

**The Gospel According
to John
Verse by Verse Bible Study**

George Shankool

The Gospel According to John: A Verse by Verse Bible Study
Copyright © by George Shankool

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher or author, except as permitted by U.S. copyright law

Printed in the USA.

Scripture quotations marked LSB are taken from the (LSB®) Legacy Standard Bible®, Copyright © by The Lockman Foundation. Used by permission. All rights reserved. Managed in partnership with Three Sixteen Publishing Inc., LSBible.org, and publishing.com.

Scripture quotations marked ESV are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

TABLE OF CONTENTS:

INTRODUCTION 1

OPENING PRAYER.....4

CHAPTER 15

CHAPTER 2 35

CHAPTER 3 59

CHAPTER 4 91

CHAPTER 5123

CHAPTER 6143

CHAPTER 7229

CHAPTER 8265

CHAPTER 9288

CHAPTER 10.....299

CHAPTER 11.....311

CHAPTER 12.....347

CHAPTER 13.....379

CHAPTER 14.....398

CHAPTER 15.....429

CHAPTER 16.....483

CHAPTER 17.....506

CHAPTER 18.....523

CHAPTER 19.....556

CHAPTER 20.....599

CHAPTER 21.....632

CLOSING PRAYER647

THANK YOU.....648

ABOUT THE AUTHOR649

The Gospel According to John

Introduction

The Gospel of John stands apart from the synoptic Gospels of Matthew, Mark, and Luke. John's Gospel is the last of the four Gospels. Most scholars agree that John wrote toward the end of his life, as well as his three epistles, 1st, 2nd, and 3rd John, and the Book of Revelation. Unlike the synoptic Gospels, John's intention for why he recorded what he did is explicitly written into his account. As seen in **John 20:30-31 (LSB)**: "Therefore many other signs Jesus also did in the presence of the disciples, which are not written in this book; [31] but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."

John identifies himself as the author in **John 21:20-25 (LSB)**: "Peter, turning around, *saw the disciple whom Jesus loved following *them*; the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?" [21] So Peter seeing him *said to Jesus, "Lord, and what about this man?" [22] Jesus *said to him, "If I want him to remain until I come, what is

that to you? You follow Me!” **[23]** Therefore this saying went out among the brothers that this disciple would not die; yet Jesus did not say to him that he would not die, but *only*, “If I want him to remain until I come, what *is that* to you?” **[24]** This is the disciple who is bearing witness to 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, which if they **were* written one after the other, I suppose that even the world itself **could* not contain the books that **would* be written.

So we can see that his purpose for the book was to provide evidence that Jesus is the Messiah, the Son of God, and to explain that the only way to have eternal life is by placing faith in Jesus.

The Holy Spirit inspired John to write his gospel in a way that is simple enough for a baby Christian to read and comprehend, as well as in a deep typological and prophetic way for a mature Christian to spend their life studying and gleaning from the mysteries that he left for us.

This verse-by-verse study began as my personal notes from years of studying, but is now being released because I felt called to share them with others. We will dive deep into this book and will use Scripture as our guide to interpret the treasures that John has left for us. We will dive deeply into the typological and prophetic pictures within this book and connect them in detail to their parallel passages in the Bible. The goal for this study is to strengthen your biblical literacy and relationship with Jesus by gaining a profound

The Gospel According to John

understanding that the plan of redemption was never an afterthought but instead was always the plan.

We will see the deep-rooted connections between the Old and New Testaments, and we will see how the entirety of Scripture testifies to Christ. We will look at the prophetic meanings of parables, the 7 miracles of Jesus, Jesus' deity, the trinity, and so much more. So buckle up and get ready for an amazing and profound study in the Gospel of John.

Opening Prayer

Let's open in prayer:

Father God, we thank you for your Word; we thank you for the opportunity to study Scripture in depth. Father, we ask you to open our minds, eyes, and hearts to your Word and allow us to see what you want us to see. If any errors are being taught in this study guide, Father, make it abundantly clear and correct it in our hearts and minds. Father, we thank you for the salvation you have offered us through the death and resurrection of Jesus, and Lord, help us to share the good news of Jesus Christ with all those we encounter. Lord, bring people into our lives that we can share with and give us the wisdom, knowledge, patience, and kindness to preach boldly in love. We ask this in the powerful name of Jesus Christ, our Lord and Savior. Amen and Amen!

For your reference, the translations that are used in this study guide are the Legacy Standard Bible (LSB) and the English Standard Version (ESV).

The Gospel According to John

Chapter 1

The Deity of Jesus Christ

John 1:1-5 (LSB): In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God. [3] All things came into being through Him, and apart from Him nothing came into being that has come into being. [4] In Him was life, and the life was the Light of men. [5] And the Light shines in the darkness, and the darkness did not overtake it.

John is giving us a connection to **Genesis 1:1** In the beginning God created the heavens and the earth. So, we can understand that Jesus pre-existed his incarnation (birth).

He then connects us to **Genesis 2:7 (LSB):** “Then Yahweh God formed man of dust from the ground and breathed into his nostrils the breath of life; and so the man became a living being. So, we can see that it was through Jesus that man was given life. Both physically and spiritually.”

We can find other passages that connect to the statement of Jesus being God and creator of all things. **Acts 17: 24-25 (LSB):** “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; [25] nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things;”

Job 33:4 (LSB): “The Spirit of God has made me, and the breath of the Almighty gives me life.”

Isaiah 42:5 (LSB): “Thus says the God, Yahweh, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it,”

John 17:1-5 (LSB): “Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, [2] even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. [3] And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. [4] I glorified You on the earth, having finished the work which You have given Me to do. [5] Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

Colossians 1:1-20 (LSB): “Who is the image of the invisible God, the firstborn (positionally) of all

creation. **[16]** For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. **[17]** And He is before all things, And in Him all things hold together. **[18]** And He is the head of the body, the church; Who is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. **[19]** For in Him all the fullness of God was pleased to dwell, **[20]** And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven.”

Isaiah 44:24 (LSB): “Thus says Yahweh, your Redeemer, and the one who formed you from the womb, “I, Yahweh, am the maker of all things, Stretching out the heavens by Myself And spreading out the earth all alone,”

Job 38:1-7 (LSB): “Then Yahweh answered Job out of the whirlwind and said, **[2]** “Who is this that darkens counsel By words without knowledge? **[3]** Now gird up your loins like a man, And I will ask you, and you make Me know! **[4]** Where were you when I laid the foundation of the earth? Tell Me, if you know understanding, **[5]** Who set its measurements? Since you know. Or who stretched the line on it? **[6]** On what were its bases sunk? Or who laid its cornerstone, **[7]** When the morning

stars sang together And all the sons of God shouted for joy?”

Ephesians 3:1-13 (LSB): “For this reason I, Paul, the prisoner of Christ Jesus on behalf of you Gentiles— **[2]** if indeed you heard of the stewardship of God’s grace which was given to me for you; **[3]** that by revelation there was made known to me the mystery, as I wrote before in brief. **[4]** About which, when you read you can understand my insight into the mystery of Christ, **[5]** which in other generations was not made known to the sons of men, as it was now revealed to His holy apostles and prophets in the Spirit: **[6]** that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, **[7]** of which I was made a minister, according to the gift of God’s grace which was given to me according to the working of His power. **[8]** To me, the very least of all saints, this grace was given, to proclaim to the Gentiles the good news of the unfathomable riches of Christ, **[9]** and to bring to light for all what is the administration of the mystery which for ages has been hidden in God who created all things; **[10]** so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. **[11]** This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, **[12]** in whom we have boldness and confident access through faith in Him. **[13]**

Therefore I ask you not to lose heart at my afflictions on your behalf, which are your glory.”

Now that we understand that John was declaring Jesus as God the creator of all things, why does John call Jesus the Word of God?

Genesis 3:8-10 (LSB): “And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. [9] But the LORD God called to the man and said to him, “Where are you?” [10] And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” [11] He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” [12] The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” [13] Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

Let's look at what God does for Adam and Eve next in **Genesis 3:21 (LSB):** “And the LORD God made for Adam and for his wife garments of skins and clothed them.”

There is a passage that we need to look at in depth, but I would like to pull a translation from the Babylonian Targum Onkelos translation to help us see something. **Genesis 3:8-10** “And They heard

the voice of [the Word of] Adonai Elohim moving in the Garden at the breeze [in the evening] of the day. The man and his wife hid themselves from [the Presence of] Adonai Elohim among the trees of the Garden.

Adonai Elohim called to the man, and He said, Where are you?

He said, I heard Your voice [the voice of Your Word] in the Garden, and I was afraid because I was naked, so I hid myself.”

We can see so clearly here something we miss in the English text. Adam and Eve didn’t hear the “sound” of the LORD God in the Garden; they heard the “Voice of the WORD of God... Now this gives so much more clarity to what John tells us in John 1.

If we look at the statement that takes place directly after they heard the voice of [**the Word of**] Adonai Elohim moving in the garden **in the cool of the day**, and the man and his wife hid themselves from the **presence of the LORD** God among the trees of the garden.

By seeing these subtle connections, we can see the Trinity actively working to create and redeem within the first three chapters of Genesis.

Let’s look again at **Genesis 1:1-5 (LSB)**: “In the beginning, God (Elohim—showing the plurality in the nature of God and the fullness of the Godhead

being active in the creation) created the heavens and the earth. **[2]** The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God (Holy Spirit) was hovering over the face of the waters. **[3]** And God said (the Word of God—Jesus Christ, John 1:1), “Let there be light,” and there was light. **[4]** And God saw that the light was good. And God separated the light from the darkness. **[5]** God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.”

We can see all three persons of the Trinity in action in Genesis 1 during creation. If we connect this to **Job 33:4 (LSB)**: “The Spirit of God has made me, and the breath (Ruah—Spirit) of the Almighty gives me life.”

We can now see that the Holy Spirit brings life, and is involved in creation.

Next, if we connect **Isaiah 63:10 (LSB)**: “But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them.”

We can now see that the Holy Spirit of God can be grieved, showing his personhood by his emotional response to rebellion.

We already pointed out that the word of God active in creation and John tells us that the word of God became flesh and dwelt among us (**John 1:1-18**)

Also in Genesis, we can see the personhood of the word prior to the incarnation (birth of Jesus Christ) in **Genesis 15:1 (LSB)**: “After these things **the word of the LORD came to Abram in a vision**: “Fear not, Abram, I am your shield; your reward shall be very great.”

Now, if we are diligent students, we can see that Abraham did not just hear the Word of the Lord, but instead the Word of the LORD “came to Abram in a vision,” pointing out again the personhood of the pre-incarnate Christ.

Now let's look at **John 1:1-5 (LSB)**: “In the beginning was the Word, and the Word was with God, and the Word was God. **[2]** He was in the beginning with God. **[3]** All things were made through him, and without him was not any thing made that was made. **[4]** In him was life, and the life was the light of men. **[5]** The light shines in the darkness, and the darkness has not overcome it.

