Concordances of the Old Testament

- SPTHCL Samuel P. Tregelles edition of Gesenius, HEBREW AND CHALDEE LEXICON - to the Old Testament Scriptures, 1969, Wm. B. Eerdmans Publishing Company, Ex - the edition by the 'Bible Ferret'.
- BDBHELOT Brown Driver & Briggs edition of Gesenius, A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT, 1978, Oxford University Press, EX - the best Hebrew lexicon in our language - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada Ex - Used by the Online Bible Program.
- BDAHCLOT Benjamin Davidson, ANALYTICAL HEBREW AND CHALDEE LEXICON OF THE OLD TESTAMENT, --, MacDonald Publishing Company - P.O. Box 6006 Mac Dill AFB FL 33608. Ex - contains tables of paradigms along with concise grammatical details and an alphabetically arranged lexicon of Hebrew forms found in the Old Testament - it also includes footnotes of where that form is used in the OT.
- JSECB James Strong, THE EXHAUSTIVE CONCORDANCE OF THE BIBLE, 1965, Abingdon Press, Ex - NLU and LU can profit from this book - Greek and Hebrew word Dictionary - the source of Strong's Numbers.
- RYACB Robert Young, ANALYTICAL CONCORDANCE TO THE BIBLE, Gives an alphabetical list by every English word along with the Hebrew or Greek word it translates.

**Lexicons Of The Septuagint**

- HRCLXX Hatch and Redpath, A CONCORDANCE TO THE SEPTUAGINT - And the Other Greek Versions of the Old Testament Including the Apocryphal Books - in Three Volumes, 1991 reprint, Baker Book House, EX - shows every place, number of times a word is used and partial context, in the Septuagint.
- BATALS Bernard A. Taylor, ANALYTICAL LEXICON TO THE SEPTUAGINT, Expanded Edition with word Definitions by J. Lust, E. Eynikel, and K. Hasper, © 2009 by Hendrickson Publishers Marketing, LLC, Peabody, MA01961-3473.

**EXEGETICAL METHODS**

- JDGPPGE John D. Grassmick, "PRINCIPLES AND PRACTICE OF GREEK EXEGESIS", 1974, Dallas Theological Seminary, EX - a well presented, understandable exegetical manual for the Greek New Testament.
- DOWPEGNT Dennis O. Wretling, PRINCIPLES OF EXEGESIS IN THE GREEK NEW TESTAMENT, 1973, Western Conservative Baptist Seminary - Portland OR, Ex - a student handbook of exegesis to be used in a classroom setting.

**MANNERS AND CUSTOMS**

- FHWMCBL Fred H. Wright, MANNERS AND CUSTOMS OF BIBLE LANDS, 1971, Moody Press, Ex - Check out his article on the inner garment [tunic] John 19:23-24, Ps 22:18 - notice implication of Heb 12:1-2.
- GMMBMC George M. Mackie, BIBLE MANNERS AND CUSTOMS, , Fleming H. Revell Company, Ex - climate seasons scenery weather shepherds peasants trades professions domestic life family relationships social political and religious life discussed by author who spent 20 years in Palestine.
- WDBK Walter Duckat, BEGGAR TO KING - All the Occupations of Biblical Times, 1968, Doubleday & Company Inc, Ex - see the article about the counterfeiter or the athlete or the vintner - notice the use in Prov 31:6 and Jer 16:1-9 verse 7 should read Neither shall break [bread] for them [the dead] neither shall give them the cup of consolation to drink for their father or for their mother.

**SCIENCE**

- MCPEM Melvin Cook, PREHISTORY AND EARTH MODELS, 1966, Max Parrish, Ex - Direct scientific refutation of presently used chronometry methods.
- PCCSCI Dr. Donald Patton Ph.D., Augmented and edited by N. Carlson, CREATION SCIENCE - A Cure For Infidelity, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514154571, 160 Pgs.
- JFCPOI James F. Copperedge, EVOLUTION: POSSIBLE OR IMPOSSIBLE, Genes, Proteins, and the Laws of Chance, © 1973, Zond., Zondervan Corporation Publishers, 276 Pgs.
- KHTLE Ken Ham, The Lie: Evolution, Copyright ©1987 Kenneth A. Ham, From The Online Bible.
- RVGCTM Robert V. Gentry, CREATION'S TINY MYSTERY, (The Halos) © 1992 RVG, Earth Science Associates Publisher, 378 Pgs. Eleven Full color Pages showing Pleichroic Halos occurring in Biotite, Mica, Coalified Wood, Florite, Zircon, and Rhyolite. Ex. Impressive!
- JVMEAY J. Vernon McGee, EVOLUTION AND YOU, WHY DID GOD HATE ESAU, The Little Book of Obadiah is God's Trenchant Answer to Evolution, Through The Bible Radio Network, Pasadena, CA, 24 Pgs.
- FJMWBCNE Fred John Meldau, WHY WE BELIEVE IN CREATION NOT IN EVOLUTION, 5<sup>TH</sup> Edition 1968, Christian Victory Publishing Company, Denver, CO, 349 Pgs.
- JMEOAC Jobe Martin, THE EVOLUTION OF A CREATIONIST, A Layman's Guide to the Conflict Between the Bible and Evolutionary Theory, © 2002 JM, Biblical Discipleship Publishers, ISBN 0-9643665-0-9, 288 Pgs.
- HMMSIBS Henry M. Morris, STUDIES IN THE BIBLE AND SCIENCE, Or Christ and Creation, © 1966, Presbyterian and Reformed Publishing Company, 186 Pgs.