John 12:48-50 The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. [49] For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. [50] And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

Wow! We can see the connection Now to **Genesis 1**. Jesus, being the Word of God, was with God in the beginning at the creation. He is God, and by the Word of God, all things that were created were made. Next, we see in him was life, and the life was the light of men. That gives us now a connection to the Father (God), the Son (the word of God), and the Holy Spirit, who was not only hovering over the waters of the deep but was the breath of life in **Genesis 2:7 (LSB)**: “then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath (Ruah-Spirit) of life.”

Which **Job 33:4** connects to the Spirit of God (the Holy Spirit).

And finally, we can connect all of that to **Genesis 3:8-10**: “They heard the voice of [the Word of] Adonai Elohim (pre-incarnate Jesus Christ) moving in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.”

Now that we have connected all of that, there is one more connection to make, and that is “the Presence of the LORD.” It seems like an extra detail, but it connects to something important. The word presence is actually pānîm in Hebrew, which could be translated as face. So we could translate this passage “and the man and his wife hid themselves from the face of the Lord God among the trees of the garden.” Let’s look at a couple of Old Testament

verses about the Angel (Messenger) of God's (presence) Face.

Exodus 23:20-21 (LSB): "Behold, I send an angel (messenger) before you to guard you on the way and to bring you to the place that I have prepared. **[21]** Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him."

God's Name is in this messenger, if they do not listen to him, he will not forgive their sins... I thought only God can forgive sins...

Who is this messenger?

Let's take a look at **Zechariah 3:1-4** (LSB): "Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. **[2]** And the Lord said to Satan, "The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?" **[3]** Now Joshua was standing before the angel, clothed with filthy garments. **[4]** And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments."

The angel of the Lord now clearly connects to God's ability to remove iniquity, demonstrating his equality with God. This demonstrates his

connection to God as one of the three persons of the Godhead, thereby aiding us in recognizing him as the preincarnate Christ.

Let's take a couple of New Testament passages to help us make some connections between this angel and Jesus, before we grab some more Old Testament ones.

John 5:43 (LSB): “I have come in my Father’s name, and you do not receive me. If another comes in his own name, you will receive him.”

Jesus makes a direct connection to this passage by saying that he comes in his father's name.

Luke 9:33-35 (LSB): “And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said. **[34]** As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. **[35]** And a voice came out of the cloud, saying, “This is my Son, my Chosen One; listen to him!” We can see on the Mount of transfiguration the father giving the same command to the disciples that he did to Moses to obey the messenger of his face, who was now being revealed as his son in whom he was well pleased.”

And finally, **Mark 2:5-12 (LSB):** “And when Jesus saw their faith, he said to the paralytic, “Son, your

sins are forgiven.” [6] Now some of the scribes were sitting there, questioning in their hearts, [7] “Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?” [8] And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? [9] Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? [10] But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— [11] “I say to you, rise, pick up your bed, and go home.” [12] And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!”

This gives another connection to the Messenger of God's face, showing that Jesus also has the authority to forgive sins.

Isaiah 63:7-9 (LSB): “I will recount the steadfast love of the Lord, the praises of the Lord, according to all that the Lord has granted us, and the great goodness to the house of Israel that he has granted them according to his compassion, according to the abundance of his steadfast love. [8] For he said (God), “Surely they are my people, children who will not deal falsely.” And he became their Savior. [9] In all their affliction he was afflicted, and the angel of his presence (face) saved them; in his love and in his

pity he redeemed them; he lifted them up and carried them all the days of old.”

The Angel of his presence was their Savior, and in his love and pity he redeemed them...

Exodus 33:12-16 “Moses said to the LORD, “See, you say to me, ‘Bring up this people,’ but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ [13] Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people.” [14] And he said, “My presence will go with you, and I will give you rest.” [15] And he said to him, “If your presence will not go with me, do not bring us up from here. [16] For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?”

Now we can see the Messenger of God’s presence equated to God himself.

Now we can connect that to some New Testament passages to give us more clarity.

Colossians 1:12-20 (LSB): “giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. [13] He has delivered us from the domain of darkness and

transferred us to the kingdom of his beloved Son, **[14]** in whom we have redemption, the forgiveness of sins. **[15]** He is the image of the invisible God, the firstborn of all creation. **[16]** For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. **[17]** And he is before all things, and in him all things hold together. **[18]** And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. **[19]** For in him all the fullness of God was pleased to dwell, **[20]** and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”

Paul shows us clearly that Jesus is the image and face of God. Which brings more clarity to what Jesus said in **John 14:9 (LSB)**: “Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”

And also brings us clarity to what Paul said in **Philippians 2:5-11** Have this mind among yourselves, which is yours in Christ Jesus, **[6]** who, **though he was in the form of God, did not count equality with God a thing to be grasped, [7] but emptied himself, by taking the form of a servant, being born in the likeness of men. [8]** And being found in human

form, he humbled himself by becoming obedient to the point of death, even death on a cross. **[9]** Therefore God has highly exalted him and bestowed on him the name that is above every name, **[10]** so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **[11]** and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

And finally showing us another connection to **Hebrews 1:1-4 (LSB)**: “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, **[2]** but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. **[3]** He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, **[4]** having become as much superior to angels as the name he has inherited is more excellent than theirs.”

So now we can see clearly that the Father, Son, and Holy Spirit were present before Creation; they each have a personhood and share in the equality of Nature within the Godhead, and they can be seen clearly from Genesis 1.

The Witness of John the Baptist

John 1:6-8 (LSB): “There was a man having been sent from God, whose name was John. [7] He came as a witness, to bear witness about the Light, so that all might believe through him. [8] He was not the Light, but *he came* to bear witness about the Light.”

The Apostle John is speaking about how John the Baptist was born specifically with the role of bearing witness to Jesus. His sole purpose was to be a witness for Christ, and his role was very important. Jesus himself stated that among all the Old Testament saints, John the Baptist held the greatest position. This was due to his unique privilege of ushering in the Messiah. He also was able to see Jesus in the flesh, which none of the other Old Testament prophets were able to see.

Isaiah 40:3-5 (LSB): “A voice cries: “In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God. [4] Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. [5] And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken.”

One thing we can take note of is how John is specifically called to bear witness. We also can remember that John was said to come in the spirit of Elijah, although we know he was not the true fulfillment of the prophecy from Malachi that said

Elijah will come as a witness prior to the second coming of Jesus, but he is a foreshadowing of Elijah's coming as one of the two witnesses from Revelation.

The other witness is Moses as a representation of the law; we can have validation of this by looking at the Mount of Transfiguration where Moses and Elijah both appeared before Jesus.

Zechariah prophesied of the two witnesses standing before the Lord of the whole Earth, and John the Apostle, who scribed the Book of Revelation by the inspiration of the Holy Spirit, pointed us to the prophecy from Zechariah connecting the two witnesses in Revelation to that prophecy.

We also know that Jesus says that the law and the prophets testify of him, and we can see that Moses, being a representation of the law, and Elijah, being a representation of the prophets, are a perfect fit.

John 1:9-13 (LSB): “There was the true Light which, coming into the world, enlightens everyone. **[10]** He was in the world, and the world was made through Him, and the world did not know Him. **[11]** He came to what was His own, and those who were His own did not receive Him. **[12]** But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name, **[13]** who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

John is explaining how Jesus is the TRUE light of the world, and he is also explaining to us that it was Jesus who made the world.”

We can see some connections to Genesis again.

Genesis 1:3-5 (LSB): “And God said, “Let there be light,” and there was light. **[4]** And God saw that the light was good. And God separated the light from the darkness. **[5]** God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.”

The Word Became Flesh

John 1:14-18 (LSB): “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. **[15]** John *bore witness about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has been ahead of me, for He existed before me.’” **[16]** For of His fullness we have all received, and grace upon grace. **[17]** For the Law was given through Moses; grace and truth came through Jesus Christ. **[18]** No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*.”

Again we have another connection to the creation account from **Genesis 1:26-31 (LSB):** “Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish

of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” [27] So God created man in his own image, in the image of God he created him; male and female he created them. [28] And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” [29] And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. [30] And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. [31] And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.”

In Genesis 1 we see God create Adam, and John connects the incarnation of Jesus to that event, showing us that the same God that created Adam chose to be born into his own creation to correct the problem of sin and death that the first Adam caused, showing us that the first Adam was a type of the last Adam, Jesus Christ.

1 Corinthians 15:45 (LSB): “So also it is written, “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit.”

Romans 5:12-21 (LSB): “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— **[13]** for until the Law sin was in the world, but sin is not imputed when there is no law. **[14]** Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the trespass of Adam, who is a type of Him who was to come. **[15]** But the gracious gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. **[16]** And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the gracious gift arose from many transgressions resulting in justification. **[17]** For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. **[18]** So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. **[19]** For as through the one man’s disobedience the many were appointed sinners, even so through the obedience of the One the many will be appointed righteous. **[20]** Now the Law came in so that the transgression would increase, but where sin increased, grace abounded all the more, **[21]** so that, as sin reigned

in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

A Voice in the Wilderness

John 1:19-28 (LSB): “And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, “Who are you?” [20] And he confessed and did not deny, but confessed, “I am not the Christ.” [21] And they asked him, “What then? Are you Elijah?” And he *said, “I am not.” “Are you the Prophet?” And he answered, “No.” [22] Therefore, they said to him, “Who are you, so that we may give an answer to those who sent us? What do you say about yourself?” [23] He said, “I am A VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE STRAIGHT THE WAY OF THE LORD,’ as Isaiah the prophet said.” [24] Now they had been sent from the Pharisees. [25] And they asked him, and said to him, “Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?” [26] John answered them, saying, “I baptize with water, *but* among you stands One whom you do not know. [27] *This One is* He who comes after me, of whom I am not worthy to untie the strap of His sandal.” [28] These things took place in Bethany beyond the Jordan, where John was baptizing.”

We are about to see John connect in a typological way the 7 days of creation to the first 7 days of Jesus’ ministry.

This is DAY 1: Millennia 1: Years 0-999 The first Adam was given as a type to bear witness to the one who is to come, Jesus Christ, the last Adam.

Millennium 1: Years 0-999

To understand this passage, we need to look at **Matthew 11:7-11 (LSB)**: “As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? [8] What then did you go out to see? A man dressed in soft clothing?”

Jesus now is questioning the crowd and asking them for what purpose did they go out to the wilderness.

He was referencing their trip to see John the Baptist preach in the wilderness.

He asks if they went to see a reed blowing in the wind.

Jesus is asking a hyperbolic question to get their attention. He knew why they went to the wilderness; it was to see John because they believed he was a prophet.

Furthermore, a reed in the wind would flex back and forth and not stand firm like a tree.

But John was no reed in the wind. He was bold, he was strong, and he did not flex back and forth to the will of man but instead stood firm in the Word of God.

He then asks if they went to see someone in soft clothing, drawing them to the understanding that John was wearing camel's hair, which was the garment of a prophet; it was rough and textured.

Elijah the prophet is recorded as wearing camel's hair also, so this would have immediately been associated with John's claim as a prophet. It would have also caught the attention of those who watched him because the book of Malachi says Elijah will come as a forerunner to the Messiah.

John the Baptist was a typological picture of Elijah as the forerunner of Christ for his second coming, but John was a shadow of Elijah since Christ was rejected at his first coming.

Malachi 4:5-6 (LSB): “Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. [6] And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”

Matthew 3:4 (LSB): “Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey.”

Zechariah 13:4 (LSB): “And it will be in that day, *that* the prophets will each be ashamed of his vision when he prophesies, and they will not put on a hairy mantle in order to deceive;.”

1 Kings 19:19 (LSB): “So he departed from there and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen in front of him, and he was with the twelfth. Elijah passed by him and cast his cloak upon him.”

Hebrews 11:37 (LSB): “They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated—”

2 Kings 1:8 (LSB): “They answered him, “He wore a garment of hair, with a belt of leather about his waist.” And he said, “It is Elijah the Tishbite.”

Matthew 17:9-13 (LSB): “And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead.” [10] And the disciples asked him, “Then why do the scribes say that first Elijah must come?” [11] He answered, “Elijah does come, and he will restore all things. [12] But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands.” [13] Then the disciples understood that he was speaking to them of John the Baptist.”

Luke 1:11-17 (LSB): “And there appeared to him an angel of the Lord standing on the right side of the altar of incense. [12] And Zechariah was troubled when he saw him, and fear fell upon him. [13] But the angel said to him, “Do not be afraid, Zechariah,

for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. [14] And you will have joy and gladness, and many will rejoice at his birth, [15] for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. [16] And he will turn many of the children of Israel to the Lord their God, [17] and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.”

Matthew 11:7-11 (LSB) (continued): “Behold, those who wear soft clothing are in kings' houses. [9] What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. [10] This is he of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.’ [11] Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.”

Jesus then validates John's claim as a prophet; not only that, he says he is the greatest prophet of all the Old Testament prophets. But then Jesus says a peculiar statement, that even the least in the kingdom is greater than John.

What that means for us is that we, being in the kingdom as the church, the bride of Christ, or the body of Christ, have a far greater understanding of Revelation than any of the prophets in the past, even John the Baptist.

John, positionally, was the highest of all the Old Testament prophets because he was able to see the fullness of the incarnation of the Messiah, and he had the enormous privilege of making the way straight, being a forerunner to his first coming. John did not perform miracles or display signs and wonders, but his primary responsibility was to prepare people for Jesus's first coming.

But we who are in the church have the indwelling of the Holy Spirit, the seal of redemption, the fullness of Revelation within scripture, a deeper understanding of prophecy, and the fullness of the testimony of Jesus's death and resurrection on the cross. We have far greater knowledge and understanding than any of the prophets, and ultimately they would have traded even the least of us to experience and know what we do. So this should be a humbling moment in experience for all of us, knowing that Abraham, David, Moses, Elijah, Isaiah, Daniel, and all the rest would have given anything to know what we know and experience the intimate relationship with Jesus Christ that we do.

Let's continue with **Matthew 11:12-15 (LSB):**
[12] “From the days of John the Baptist until now

the kingdom of heaven has suffered violence, and the violent take it by force. **[13]** For all the Prophets and the Law prophesied until John, **[14]** and if you are willing to accept it, he is Elijah who is to come. **[15]** He who has ears to hear, let him hear.

This statement that Jesus makes is often misunderstood and causes people to stumble. Because we know that John himself said that he is not Elijah when he was questioned by the Pharisees. And Jesus seems to be saying that John is Elijah. But what we need to understand is that the Bible is filled with typologies, pictures, and shadows of things to come. Jesus is saying to those who accept the prophecies from the Old Testament about the coming of Jesus Christ and accept the testimony of John about Christ that John was a type of Elijah for them. Since he was the forerunner for Christ's first coming, he is a shadow of Elijah coming as the fullness of the forerunner for Christ's return.

Understanding typology within scripture is of the utmost importance; without knowing that typological picture exists within the scriptures, we miss so much of the truth within the Word of God.

John 1:29-34 “On the next day, he *saw Jesus coming to him and *said, “Behold, the Lamb of God who takes away the sin of the world! **[30]** This is He of whom I said, ‘After me comes a man who has been ahead of me, for He existed before me.’ **[31]** I did not know Him, but so that He might be manifested to Israel, I came baptizing with water.” **[32]**

And John bore witness saying, “I have beheld the Spirit descending as a dove out of heaven, and He abided on Him. [33] And I did not know Him, but He who sent me to baptize with water said to me, ‘The One upon whom you see the Spirit descending and abiding on Him, this is the One who baptizes with the Holy Spirit.’ [34] And I myself have seen, and have borne witness that this is the Son of God.”

This is DAY 2: Millennia 2: Years 1000-1999— In Genesis 7-8, the earth was baptized with water (the Great Flood), and the dove flew over the waters and returned with an olive branch and landed on the ark. The Ark is a type of Christ, and the Dove is a picture of the Holy Spirit. We see the typology continue with the Holy Spirit descending and abiding on Jesus.

Behold, the Lamb of God

John 1:35-41 “On the next day, John again was standing with two of his disciples, [36] and he looked at Jesus as He walked, and *said, “Behold, the Lamb of God!” [37] And the two disciples heard him speak and followed Jesus. [38] And when Jesus turned and noticed them following, He *said to them, “What do you seek?” They said to Him, “Rabbi (which translated means Teacher), where are You staying?” [39] He *said to them, “Come, and you will see.” So they came and saw where He was staying; and they stayed with Him that day. It was about the tenth hour. [40] One of the two who heard John *speak* and followed Him,

was Andrew, Simon Peter's brother. [41] He first *found his own brother Simon and *said to him, "We have found the Messiah" (which translated means Christ). [42] He brought him to Jesus. When Jesus looked at him, He said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).

This is DAY 3: Millennia 3: Years 2000-2999—
This is when the Exodus took place and the first
Passover, which is where the term " the Lamb of
God" was coined. Jesus is the true Lamb of God and
the fullness of the Passover. Since he is the one who
died for us, the wrath of God now passes over all of
those who rest in Christ.

John 1:43-51 (LSB): "On the next day, He desired to go into Galilee, and He *found Philip. And Jesus *said to him, "Follow Me." [44] Now Philip was from Bethsaida, the city of Andrew and Peter. [45] Philip *found Nathanael and *said to him, "We have found Him of whom Moses in the Law and *also* the Prophets wrote—Jesus of Nazareth, the son of Joseph." [46] And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip *said to him, "Come and see." [47] Jesus saw Nathanael coming to Him, and *said about him, "Behold, truly an Israelite in whom there is no deceit!" [48] Nathanael *said to Him, "From where do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." [49] Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel." [50] Jesus

answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.” [51] And He *said to him, “Truly, truly, I say to you, you will see THE HEAVENS OPENED AND THE ANGELS OF GOD ASCENDING AND DESCENDING on the Son of Man.”

This is DAY 4: Millennium 4: Years 3000-3999
Jesus reveals himself as the Messiah to Nathanael, and in the typological sense, this shows Jesus the Messiah revealing himself to the world during this time in history.

Days 5 & 6: These days are not spoken of in the text; they are intentionally skipped. I believe this is the age of the Church, which was a mystery to Israel, revealed by God after the resurrection of Christ.
Millennia 5 & 6: Years 4000-5999

The Gospel According to John

Chapter 2

The Wedding at Cana

John 2:1-11 (LSB): “And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; [2] and both Jesus and His disciples were invited to the wedding. [3] And when the wine ran out, the mother of Jesus *said to Him, “They have no wine.” [4] And Jesus *said to her, “Woman, what do I have to do with you? My hour has not yet come.” [5] His mother *said to the servants, “Whatever He says to you, do *it*.” [6] Now there were six stone water jars set there for the Jewish custom of purification, containing two or three measures each. [7] Jesus *said to them, “Fill the water jars with water.” So they filled them up to the brim. [8] And He *said to them, “Draw *some* out now and take it to the headwaiter.” So they took it *to him*. [9] Now when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter *called the bridegroom, [10] and *said to him, “Every man serves the good wine first, and when *the people* have drunk freely, *then* the inferior *wine*; *but* you have kept the good wine until now.” [11] Jesus did this in Cana of Galilee as the beginning of *His* signs, and

manifested His glory, and His disciples believed in Him.”

We have already seen that John is deliberately connecting us to Genesis 1. We know that Genesis 1 is when the creation takes place. In six days, God created the heavens and the earth, and on the seventh day, he rested. This represents, in a deeper typological sense, the seventh millennium of creation. In Chapter 1 we have seen days 1-4

Day 1: John 1:19-28—John the Baptist’s witness about Jesus

Day 2: John 1:29-34—Jesus’ was first Identified as the Lamb of God (His Baptism)

Day 3: John 1:35-42—John identifies Jesus as the Lamb of God again, and two disciples follow him, one of whom was Andrew, and he introduced Peter to Jesus.

Day 4: John 1:43-51—Jesus finds Phillip and calls him to follow him; Phillip brings Nathaniel to meet Jesus. Jesus identifies himself as the Son of Man.

Day 5: The 1st day from the 4th day

Day 6: The 2nd day from the 4th day

Day 7: John 2 on the Third Day from the fourth day (three days later) there was a wedding in Cana

Now that we have seen the overview of verses 1-11, let's look in detail at those verses.

John 2:1 (LSB): And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there;

The Greek word cana means "place of reeds." We can see several connections to "reeds" from the Old Testament that are very intriguing.

Hosea 13:12–16 speaks of Israel's (Ephraim) fountain drying up and judgment coming.

Also in **Exodus 2:3** Moses (Remnant of Faithful Israel) was also placed in a basket of reeds as a type of an Ark, that sheltered him from the Judgement of Pharaoh (Antichrist).

Joshua 20 is the first time Galilee is mentioned in the Old Testament, and it is when Joshua was setting apart **cities of refuge in Galilee and Shechem**.

This gives us a great connection to future prophetic events of the great tribulation.

The cities of refuge offer protection from the Avenger of Blood. What is interesting in the

typological sense is that Jesus is the TRUE city of refuge and the TRUE avenger of blood.

Israel is depicted as the mother of Jesus in Revelation 12, so we can see Jesus is using this event with Mary as a shadow of future events. He specifically chose to use the term woman while responding to her to point us to this connection. It was not out of disrespect or contempt, but instead, it had prophetic implications.

Paul validates that in **Romans 9:1-5 (LSB)**: “I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, [2] that I have great sorrow and unceasing grief in my heart. [3] For I could wish that I myself were accursed, *separated* from Christ for the sake of my brothers, my kinsmen according to the flesh, [4] who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, [5] whose are the fathers, and from whom is the Christ according to the flesh, who is God over all, blessed forever. Amen.”

John 2:2-5 (LSB): “and both Jesus and His disciples were invited to the wedding. [3] And when the wine ran out, the mother of Jesus *said to Him, “They have no wine.” [4] And Jesus *said to her, “Woman (Revelation 12), what do I have to do with you? My hour has not yet come.” [5] His mother *said to the servants, “Whatever He says to you, do *it*.”

Why did Jesus call Mary Woman?

Why did he say his hour has not yet come?

He calls Mary “woman” to give us a typological connection to the Seed of the Woman Prophecy from Genesis 3:15.

This is when God told Eve, the mother of all living, that through her “seed” redemption would come.