- PAZRSBR Paul A. Zimmerman, ROCK STRATA AND THE BIBLICAL RECORD, © 1970, Concordia Publishing House, St. Louis, MO, Lib. of Cong. Cat. Card No. 78-111692. 209 Pgs.
- BCNTDSIS Byron C. Nelson, THE DELUGE STORY IN STONE, © 1968, Bethany Fellowship, Inc. Publishers, Minneapolis, MN, 204 Pgs.
- IVWIC Immanuel Velikovsky, WORLDS IN COLLISION, © 1950 IV, Dell Publishing Co. Inc. NY, 400 Pgs.
- JWLCACS John W. Lawrence, CREATION AND CATASTROPHIES OF SCRIPTURE, © 1973 JWL, Open Door Bible Church, Memphis, Tenn., 129 Pgs.
- AMRTFLBGA Alfred M. Rehwinkel, THE FLOOD IN THE LIGHT OF THE BIBLE, GEOLOGY, AND ARCHAEOLOGY, © 1951 Concordia Publishing House, St. Louis, MO, 374 Pgs.
- HEHTDP H. E. Huntly, THE DIVINE PROPORTION, A Study In Mathematical Beauty, © 1970 Dover Publications, Inc, Lib. of Cong. Cat. Card No.70-93193, 200 Pgs.
- JWHMTGF John C. Whitcomb, Jr., Henry M. Morris, THE GENESIS FLOOD, The Biblical Record And Its Scientific Implications, © 1961 The Presbyterian And Reformed Publishing Co. Philadelphia, Penn. Lib. of Cong. Cat. Card No. 60-13463, 550 Pgs.

**SYSTEMATIC THEOLOGY**

- LSCST Lewis Sperry Chafer, SYSTEMATIC THEOLOGY - Eight Volumes, 1947, Kregel Press, EX - An exhaustive theology for those who hold exclusively to the literal interpretation of Scripture - dispensational.
- HCTILST Henry Clarence Thiessen, INTRODUCTORY LECTURES IN SYSTEMATIC THEOLOGY, 1973, Wm. B. Eerdmans Publishing Company, Ex - a 1 volume handbook of systematic theology in the mold of Chafer.
- EBBET Emery H. Bancroft, ELEMENTAL THEOLOGY - Doctrinal and Conservative, 1965, Zondervan Publishing House, Ex - a Baptists 1 Volume handbook of systematic theology in the mold of Chafer.
- AHSST Augustus Hopkins Strong, SYSTEMATIC THEOLOGY - Three volumes, 1963, Ex - a Baptist of the 19th century [like Spurgeon] that shows his non-literal approach to eschatology [not rightly dividing] but solid elsewhere.
- LBST L. Berkhof, SYSTEMATIC THEOLOGY, 1991, Wm. B. Eerdmans Publishing Company, Ex - covenant theologian.
- CWMBT Lewis Sperry Chafer and John F. Walvoord, MAJOR BIBLE THEMES, 1974, Zondervan Publishing House, Ex - a handbook covering the major areas of systematic theology.
- NCEWIPST N. Carlson, AN EXPERIMENTAL WORKBOOK FOR THE INDUCTIVE PRODUCTION OF A SYSTEMATIC THEOLOGY, 1993, interactive student/teacher workbook to augment exegetical study of the Word using the Chafer outline - self-Published.