This is the first promise of the coming messiah and also a reference to the virgin birth, since women do not have “seed” (sperma in Hebrew).

The next woman to receive the promise of the seed of the woman is Sarah. She has a miraculous birth, being barren, and through that birth we have a type of the virgin birth.

Sarah is the mother of all Israel, showing her as the next woman in succession as a type of the woman who will bear the seed.

Finally, we have Mary; she is the fulfillment of the “woman,” being a daughter of Israel and being the one who conceived Jesus by the Holy Spirit as a virgin and gave birth to Jesus Christ, God in the flesh.

Mary is now being identified as the woman who brings forth the promised seed. This connects us to Revelation 12.

Revelation 12:1-6 (LSB): "And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. [2] And she was with child, and she *cried out, being in labor and in pain to give birth. [3] Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. [4] And his tail *swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. [5] And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. [6] Then the woman fled into the wilderness where she *had a place prepared by God, so that there she would be nourished for 1,260 days."

We see the woman in Revelation 12 is much more than Mary as an individual, but instead she represents Mary's role as the Woman from the seed of the Woman prophecy. This woman is a representation of Israel as a whole, showing that the corporate nation is

being represented as the mother of Jesus. Paul says this in Romans 9:1-5. Showing that Jesus is a son of Israel according to the flesh.

So Mary, as the mother of Jesus, is a type of Israel, since she is a daughter of Israel. Just as Sarah is called a type of heavenly Jerusalem in Galatians, this concept is found throughout scripture; we just need to be willing to see things from a Jewish mindset instead of from a Western Greek thought.

We know that the woman is a representative of Israel because of her description of being clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. This reference connects us to Genesis 37, which clearly gives us the connection to Israel.

Genesis 37:9-11 (LSB): “Then he had still another dream and recounted it to his brothers and said, “Behold, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me.” [10] And he recounted it to his father and to his brothers; and his father rebuked him and said to him, “What is this dream that you have had? Shall I and your mother and your brothers really come to bow ourselves down before you to the ground?” [11] And

his brothers were jealous of him, but his father kept the saying in mind.”

We can see as a whole this passage is a typological reference to the Remnant of Israel calling others to Repentance **Matthew 7:24-27 (LSB)**: “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. **[25]** And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock.

Anyone who places their faith in Christ will be saved. The verse also alludes to the redemption of the remnant of Israel during the Last Days.

Jesus continues in **Matthew 7:26-27 (LSB)**: “And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. **[27]** And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

Referencing the Fall of Babylon in **Revelation 17-18**.

The servants of Israel from John 2:5 seem to be a reference to the 144,000 Jews who are sealed in the great tribulation, **Revelation 7:3-4 (LSB)**: “saying, “Do not harm the earth or the sea or the trees until we have sealed the slaves of our God on

their foreheads.” [4] And I heard the number of those having been sealed, 144,000 sealed from every tribe of the sons of Israel:”

John 2:6-9 (LSB): Now there were six stone water jars set there for the Jewish custom of purification

The custom of purification is the word *katharismos*. This connects us to Exodus 30:10, which connects us to the Day of Atonement, which is a shadow of the redemption of Israel and then followed by the second coming of Christ, which is represented by the Feast of Tabernacles 5 days later.

We see this in **Exodus 23:14-17**

Also the Feast of the Ingathering at the end of the year, when you gather in the fruit of your labors from the field. Which is a representation of the harvesting of the grapes in Revelation.

Revelation 14:14-16 (LSB): “Then I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man, having a golden crown on His head and a sharp sickle in His hand. [15] And another angel came out of the sanctuary, crying out with a loud voice to Him who sits on the cloud, “Put in Your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe.” [16]

Then He who sits on the cloud swung His sickle over the earth, and the earth was reaped.

We can see the similarities of this event, which makes it obvious why so many people confuse this event with the previous harvest of the earth.

This is the final harvest, which takes place five days after the Day of Atonement, which is an obvious picture of Israel's redemption.

What's interesting about that is there is a typological picture of the redemption of Israel in **Genesis 45:6** For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting.

The 7-year famine, as depicted in the story of Joseph in Genesis 41-47, mirrors the 70th week of Daniel (the 7 years of the Great Tribulation). Joseph's intervention saves the nation of Israel two years into the famine, symbolizing the a remnant of Israel's conversion to faith at the two-year mark of the 7-year tribulation. With that being said, we have 5 years left, and if that is the case, we could use the day for a year of prophetic calculation and see that 5 years later is the Feast of Tabernacles, which takes place during the grape harvest and pictures the nation of Israel being gathered to Christ.

Zechariah wrote that Israel would be refined through the fire of the Great Tribulation

Zechariah 13:8-9 (LSB): “And it will be in all the land,” Declares Yahweh, “That two parts in it will be cut off and breathe their last; But the third will be left in it. [9] And I will bring the third part through the fire And refine them as silver is refined And test them as gold is tested. They will call on My name, And I will answer them; I will say, ‘They are My people,’ And they will say, ‘Yahweh is my God.’”

John 2:6-9 (LSB) (continued): “containing two or three measures each [7] Jesus *said to them, “Fill the water jars with water.” So they filled them up to the brim. [8] And He *said to them, “Draw *some* out now and take it to the headwaiter So they took it *to him*. [9] Now when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew),”

Two or three measures represent the ⅓ of the Nation of Israel whose blood will be shed according to **Zechariah 13:8**.

The headwaiter, or the table master in Greek, is the word *architriklinos* (Arche - Treis - Klino)—"Arche" is the first person or thing in a series, or a leader. Then there's *treis* which means three, and *klino*, which means bow down. So literally, this can be

translated as “The Head of the Three Who Bow Down.”

We have an example in **Luke 20:1-8 (LSB)**: “And it happened that on one of the days while He was teaching the people in the temple and proclaiming the gospel, the chief priests and the scribes with the elders came up to *Him* (we can see 3 groups, with the chief priests being the highest rank, just as the ‘headwaiter’ or ‘table master’ means the head of the three who bow down), [2] and they spoke, saying to Him, “Tell us by what authority You are doing these things, or who is the one who gave You this authority?” [3] And Jesus answered and said to them, “I will also ask you a question, and you tell Me: [4] Was the baptism of John from heaven or from men?” [5] And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why did you not believe him?’ [6] But if we say, ‘From men,’ all the people will stone us to death, for they are convinced that John was a prophet.” [7] So they answered that they did not know where *it came* from. [8] And Jesus said to them, “Neither will I tell you by what authority I do these things.”

Now we have the connection we needed. The religious leaders in Jesus’ day had been enlightened by the presence and teachings of Jesus and they tasted of the heavenly gift and became partakers of the Holy Spirit working in Israel through Jesus, and they tasted the good word of God (The Gospel of

Jesus Christ) and the powers of the age to come, when Jesus performed the many signs and wonders that only God could do, and having fallen away because they rejected Jesus as the messiah showing their unbelief, it is impossible to renew that Generation of Israel as a corporate Nation to repentance since **they crucify (see notes) to themselves the Son of God and put Him to open shame (Hebrews 6:4-6)

We also have a connection to what Jesus explained in the parable of the Old Wine and New Wine.

The old wine is the Old Covenant, and the new wine is the New Covenant. The religious leaders didn't want the New Covenant because they assumed the Old Covenant (the First Wine) was better. **Luke 5:37-39 (LSB):** "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. **[38]** But new wine must be put into fresh wineskins. **[39]** And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'"

We see the same sentiment shown by the headwaiter (table master) in John 2. He was shocked when the latter wine was better than the old. In the same way when the leadership of Israel finally accepts the New Covenant (The New Wine), they too will be shocked, and they as a Nation will

mourn for what they had done to Jesus by rejecting him and crucifying him (Zechariah 12:10)

Here is the Prophecy of the New Covenant with Israel, **Jeremiah 31:27-40 (LSB)**: “Behold, days are coming,” declares Yahweh, “when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. **[28]** And it will be that as I have watched over them to uproot, to tear down, to pull down, to destroy, and to bring calamity, so I will watch over them to build and to plant,” declares Yahweh. **[29]** “In those days they will not say again, ‘The fathers have eaten sour grapes, And the children’s teeth are set on edge.’ **[30]** But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge. **[31]** “Behold, days are coming,” declares Yahweh, “when I will cut a new covenant with the house of Israel and with the house of Judah, **[32]** not like the covenant which I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, but I was a husband to them,” declares Yahweh. **[33]** “But this is the covenant which I will cut with the house of Israel after those days,” declares Yahweh: “I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. **[34]** And they will not teach again, each man his neighbor and each man his brother, saying, ‘Know Yahweh,’ for they will all know Me, from the least of them to the greatest of them,” declares Yahweh, “for I will forgive their

iniquity, and their sin I will remember no more.”
[35] Thus says Yahweh, Who gives the sun for light by day And the statutes for the moon and the stars for light by night, Who stirs up the sea so that its waves roar; Yahweh of hosts is His name: [36] “If these statutes are removed From before Me,” declares Yahweh, “Then the seed of Israel also will cease From being a nation before Me forever.” [37] Thus says Yahweh, “If the heavens above can be measured And the foundations of the earth searched out below, Then I will also reject all the seed of Israel For all that they have done,” declares Yahweh. [38] “Behold, days are coming,” declares Yahweh, “when the city will be rebuilt for Yahweh from the Tower of Hananel to the Corner Gate. [39] The measuring line will go out farther, straight ahead to the hill Gareb; then it will turn to Goah. [40] And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to Yahweh; it will not be uprooted or pulled down anymore forever.”

Believers are experiencing the spiritual aspect of this covenant but are awaiting the fullness of the covenant that will come when the nation of Israel is redeemed.

Romans 11:11-15 (LSB): “I say then, did they stumble so as to fall? May it never be! But by their transgression salvation has come

to the Gentiles, to make them jealous. [12] Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fullness be! [13] But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, [14] if somehow I might move to jealousy my [e]lfellow countrymen and save some of them. [15] For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?”

Romans 11:25-32 (LSB): “For I do not want you, brothers, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; [26] and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.” [27] “And this is My covenant with them, When I take away their sins.” [28] From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God’s choice they are beloved for the sake of the fathers; [29] for the gifts and the calling of God are irrevocable. [30] For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, [31] so these also now have been

disobedient, that because of the mercy shown to you they also may now be shown mercy. 32 For God has shut up all in disobedience so that He may show mercy to all.

John 2:9-11 (LSB): the headwaiter *called the bridegroom, [10] and *said to him, “Every man serves the good wine first, and when the people have drunk freely, then the inferior wine; but you have kept the good wine until now.” [11] Jesus did this in Cana of Galilee as the beginning of *His* signs, and manifested His glory, and His disciples believed in Him.”

We can check out a passage from Isaiah that speaks of God redeeming Israel and those from the Gentile Nations and ruling over them all in a physical kingdom.

We also see a feast with the best-aged wine that is saved for this specific event in history. **Isaiah 25:1-12 (LSB):** “O Yahweh, You are my God; I will exalt You, I will give thanks to Your name; For You have worked wonders, Counsels formed long ago, with perfect faithfulness. [2] For You have made a city into a heap, A fortified town into a ruin; A palace of strangers is a city no more, It will never be rebuilt. [3] Therefore a strong people will glorify You; Towns of ruthless nations will fear You. [4] For You have been a strong defense for the poor, A strong defense for the needy in his distress, A refuge from

the storm, a shade from the heat; For the breath of the ruthless Is like a rain storm against a wall. [5] Like heat in a dry land, You subdue the rumbling of strangers; Like heat by the shadow of a cloud, the song of the ruthless is silenced. [6] And Yahweh of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine. [7] And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. [8] He will swallow up death for all time, And Lord Yahweh will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For Yahweh has spoken. [9] And it will be said in that day, “Behold, this is our God in whom we have hoped that He would save us. This is Yahweh in whom we have hoped; Let us rejoice and be glad in His salvation.” [10] For the hand of Yahweh will rest on this mountain, And Moab will be trodden down in his place As straw is trodden down in the water of a manure pile. [11] And he will spread out his hands in the middle of it As a swimmer spreads out his hands to swim, But Yahweh will lay low his lofty pride together with the trickery of his hands. [12] The unassailable fortifications of your walls He will bring down, Lay low, and cast to the ground, even to the dust.

John 2:12 (LSB): “After this He went down to Capernaum, He and His mother and *His* brothers and His

disciples ; and they stayed there a few days.”

Capernaum means village of comfort. Kapar (Kaw-fawr) cover, Atonement cover with pitch like the Ark, and Nahum (the prophet who predicted the Fall of Babylon) also means comfort, and the Holy Spirit is called the Comforter.

He and His mother and His brothers and His disciples (Jesus ushering in the Messianic Kingdom with Israel (His Mother), the Jews his Brothers and his disciples (Gentiles who did not accept the mark of the beast in the Great Tribulation and cared for the least of Jesus’ Brethren (separation of the Sheep and the Goats)).

The term a few days is the Greek word "Hermera." It can also be translated as the last day, which is used for the Messianic Kingdom. On the 7th day God rested, the last day. In the 7th millennium, rest was brought to creation when Jesus reigned and ruled over his creation from within his creation.

We saw that “stayed there a few days” is actually several Greek words - Meno: abide, Ou: not, Polys: Many, Herma: days, or even the last day.

Showing that Jesus (which includes the Body of Christ), his mother (the corporate nation of Israel), his brothers (the remnant believers), and his

disciples (the Gentile nations who did not accept the Antichrist) would not be spending more than the allotted time abiding on Earth.

Revelation 20:1-6 (LSB): “Then I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. [2] And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; [3] and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were finished. After these things he must be released for a short time. [4] Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their witness of Jesus and because of the word of God, and who also had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand. And they came to life and reigned with Christ for a thousand years. [5] The rest of the dead did not come to life until the thousand years were finished. This is the first resurrection. [6] Blessed and holy is the one who has a part in the first resurrection

This event is for those who went through the Great Tribulation, not for those who had been taken prior to the tribulation. The “first resurrection” cannot mean sequential 1, 2, 3, but rather groups, the first group, the second

group. Because Christ is part of the first resurrection, he is the first fruit of the resurrection. He is from the spring barley harvest (Passover), the Church is those who are harvested from the summer wheat harvest (Pentecost), and Israel and those who are harvested at the end are from the fall grape harvest (Revelation 14:14-20) (Feast of Tabernacles); they are all part of the harvest but at three different times.

Over these, the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Revelation 20 tells us that his reign is 1000 years, which connects us to **2 Peter 3:8 (LSB)**: “But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.”

And after that “one day”, Satan will be loosed for a time, and he will have a final rebellion. Jesus will destroy Satan’s army (Revelation 20:7-10), and then the Great White Throne Judgment will happen, and death will be swallowed up once and for all (Revelation 20:11-15). It is after that when the New Heaven and New Earth will be made, and we will live with God the Father, Jesus, and the Holy Spirit forever (Revelation 21 and 22).

Jesus Cleanses the Temple

John 2:13-18 (LSB): “And the Passover of the Jews was near, and Jesus went up to Jerusalem. [14] And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated *at their tables*. [15] And He made a scourge of cords, and drove *them* all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; [16] and to those who were selling the doves He said, “Take these things away; stop making My Father’s house a place of business.” [17] His disciples remembered that it was written, “ZEAL FOR YOUR HOUSE WILL CONSUME ME.” [18] The Jews then said to Him, “What sign do You show us as your authority for doing these things?”

What people miss in this passage is that Jesus was required by law to drive out the sinners from the Temple. Every time this event happens, it is during the week of Passover, and by law, the Jews had to remove ALL leaven (an metaphor for sin) from their homes. The temple is Jesus’ house, and therefore he was removing the leaven from his home as required in the Law.

Exodus 12:15 (LSB): “Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.”

Parallel Passages: Matthew 21:12-13, Mark 11:15-17,
Luke 19:45-46

John 2:19-22 (LSB): “Jesus answered them, “Destroy this sanctuary, and in three days I will raise it up.” [20] The Jews then said, “It took forty-six years to build this sanctuary, and will You raise it up in three days?” [21] But He was speaking about the sanctuary of His body. [22] So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.”

Jesus was prophesying about his death, knowing that the disciples would need that encouragement and reminder later.

John 2:23-25 (LSB): “Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, when they saw His signs which He was doing. [24] But Jesus, on His part, was not entrusting Himself to them, for He knew all men, [25] and because He had no need that anyone bear witness concerning man, for He Himself knew what was in man.”

We can see that people were believing in his name only because of the signs that he was performing. They had not placed their faith in him.

As James says in **James 2:19 (LSB)**: “You believe that God is one; you do well. Even the demons believe—and shudder!”

Belief and faith are not the same. Jesus knows the hearts of men, so he only revealed himself truly to those who he knew were his sheep.”

The Gospel According to John

Chapter 3

You Must Be Born Again

John 3:1-8 (LSB): “Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; [2] this man came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.” [3] Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” [4] Nicodemus *said to 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, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. [6] That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. [7] Do not marvel that I said to you, ‘You must be born again.’ [8] The wind blows where it wishes and you hear its sound, but do not know where it comes from and where it is going; so is everyone who has been born of the Spirit.”

Nicodemus’ name means conqueror.

Jesus tells Nicodemus that people MUST be born again to enter into the kingdom of God. Then he explains that he doesn't mean going back into your mother's womb, as Nicodemus asked. Instead, he must be born of water/flesh (amniotic fluid, birthing canal) first and also born of the Holy Spirit.

This passage is in no way about water baptism.

The simple reading of the text proves it!

Verse 4, Nicodemus's question, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

Verse 5, Jesus' answer to that question, "Truly, truly, I say to you, unless one (can also be translated as man: Strong's G5100) is born of water and the Spirit, he cannot enter into the kingdom of God.

And finally, in verse 6, Jesus reiterates that which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit.

But the question we have to ask is if water baptism is what regenerates us and cleanses us from sin, why was Jesus baptized?

Did he have sin?

Was he being regenerated also?

Obviously, the answer is no.

Jesus was fulfilling the law in Leviticus 8, which stated that prior to entering into the priesthood, the person being ordained must be baptized and washed. We know that his baptism was the beginning of his earthly ministry; it was his ordination into the eternal high priesthood of Melchizedek, and now we can see clearly that our water baptism is our ordination into the priesthood under Christ because we are now considered kings and priests and adopted heirs of promise.

But do not take my word for it let's look at what scripture says **Acts 2:38** “And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”

Does that mean the water baptism was the regeneration?

No, it does not; it does, however, show active obedience by entering the royal priesthood. But let's look at Acts 1:5, which will explain Acts 2:38.

Acts 1:5 For John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

And finally, in **Luke 3:16 (LSB)**: “John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose

sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.”

Now we can see the distinction between John's baptism of water and the baptism of the Holy Spirit.

The problem we run into is that we attach presuppositions and teachings we have sat under to texts within the scripture, which fill the gaps in our minds (mostly unintentionally).

We need to read carefully and slowly, approach the scripture with an open heart, and allow the Holy Spirit to guide us correctly. Allow the scripture to interpret itself.

So after careful study and examination of this text and baptism texts, we can see this text has nothing to do with water baptism.

John 3:9-10 (LSB): “Nicodemus answered and said to Him, “How can these things be?” **[10]** Jesus answered and said to him, “Are you the teacher of Israel and do not understand these things?”

Nicodemus, thinking with an earthly mind, cannot understand the depth of what Jesus was teaching. Jesus then rebukes him because he, as the teacher of Israel, should have known the things Jesus spoke of. Although Nicodemus’ heart was seeking Jesus,

his mind was still fixated on the temporal of this world.

John 3:11 (LSB): “Truly, truly, I say to you, we speak of what we know and bear witness of what we have seen, and you do not accept our witness.”

Here we see Jesus connecting himself to the Trinity. He speaks of himself in the plural form, and since we have already seen John’s Gospel connect us to the Creation from Genesis 1, we should immediately see the connection to Genesis 1:26 Then God said, “Let Us make man in Our image, according to Our likeness,

What is the Trinity, you ask?

You might hear people point out that the word Trinity is not found in the Bible, which causes some people to stumble. However, we can see that Trinity is just a conjunction of two words...

Tri (three) and Unus (one), triune.

Just because the word trinity doesn’t exist in the Bible doesn’t mean the concept of God’s nature as being three in one doesn’t.

Let’s look at some Scripture to see if we can find clarity about the Trinity.

Let's start with **Matthew 12:31-32 (ESV)**:
“Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. **[32]** And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”

Jesus tells us that BLASPHEMY of the Spirit will not be forgiven, but if someone speaks against the Son of Man, that will be forgiven.

This shows the Spirit is a separate personhood of God the Father. So in this passage alone, we see two members of the Trinity and their distinct personhoods.

Often people will not recognize the Holy Spirit as a separate personhood

Isaiah 63:10 (ESV): “But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them.”

Ephesians 4:30 (ESV): “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

Let's continue with **Luke 4:18 (ESV)**: “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me

to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,”

Jesus says the Holy Spirit is upon him, again showing two separate personhoods.

The place where we witness all three members of the Trinity is at the baptism of Jesus, which was his anointing, seen in **Matthew 3:16-17 (ESV)**: “And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; **[17]** and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

His anointing is explained in Acts 10:38 as how God (Father) anointed Jesus of Nazareth (Son) with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.

This very clearly displays that the Father anointed Jesus with the Holy Spirit.

Next, let’s take a look at **Hebrews 5:1-5 (ESV)**: “For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. **[2]** He can deal gently with the ignorant and wayward, since he himself is beset with weakness. **[3]** Because of this

he is obligated to offer sacrifice for his own sins just as he does for those of the people. [4] And no one takes this honor for himself, but only when called by God, just as Aaron was. [5] So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”

This passage has explained to us that every high priest taken from man MUST be ordained by God.

This means that Jesus couldn't anoint himself because a priest, a prophet, a judge, and a king need to be anointed by another. They are never self-ordained.

In short, no man can take it upon himself; he must be called by God.