**TEXTUAL CRITICISM NEW TESTAMENT**

- DABNTTC David Alan Black, NEW TESTAMENT TEXTUAL CRITICISM – A Concise Guide, © 1994 D.A.Black, Baker Books.
- JHGINTTC J. Harold Greenlee, INTRODUCTION TO NEW TESTAMENT TEXTUAL CRITICISM, © 1964 Wm. B. Eerdmans Publishing Co.
- JFENTM Jack Finegan, ENCOUNTERING NEW TESTAMENT MANUSCRIPTS, A Working Introduction To Textual Criticism, © 1974 Wm. B. Eerdmans Publishing Co.
- FFBBP F. F. Bruce, THE BOOKS AND THE PARCHMENTS, Some Chapters On The Transmission Of The Bible, © 1963 Fleming H Revell Co.
- NCCNTTC N. Carlson, CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM, Self published

**TEXTUAL CRITICISM OLD TESTAMENT**

- ERBOTTC Ellis R. Brotzmann, OLD TESTAMENT TEXTUAL CRITICISM, A practical Introduction, © 1994, ERB, Baker Book House Publisher, ISBN 0-8019-1065-0.
- ETTCOT Emanuel Tov, TEXTUAL CRITICISM OF THE HEBREW BIBLE, © 1992, 2001 Augsburg Fortress, Box 1209, Minneapolis, MN 55440.



**BIBLE VERSIONS (ORIGINAL LANGUAGE)****Bible Versions - New Testament**

- EENNTG Eberhard and Erwin Nestle editors, NOVUM TESTAMENTUM GRAECE, 1927, Württembergische Bibelanstalt Stuttgart, Watch the textual criticism.
- ENTR \_\_\_\_\_, TEXTUS RECEPTUS, 1873, Oxford,.
- WHNTOG Westcott and Hort editors, THE NEW TESTAMENT IN THE ORIGINAL GREEK, 1881, , Watch the textual criticism. Used by the Online Bible Program.
- AMGNT Alund - Black - Martini - Metzger - Wikgren editors, THE GREEK NEW TESTAMENT, 1976, United Bible Societies, Watch the textual criticism.
- HFGNT Hodges and Farstad editors, THE GREEK NEW TESTAMENT - According to the Majority Text, 1985, Thomas Nelson Inc, Ex - clearly defined apparatus - does not engage in the textual speculations of the Egyptian manuscripts used by Origen. (a slightly modified version is also available with the Online Bible). In part, Used by the Online Bible Program.
- MARSTR1550 Maurice A. Robinson, THE STEPHENS [Berry] 1550 TEXTUS RECEPTUS, 1992, The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada, Ex - Used by the Online Bible
- MARSTR1894 Maurice A. Robinson editor, THE SCRIVNER 1894 TEXTUS RECEPTUS - A Reconstructed Text, 1992, The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada, Ex - Used by the Online Bible Program.
- MARNAUBS Maurice A. Robinson, THE NESTLE-ALUND 26th edition/THE UBS GREEK NEW TESTAMENT 3rd edition, 1979/1992, Deutsche Bibelgesellschaft - Stuttgart /The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada, Ex - Used by the Online Bible Program.

**Bible Versions - Old Testament**

- KERBH Kittel - Elliger - Rudolph editors, BIBLIA HEBRAICA, 1951, Württembergische Bibelanstalt Stuttgart, Ex - see Multipurpose Tools for Bible Study for info on text and the English Prolegomena for information on the markings of the text.
- PRHCTL Pierce and Robinson, THE OLD TESTAMENT - THE HEBREW CONSONANTAL TEXT ACCORDING TO LENENGRAD MS.B19A, 1992, The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada - Used by the Online Bible Program.

**Bible Versions - Septuagint (LXX)**

- LXX --, SEPTUAGINTA, 1935, Württembergische Bibelanstalt Stuttgart, Ex - replete with textual citations.

**WORD STUDY TOOLS****Word Study Tools - New Testament**

- RCTSNT Richard C. Trench, SYNONYMS OF THE NEW TESTAMENT, 1966, Wm. B. Eerdmans Publishing Company, Ex.
- FWDMTBS Frederick W. Danker, MULTIPURPOSE TOOLS FOR BIBLE STUDY, 1966, Concordia Publishing House, Ex
- ATRPW Robertson, A. T., WORD PICTURES IN THE NEW TESTAMENT, 6 Vol, BROADMAN PRESS, Nashville, Tenn., 1930. E:Ex. A must for every serious student of the New Testament. Contained in the Online Bible.
- KWWSGT Kenneth S. Wuest, WUEST'S WORD STUDIES FROM THE GREEK NEW TESTAMENT - 4 Vols, 1952, Wm. B. Eerdmans Publishing Company, Ex
- WEVEDN W. E. Vine, AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, 1952
- ADLAE Adolf Deissmann, LIGHT FROM THE ANCIEN EAST - The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World, 1965, Baker Book House, EX - the father of modern Biblical linguistics - if his articles on sacral manumission of slaves (επιστευσε), the use of Lord (κυριος) in N.T. times, The advent (παρουσια) of the King, etc, don't excite us we should perhaps forget about the ministry.