Then we are told that Jesus himself was anointed as the high priest by the Father with the Spirit, clearly showing ALL three personhoods of the Trinity were actively involved.

Now we need to recognize that although the Father, Son, and Spirit are all equally God, they each have a distinct role and different authority.

John 13:16 (ESV): “Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.”

The Gospel According to John

Jesus was sent by his Father, and the Holy Spirit was sent by the Father and Jesus.

In **John 13:16**, Jesus is sending out the apostles and tells us that the one who sends has greater authority than the one who is sent.

Jesus expounds on this in **John 13:20 (ESV)**: “Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

In the next passage, we will see that the Holy Spirit was sent by the Father in Jesus' name, which shows the presence of ALL three personhoods of the Trinity and demonstrates the order of authority within the Godhead.

John 14:26 (ESV): “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.”

We get some more information about the sending of the Holy Spirit in this next passage.

John 15:26 (ESV): “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.”

Although the Father is the one who sent the Holy Spirit, we can now see that Jesus also has a role in the sending of the Holy Spirit. Because it was upon Jesus' request that the Father sent Him.

This demonstrates an order to things, and we can now see that the Father has greater authority than the Son and the Spirit since he sends both. Yet the Son has greater authority than the Spirit since he is also involved in sending the Spirit.

We can acknowledge that in Jesus' humanity the Spirit directed him, but that was only for that time. We do not see the Holy Spirit sending Jesus, even though he is seen leading and directing.

That helps us to understand why we see Jesus, although equal with God the Father, always in submission to His will and authority.

John 12:49-50 (ESV): "For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. **[50]** And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me."

This balance of equality and perfect submission to the Father is shown perfectly in **John 5:18-19 (ESV):** "This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own

Father, making himself equal with God. **[19]** So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.”

We know that Jesus lowered himself for a time at the incarnation, as seen in Philippians 2:5–11. After the ascension, God the Father restored him to the glory he had with the Father from before creation.

John 17:5 (ESV): “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.”

Next we see the equality and submission of the Holy Spirit are shown in **1 Corinthians 2:9–11 (ESV):** “But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”— **[10]** these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. **[11]** For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.”

We can see clearly that the Father sends the spirit and reveals all the things of God because he knows all the things of God. We also see that only God can know God fully, therefore showing us that the Holy Spirit is God.

We see this same thought echoed about Jesus in **Matthew 11:27 (ESV)**: “All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him,”

Showing that the Father fully knows the Son and the Son fully knows the Father, connecting what we learned in 1 Corinthians 2:9-11 about the Spirit and the Father.

Once again, we can see ALL three members of the Trinity in John 14:16, and in that passage, we see Jesus praying to the Father to send the Holy Spirit.

So far, we have seen all three persons of the Trinity within Scripture. We have also seen the equality and submission of the Son and the Holy Spirit to the Father’s authority.

Let's now look at the unity within the Trinity.

Let’s start with the Shema from **Deuteronomy 6:4 (ESV)**: “Hear, O Israel: The Lord our God, the Lord is one.”

The word “one” in Hebrew is Echad, and in this case, it refers to a compound unity and a unique oneness in nature.

The Gospel According to John

Just like when Adam knew his wife and they became one (echad) flesh from Genesis 2:24.

This gives us an example of the plurality in persons, of Adam and Eve, but the unity in nature and relationship, which was again shown by the word Echad.

Next we see the plurality of persons and unity in the nature of God in **Genesis 1:1 (ESV)**: “In the beginning, God” (Elohim-plural) “created the heavens and the earth.”

The word Elohim is the plural form of the Hebrew word for God. Which is speaking of the unified plurality in God, the creator of ALL things... Again showing him as one being, but a plurality of persons.

We can also note the plurality in the personhood of God in other places in Genesis, such as **Genesis 1:26 (ESV)**: “Let us create man in our image” (the word image is singular, not plural, showing that God is one in nature but plural in person).

This gives us a connection to why God said, “Let us” make them in our image, not images.

We have seen that the word "Echad" was used for Adam and Eve becoming one flesh through marriage, showing they are one "Echad."

God also gives us several shadows in Scripture that we can use to help us understand compound unity within his creation.

Since we already looked at Adam and Eve, let's look at the clearest picture in Scripture, found in the nature of people. Now we must note that all pictures, shadows, and types are never meant to fully represent its intent in the exact fullest form. Though this type of the Trinity is helpful, we can never fully describe or understand God's nature from anything in creation since he is not part of creation.

With that “disclaimer” out of the way, let's get started.

The Bible tells us that we are made in the likeness and image of God (Genesis 1:26), and Scripture tells us that we, like God, are three in one.

1 Thessalonians 5:23 (ESV): “Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.”

So now that we have learned more clearly what Genesis 1:26 means when God said, “Let us make them in our likeness.”

The Gospel According to John

We can now see people as body, soul, and spirit. One being, but with three coexistent and co-equal parts. This also explains why we are to set our minds on things above, showing the mind is to guide the body and the Spirit is to be the helper and bringer of life. This is such a wonderful shadow and picture of the triune nature of God.

But unlike God's triune nature, which is in perfect harmony and unity, our struggle to align our body, soul, and spirit in proper order shows our fallen nature. It exposed our shortcomings compared to how God has revealed himself as Father, Son, and Spirit.

Though we have seen that our Triune God's three persons are equal in nature. We will now highlight that the Son and Holy Spirit are perfectly submissive to the will of the Father, showing their perfect unity in nature.

We have already seen Jesus's submission in **John 5:19 (ESV)**: "So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise."

And also in **John 12:49 (ESV)**, Jesus says, "For I have not spoken on my own authority, but the

Father who sent me has himself given me a commandment—what to say and what to speak.”

Since we have already seen how Jesus submits to the will of the Father, let us now look at the submission of the Holy Spirit to the Father in **John 16:13 (ESV)**: “When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.”

Finally, we see that the Holy Spirit is sent specifically to be a witness to Christ in **John 15:26 (ESV)**: “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.”

To recap, we have seen the three persons of God, who are co-equal and co-eternal, and one in being.

So let’s now define the human co-equal plurality in personhood in our one being to hopefully help us better understand such a difficult topic. Don’t forget the disclaimer from earlier. We are trying to understand an infinite being from a finite perspective.

The Gospel According to John

First, let's look at our body, which is our physical form. Jesus is the Word and personhood of God who is made visible to creation. This visible personhood of God was culminated in the incarnation when the Word of God took on flesh. That is shown to us in **John 1:1 (ESV)**: "In the beginning was the Word, and the Word was with God, and the Word was God."

We also see that in **John 1:14 (ESV)**: "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."

And finally, in **Philippians 2:6-8 (ESV)**: "who, though he was in the form of God, did not count equality with God a thing to be grasped, [7] but emptied himself, by taking the form of a servant, being born in the likeness of men. [8] And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross."

This clearly has shown the "Word of God," who is God and who is coeternal with the Father, became flesh and walked among us.

The next part of our triune nature is our soul.

The word for soul in Hebrew is Neh-Fesh, which can also be translated to mind, desire, and self.

We see an example of the mind of God typified in **Romans 11:33-34 (ESV)**: “Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! **[34]** “For who has known the mind of the Lord, or who has been his counselor?”

This displays the mind of God as the Father, since it is His will that directs the Son and the Spirit.

Scripture tells us that both Jesus and the Holy Spirit know the mind of God, which is shown in John 5:19 and **1 Corinthians 2:9-11 (ESV)**: “But, as it is written, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him”—**[10]** These things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. **[11]** For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.”

In 1 Corinthians 2, Paul implied that nobody knows the mind of God except for God. Which again shows Jesus and the Holy Spirit are equally God, just as the Father is God, since they too know the mind of God.

Jesus himself told us he knows the mind of the Father in **Matthew 11:27 (ESV)**: “All things have been handed over to me by my Father, and no one

knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”

And finally, the third part of our nature, the Spirit. In Hebrew, the word ruah is translated as spirit, which can also be translated as breath. We know that God breathed His Spirit into Adam in Genesis 2:7, and Jesus breathed upon His disciples, giving them the Holy Spirit in John 20:22.

Humanity needs breath to live, and without the Holy Spirit, we cannot have eternal life.

Showing us the typological picture of the Trinity within our body, soul, and spirit.

The Trinity is a core and essential doctrine of our faith. The denial of the Trinity is denying the revealed nature of God as one being, GOD, in 3 distinct persons: Father, Son, and Holy Spirit. Describing God in any other way than what Scripture has revealed would be misrepresenting the nature of God and therefore denying him his true form.

If anyone denies the deity of any of the three persons within the Godhead, Father, Son, or Holy Spirit—they are denying all three because a denial of the deity of one is a denial of all.

Matthew 10:32-33 (ESV): “So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, [33] but whoever denies me before men, I also will deny before my Father who is in heaven.”

John 3:12 (LSB): “If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?”

Jesus then tells Nicodemus that he is speaking to him in easy-to-understand earthly topics, and even with elementary things, he can't understand him. He then asks, how could you understand heavenly things? Well, we know that without the Holy Spirit, it is impossible to understand the things of God, so Jesus was pointing out that even the most educated and well-known religious leader and teacher of Israel cannot understand the mysteries of God without the Holy Spirit.

1 Corinthians 2:1-16 (LSB): “And when I came to you, brothers, I did not come with superiority of word or of wisdom, proclaiming to you the witness of God. [2] For I determined to know nothing among you except Jesus Christ, and Him crucified. [3] And I was with you in weakness and in fear and in much trembling, [4] and my word and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, [5] so that your faith would not be in the wisdom of

men, but in the power of God. **[6]** Yet we do speak wisdom among those who are mature, a wisdom, however, not of this age nor of the rulers of this age, who are being abolished. **[7]** But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages to our glory, **[8]** which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory. **[9]** But just as it is written, "Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him." **[10]** But to us God revealed them through the Spirit, for the Spirit searches all things, even the depths of God. **[11]** For who among men knows the depths of a man except the spirit of the man which is in him? Even so the depths of God no one knows except the Spirit of God. **[12]** Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the depths graciously given to us by God, **[13]** of which depths we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual depths with spiritual words. **[14]** But a natural man does not accept the depths of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually examined. **[15]** But he who is spiritual examines all things, yet he himself is examined by no one. **[16]** For who has known the mind of the Lord, that he will direct Him? But we have the mind of Christ.

John 3:13-15 (LSB): “And no one has ascended into heaven, but He who descended from heaven, the Son of Man. **[14]** And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; **[15]** so that whoever believes will in Him have eternal life.”

Jesus now clearly explains that he descended from heaven and takes for himself the title of the Son of Man who descended from heaven, which specifically comes from **Daniel 7:9-14 (LSB):** “I kept looking Until thrones were set up, And the Ancient of Days was seated; His clothing was like white snow And the hair of His head like pure wool. His throne was ablaze with fire, Its wheels were a burning fire. **[10]** A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened. **[11]** Then I kept looking because of the sound of the great boastful words which the horn was speaking; I kept looking until the beast was killed, and its body was destroyed and given to the burning fire. **[12]** As for the rest of the beasts, their dominion was taken away, but an extension of life was given to them for an appointed season of time. **[13]** “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And came near before Him. **[14]** And to Him was given dominion,

Glory, and a kingdom, That all the peoples, nations, and men of every tongue Might serve Him. His dominion is an everlasting dominion Which will not be taken away; And His kingdom is one Which will not be destroyed.”

And Jesus gives the connection to **Proverbs 30:4 (LSB)**: “Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son’s name? Surely you know!”

This clearly leads Nicodemus to conclude who Jesus was claiming to be. God in the flesh, Emmanuel, the son of man who descends on the clouds, the Messiah.

Jesus then explains that it is only those who place their faith in Him that will obtain eternal life.

John 14:6 (LSB): “Jesus *said to him, “I am the way, and the truth, and the life. No one comes to the Father but through Me.”

John 3:16 (LSB): “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

The Greek word translated as only begotten is Monogenes. It literally means single of its kind or

only one of its kind. This same word is used for Isaac in **Hebrews 11:17-19 (LSB)**: “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only son (*Monogenes*), [18] to whom it was said, “**IN ISAAC YOUR SEED SHALL BE CALLED.**” [19] He considered that God is able to raise *people* even from the dead, from which, figuratively speaking, he also received him back.”

We know that Abraham had another son, but that was not the son of the promise; Ishmael was the son of the flesh. In the same way, Adam was called the son of God, but he was created, not born, showing that he, as a type of Christ, was the son of the flesh, and Jesus, being born of the Spirit, is the son of the promise.

Paul gives us that example in **Galatians 4:22-31 (LSB)**: “For it is written that Abraham had two sons, one by the servant-woman and one by the free woman. [23] But the son by the servant-woman had been born according to the flesh, while the son by the free woman through the promise. [24] This is spoken with allegory, for these women are two covenants: one from Mount Sinai (*The Law—The Old Covenant*) bearing children into slavery; she is Hagar. [25] Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. [26] But the Jerusalem above is free; she is our mother. [27] For it is written, “Rejoice, barren woman who does not

give birth; Break forth and shout, you who are not in labor; For more numerous are the children of the desolate one Than of the one who has a husband.” **[28]** And you brothers, in accordance with Isaac, are children of promise. **[29]** But as at that time he who was born according to the flesh was persecuting him who was born according to the Spirit, so it is now also. **[30]** But what does the Scripture say? “Cast out the servant-woman and her son, For the son of the servant-woman shall not be an heir with the son of the free woman.” **[31]** So then, brothers, we are not children of a servant-woman, but of the free woman.”

Paul also shows us that Isaac was a type of Christ in **Galatians 3:16 (LSB)**: “Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your seed,” that is, Christ.”

And we also see Paul show us that Adam was a type of Christ in **Romans 5:14-15 (LSB)**: “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the trespass of Adam, who is a type of Him who was to come. **[15]** But the gracious gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.”

We see that Adam was also called the son of God in **Luke 3:38 (LSB)**: “Adam, the son of God.”

Now that we have gone through the scripture and can see the difference between the son of God that is of the flesh (Adam), who brought sin into the world, and the “Monogenes” Son of God of the Promise, who brought the offer of eternal life to those who place their faith in him and the atonement he made through his death and resurrection, we can see truly how Jesus is one of a kind and set apart.

John 3:17-21 (LSB): “For God did not send the Son into the world to judge the world, but that the world might be saved through Him. **[18]** He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. **[19]** And this is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. **[20]** For everyone who does evil hates the Light, and does not come to the Light lest his deeds be exposed. **[21]** But he who practices the truth comes to the Light, so that his deeds may be manifested as having been done by God.”

The contrast between light and darkness is apparent and continues throughout scripture.

Darkness = Unbelief

Light = Belief

1 Peter 2:9 (LSB): “But you are a chosen family, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of_Him who has called you out of darkness into His marvelous light;”

1 John 1:5 (LSB): “And this is the message we have heard from Him and declare to you, that God is Light, and in Him there is no darkness at all.”

1 John 2:8-11 (LSB): “On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining. **[9]** The one who says he is in the Light and yet hates his brother is in the darkness until now. **[10]** The one who loves his brother abides in the Light and there is no cause for stumbling in him. **[11]** But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness blinded his eyes.”

Acts 26:18 to open their eyes so that they may turn from darkness to light and from the authority of Satan to God,

Those in darkness will never come to the light because they are not Jesus’ sheep.

Those who are in the light will always come to the light because Jesus will never lose one of his own.

But it may take a lifetime for a sheep to return to his shepherd. We do not know who is of the light and who is of the darkness. We can only see outward signs. We can discern the state someone is in at a moment in time, but we do not know the intentions of the heart. So we must make sure that we continue to preach and teach in Grace and Truth, regardless of how lost someone seems. Even to those who have claimed to be believers who have now rejected Christ. Because we don't know if they are just a believer in rebellion to God, or an unbeliever who needs to hear the Truth of the Gospel. But either way, our job is to give the hard truth with grace and leave the conversion to God.

1 Corinthians 3:4-7 (LSB): “For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not mere men? [5] What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave to each one. [6] I planted, Apollos watered, but God was causing the growth. [7] So then neither the one who plants nor the one who waters is anything, but God who causes the growth.”

John the Baptist's Last Witness

John 3:22 (LSB): “After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing.”

The word Judea means “He shall be praised.”

The Next chapter gives us some clarity to this statement **John 4:1-2 (LSB)**: “Therefore when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John [2] (although Jesus Himself was not baptizing, but His disciples *were*).

John 2:23-30 (LSB): “And John also was baptizing in Aenon near Salim, because there was much water there; and *people* were coming and were being baptized— [24] for John had not yet been thrown into prison. [25] Therefore there arose a debate between John’s disciples and a Jew about purification. [26] And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have borne witness, behold, He is baptizing and all are coming to Him.” [27] John answered and said, “A man can receive nothing unless it has been given him from heaven. [28] You yourselves are my witnesses that I said, ‘I am not the Christ,’ but, ‘I have been sent ahead of Him.’ [29] He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine has been made full. [30] He must increase, but I must decrease.”

Aenon Salim means “springs of peace.”

John the Baptist rebukes those who are trying to cause a problem because Jesus’ ministry is growing

and John's is decreasing. Disciples chose prominent teachers (rabbis) to build a name for themselves and eventually build a following for themselves. John was no ordinary rabbi trying to build a name for himself. He was the last of the Old Testament prophets, and his job was to prepare a way for Jesus. He knew that his ministry needed to decrease because his focus was on the will of God, not on human status and gain. But John's disciples seem to be fixated on the earthly instead of the heavenly.

John calls Jesus the bridegroom and declares himself to be the best man; he is not the bridegroom, but he is an important member of the wedding party as long as he remembers his place as the one who announces the bridegroom and doesn't take attention away from where it belongs.

John 3:31-36 (LSB): "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. [32] What He has seen and heard, of that He bears witness; and no one receives His witness. [33] He who has received His witness has set his seal to *this*, that God is true. [34] For He whom God has sent speaks the words of God; for He gives the Spirit without measure. [35] The Father loves the Son and has given all things into His hand. [36] He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

John the Baptist again recognizes that Jesus pre-existed his earthly life. He is telling us that Jesus came from heaven, was born into his own creation, speaks the words of God, and has the fullness of the Holy Spirit living in him.

John 12:44-50 (LSB): “And Jesus cried out and said, “He who believes in Me, does not believe in Me but in Him who sent Me. [45] And he who sees Me sees the One who sent Me. 46 I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. [47] And if anyone hears My words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. [48] He who rejects Me and does not receive My words, has one who judges him; the word I spoke is what will judge him on the last day. [49] For I did not speak from Myself, but the Father Himself who sent Me has given Me a commandment—what to say and what to speak. [50] And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

John 8:28-29 (LSB): “So Jesus said, “When you lift up the Son of Man, then you will know that I am He, and I do nothing from Myself, but I speak these things as the Father taught Me. [29] And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.”

John 14:10 (LSB): “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father abiding in Me does His works.”

John 5:19 (LSB): “Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing from Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in the same manner.”

Jesus is in perfect alignment with the will of the Father; he speaks and acts only according to the will of the Father.

The Gospel According to John

Chapter 4

Jesus Goes to Galilee

John 4-6 (LSB): “Therefore when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John [2] (although Jesus Himself was not baptizing, but His disciples *were*), [3] He left Judea and went away again into Galilee. [4] And He had to pass through Samaria. [5] So He *came to a city of Samaria called Sychar, near the field that Jacob gave to his son Joseph; [6] and Jacob’s well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.”

About the sixth hour is about noon.

We can see that whenever Jesus is said to be baptizing, it was not him; instead, it was his disciples who were doing the baptizing.

We see Jesus decide to leave Judea and travel through Samaria to get to Galilee.

Galilee is an often overlooked but an important region according to Messianic prophecy **Isaiah**

9:1-2 (LSB): “But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. **[2]** The people who walk in darkness Will see a great light; Those who live in the land of the shadow of death, The light will shine on them.”

For us in the 21st-century American mindset, that means nothing, but for the Jews, that meant a lot. Going through Samaria is the quickest route, but the vast majority of Jews would rather travel around it than through it. Samaritans and Jews hated each other because they had a long history of bad blood. Samaritans were a mix of Jews and Gentiles who desired to worship with the Jews, but the Jews rejected them because of their mixing with the Gentile people. So the Samaritans built their own temple and kept only the Torah (the first 5 books of the Bible); they do not have any of the other writings. They also claimed that Mount Gerazim was the Holy Temple, and they claimed to be the true keepers of God’s word and his true people. Their interactions had a high probability of being hostile and even becoming violent. This is evident when James and John receive their nickname, the Sons of Thunder, during an interaction with Samaritans.

We then find out that Jesus went to a city of Samaria called Sychar, near the field that Jacob gave to his son Joseph, and Jacob's well was there.

We find out in Genesis 33:19 and Joshua 24:32 that this region is at Shechem, in the portion of the field that Jacob had bought from the sons of Hamor, the father of Shechem, and they became the inheritance of Joseph's sons.

So we can see that Shechem was the region the well was in, and the city is called Sychar.

Samaria means Guardianship

Sychar means "drunken," "strong drink," or "intoxicating drink."

Seemingly saying that these people were under the guardianship of drunkenness, showing their delusional thinking by proclaiming themselves God's true people and Mount Gerizim as the true holy mountain. We can also relate this to the end times when Paul said Satan will send a strong delusion on the whole world.

2 Thessalonians 2:9-11 (LSB): "whose coming is in accord with the working of Satan, with all power and signs and false wonders, [10] and with all the deception of unrighteousness for those who perish, because they did not receive the love of the truth so as to be saved. [11] And for this

reason God sends upon them a deluding influence so that they will believe what is false,”

Jesus tells us that in that time even the elect would be deceived if it were possible. **Matthew 24:24 (LSB):** “For false christs and false prophets will arise and will show great signs and wonders, so as to deceive, if possible, even the elect.”