- ADBS Adolf Deissmann, BIBLE STUDIES, 1923, T. & T. Clark, EX - see his article on ἱλαστήριος and ἱλαστήριον the etymology of propitiation in the Greek New Testament.
- GKTDNT Gerhard Kittel, Gottfried Quell, THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT - 9 Volumes, 1965, Wm. B. Eerdmans Publishing Company, Ex word study tool - lousy theology.
- HRVSC Harry Rimmer, Voices from the Silent Centuries, 1942, Wm. B. Eerdmans Publishing Company. Ex
- CBNIDNT Colin Brown G. Editor, THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY, 4 Vols, © 1971, Published by Regency Reference Library, Zondervan Publishing House, Grand Rapids, MI, 49506.
- TALABR T. A. Lambie, A BRUISED REED - Light from Bible Lands on Bible Illustrations, 1952, Loizeaux Brothers Inc, Ex - illustrates various figures of speech used in the Bible from his experience in Palestine as an Medical Doctor.
- ESKE Erich Sauer, THE KING OF THE EARTH, 1967, Wm. B. Eerdmans Publishing Company, Ex - "The nobility of man according to the Bible and science;" the purpose and goal of man in God's creation.
- ESAOF Erich Sauer, IN THE ARENA OF FAITH, 1966, Wm. B. Eerdmans Publishing Company, Ex - Excellent examples of the Christian life of Romans 5-7 illustrated by the Pauline athletic metaphors of the New Testament.
- JIPCTH J. I. Packer and Thomas Howard, CHRISTIANITY: THE TRUE HUMANISM, 1985, Word Books Publisher, G.
- EANCC Eugene A. Nida, CUSTOMS AND CULTURES - Anthropology for Christian Missions, 1954, William Carey Library, Ex - illustrates from his field notes the distorted view some missionaries had with a view towards race progress culture civilization ministry of missionaries and Bible translation.
- HRVCC Harry Rimmer, VOICES FROM THE SILENT CENTURIES, 1942, Wm. B. Eerdmans Publishing Co. Grand Rapids MI.
- MRVWS M. R. Vincent, WORD STUDIES In The New Testament, 1972, Associated Publishers And Authors.
- WWCWFJ William Whiston, Trans. by, THE COMPLETE WORKS OF FLAVIUS JOSEPHUS, 1967, Kregel Publications - Grand Rapids, MI 49503.
- WMRPOS William M. Ramsay, PAULINE AND OTHER STUDIES - in Early Christian History, 1906 A. C. Armstrong and Son, New York, Repr 1970 by Baker Book House Company, illustrated. Ex
- WMRPTRC William M. Ramsay, ST. PAUL THE TRAVELER AND THE ROMAN CITIZEN, 1897 Hodder and Stoughton, London, Repr. 1962 by Baker Book House, Grand Rapids, Mich. Ex
- WMRCSP William M. Ramsay, THE CITIES OF ST. PAUL - Their influence on his life and thought - (the cities of Eastern Asia Minor), 1907 Hodder and Stoughton, London, Repr. 1960 by Baker Book House. Ex
- NCCSGNT N. Carlson, ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, 521 Pgs.

#### Word Study Tools - Old Testament

- RBGSOT Robert Baker Girdlestone, SYNONYMS OF THE OLD TESTAMENT, 1897, Wm. B. Eerdmans Publishing Company, EX - notes on translation - interpretation - index of subjects - an excellent chapter on the names of God - man - soul and spirit - etc.
- WEVEDOTW W. E. Vine edited by F. F. Bruce, AN EXPOSITORY DICTIONARY OF OLD TESTAMENT WORDS, 1978, Ex.
- BRTDOT Botterweck and Ringgren Editors, THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT, 4 Vols, © 1974 Wm. B. Eerdmans, Ex - great word study materials but don't get your theology from this set.

**Word Study Tools – Old Testament – Septuigint (LXX)**

- BATALS Bernard A Taylor, THE ANALYTICAL LEXICON TO THE SEPTUAGINT – A Complete Parsing Guide, © 1994 BAT, Zondervan Publishing House. 460 pgs.
- BATALSEV Bernard A Taylor, THE ANALYTICAL LEXICON TO THE SEPTUAGINT – Expanded Edition, with word definitions by J. List, E. Eynikel, and K. Hauspie, United Bible Societies, © 2009 Hendrickson Publishers Marketing, LLC, Hendrickson Publishers, INC. 591 Pgs.
- LSGEL Liddell And Scott, A Greek-English Lexicon, Ninth Edition with a Revised Supplement, Published by Oxford University Press (1996-08-01), ISBN 10: [0198642261](#) / ISBN 13: [9780198642268](#) [Someone obtained our copy in one of our many moves. It is a very large book About the size of a Webster's Unabridged Dictionary.
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