Jesus and the Samaritan Woman

John 4:7-14 (LSB): “A woman of Samaria *came to draw water. Jesus *said to her, “Give Me a drink.” **[8]** For His disciples had gone away into the city to buy food. **[9]** Therefore the Samaritan woman *said to Him, “How do You, being a Jew, ask for a drink from me, being a Samaritan woman?” (For Jews have no dealings with Samaritans.) **[10]** Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” **[11]** She *said to Him, “Sir, You have nothing to draw with and the well is deep. Where then do You get that living water? **[12]** Are You greater than our father Jacob, who gave us this well, and drank of it himself and his sons and his cattle?” **[13]** Jesus answered and said to her, “Everyone who drinks of this water will thirst again; **[14]** but whoever drinks of the water that I will give him will never thirst—ever; but the water that I will give him will become in him a well of water springing up to eternal life.”

The living water is an idiom for the Holy Spirit; Jesus is the well of the living water, and we find out that the Holy Spirit will be sent out to the people when Jesus is struck (killed); Paul connects the rock that Moses struck to Jesus. We know that the first time Moses was commanded to strike the rock, living water would flow out. Showing a perfect picture of Christ being killed at his first coming and showing the picture of Christ's first coming, crucifixion, and resurrection. We then see the second time Moses was told to speak to the Rock and water would flow; Moses in his frustration, disobeyed and broke God's picture by striking the rock

1 Corinthians 10:1-6 (LSB): “For I do not want you to be unaware, brothers, that our fathers were all under the cloud and all passed through the sea; **[2]** and all were baptized into Moses in the cloud and in the sea; **[3]** and all ate the same spiritual food; **[4]** and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them, and the rock was Christ. **[5]** Nevertheless, with most of them God was not well-pleased. For THEY WERE STRUCK DOWN IN THE WILDERNESS. **[6]** Now these things happened as examples for us, so that we would not crave evil things as they also craved.”

So we can see that Jesus is proclaiming the Gospel to her in a parabolic form. He says that the water Jacob offered was physical and could only quench their thirst for a time. But the living water (the Holy Spirit) that Christ offers is spiritual, and the one who comes to him in faith will drink the Holy Spirit, which comes forth from him, and they spiritually will never thirst.

John 4:15-26 (LSB): “The woman *said to Him, “Sir, give me this water, so I will not be thirsty nor come *back* here to draw.” [16] He *said to her, “Go, call your husband and come *back* here.” [17] The woman answered and said, “I have no husband.” Jesus *said to her, “You have correctly said, ‘I have no husband’; [18] for you had five husbands, and the one you now have is not your husband; this you have said truly.” [19] The woman *said to Him, “Sir, I see that You are a prophet. [20] Our fathers worshiped on this mountain, and you *people* say that in Jerusalem is the place where men ought to worship.” [21] Jesus *said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. [22] You worship what you do not know; we worship what we know, for salvation is from the Jews. [23] But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. [24] God is spirit, and those who worship Him must worship in spirit and truth.” [25] The woman *said to Him, “I know that Messiah is coming (He who is called Christ); when He comes, He will declare all things to us.” [26] Jesus *said to

her, “I who speak to you am *He*.”

Jesus tells the woman to bring her husband back to him; she then tells Jesus she has no husband.

She replies that she doesn’t have a husband, and then Jesus tells her that she has had 5 husbands and the man she lives with now is not her husband... The woman immediately recognized that Jesus had prophetic insight.

In a typological sense, Samaritans started off as part of Israel, but when Assyria conquered them, they left their first husband and attached themselves to another, and continued to do so until finally they cohabited with Rome but tried to serve the Lord, and ultimately many came to faith in Christ.

God of Israel—Husband 1

Assyria—Husband 2

Babylon—Husband 3

Medo Persia—Husband 4

Greece—Husband 5

Rome—Not her husband but living with him

Samaritans believe that Mount Gerizim, not Jerusalem, is the sanctuary that God ordained from the beginning. They claim that the Torah was given

to Moses by the God of Israel; later Rabbinical texts are rejected. The Samaritan Pentateuch (the five books of Moses) is the foundational sacred text, supplemented by historical chronicles. They believe that at the end of days, the dead will be resurrected by the Taheb, either a "restorer" or "a prophet like Moses." In relation to Passover, they have their own Haggadah (the text for the Seder ritual). Samaritans also retain a high priesthood and priests, who are considered the true interpreters of the Law.

The enmity between Jews and the Samaritans is reflected clearly in the New Testament.

So now we can see why the woman originally was confrontational with Jesus because of their differing backgrounds. We also can see her bring up her theology and how she says the Samaritans worship on that mountain (Mount Gerizim).

That is when Jesus clarifies some things for her and us.

First, he says, "You worship what you do not know; we worship what we know, for salvation is from the Jews."

We need to recognize that Jesus is explaining that the prophecies, oracles, and the messiah were always to come from the Jews.

Paul reiterates that in **Romans 9:1-5 (LSB)**: "I am telling the truth in Christ, I am not lying, my

conscience testifies with me in the Holy Spirit, [2] that I have great sorrow and unceasing grief in my heart. [3] For I could wish that I myself were accursed, separated from Christ for the sake of my brothers, my kinsmen according to the flesh, [4] who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, [5] whose are the fathers, and from whom is the Christ according to the flesh, who is God over all, blessed forever. Amen.”

Next, Jesus says, “But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people, the Father seeks to be His worshipers. [24] God is spirit, and those who worship Him must worship in spirit and truth.”

We know that this is a direct reference to the New Covenant; Paul connects the Church to this statement in **2 Thessalonians 2:13 (LSB)**: “But we should always give thanks to God for you, brothers beloved by the Lord, because God has chosen you as the first fruits for salvation through sanctification by the Spirit and faith in the truth.”

John 4:27-30 (LSB): “And at this point His disciples came, and they were marveling that He was speaking with a woman, yet no one said, “What do You seek?” or, “Why are You speaking with her?” [28] So the woman left her water jar, and went into the city and *said to the men, [29] “Come, see a man who told me all the things that I *have*

done; is this not the Christ?” **[30]** They went out of the city, and were coming to Him.”

We can see the woman was not only convinced of Jesus being the Messiah, but she felt convicted to evangelize. Jesus chose this non-Jewish woman to be the person he would reveal himself to. This was no accident and no coincidence. Jesus chose specifically to go out of his way to stop at that well to meet that woman at that time. We can see he foreknew the woman's faith and had her born at that time for that purpose. But as with all things in scripture, there are layers. So let's look at the prophetic typology in this passage. Women's testimonies were not accepted in courts which shows in that culture Jesus chose someone who would not have much cultural weight. In the same way that Jesus chose to give his Gospel to his Church, which is filled with misfits and outcasts, and it was them who spread the Gospel to the world.

The word Samaritan H8104—šāmar—means to keep, guard, give heed, or observe.

The first use of it occurs in Genesis 2:15, when God gives Adam the garden to keep (Samar). We also know that Adam is a picture of Christ. We saw in the study of the parable of the Good Samaritan how he was a picture of Christ. So how could this woman in the typological sense connect to that? Well, if we look at the surface of the story itself, we see that Jesus reveals himself as the messiah to this woman.

What is also intriguing about Samaritans is that they are part Jews and part Gentile. They were not accepted by Jews because of their mixed blood, and they didn't want to assimilate with Gentiles because they desired to worship the God of Israel.

Well, we know that the church is called both the Body of Christ and the Bride of Christ. We also know that if we are in the Body of Christ, we are not Jew or Gentile. So typologically, we see a connection. Jesus reveals himself to this mixed-culture, not fully Jewish, not entirely Gentile woman as a type of the bride of Christ. She not only accepts the gospel but also travels around, proclaiming it to everyone she sees.

John 4:31-38 (LSB): “Meanwhile the disciples were urging Him, saying, “Rabbi, eat.” [32] But He said to them, “I have food to eat that you do not know about.” [33] So the disciples were saying to one another, “Has anyone brought Him *anything* to eat?” [34] Jesus *said to them, “My food is to do the will of Him who sent Me and to finish His work. [35] Do you not say, ‘There are yet four months, and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. [36] Even now he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. [37] For in this case the saying is true, ‘One sows and another reaps.’ [38] I sent you to reap that for which you have not labored;

others have labored and you have entered into their labor.”

Jesus is explaining to the Apostles that they will continue the work of the prophets, and they will see a harvest that the prophets only longed to see. He also explains that the fruit, or rewards, that the Apostles were harvesting are heavenly rewards, not earthly. We can connect the parable of the laborers to this passage.

Matthew 20:1-16 (ESV): “For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. [2] After agreeing with the laborers for a denarius a day, he sent them into his vineyard. [3] And going out about the third hour he saw others standing idle in the marketplace, [4] and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ [5] So they went. Going out again about the sixth hour and the ninth hour, he did the same. [6] And about the eleventh hour he went out and found others standing. And he said to them, ‘Why do you stand here idle all day?’ [7] They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ [8] And when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ [9] And when those hired about the eleventh hour came, each of them received a denarius. [10] Now when those hired first came, they thought they would

receive more, but each of them also received a denarius. **[11]** And on receiving it they grumbled at the master of the house, **[12]** saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ **[13]** But he replied to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? **[14]** Take what belongs to you and go. I choose to give to this last worker as I give to you. **[15]** Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’ **[16]** So the last will be first, and the first last.”

The final sentence of this parable has really always stuck out to me, and the more I have read, studied, and prayed, the more I believe Jesus was speaking to two distinct corporate groups.

Israel was called to be God’s Chosen People. Early in the morning, during the first hour (6 am), Abraham was called and given the Seed promise and also the Abrahamic Covenant.

At the third hour (9 am), God gave the law to Moses for Israel.

In the sixth hour (12 pm), the prophets warn Israel to repent and do what they were called to do, both pre-exilic and post-exilic.

At the ninth hour (3 pm), both John the Baptist and Christ preach repentance, and the Kingdom is at hand.

Finally, the Church was called at the 11th Hour (5 pm), the Last Hour. The apostles are called to spread the gospel across the globe to both Jews and Gentiles, and the Church is doing the same to this day, waiting for midnight when the Master returns to pay his workers.

How do we know we are in the last hour?

1 John 2:18 (LSB): “Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared. From this we know that it is the last hour.”

Israel, in perspective, had been called to work for a much longer time in the field and was called at multiple points in the day, but in comparison, the Church had been called at the last hour.

But in the end, they both will have their due reward corporately according to God's measure.

We can see clearly that this is not a parable about salvation but rather about the corporate calling and rewards offered to Israel and the church.

The sentence the LAST will be FIRST, and the FIRST will be LAST should really catch our attention...

It shows up in several other passages, which should trigger us to look at those passages to help with context. **Luke 13:22-30 (LSB):** “And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. [23] And someone said to Him, “Lord, are there *just* a few who are being saved?” And He said to them, [24] “Strive to enter through the narrow door, for many, I tell you, will seek to enter and will not be able. [25] Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, ‘Lord, open up to us!’ then He will answer and say to you, ‘I do not know where you are from.’ [26] Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ [27] And He will say, ‘I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU WORKERS OF UNRIGHTEOUSNESS.’ [28] In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being cast out. [29] And they will come from east and west and from north and south, and will recline *at the table* in the kingdom of God. [30] And behold, *some* are last who will be first and *some* are first who will be last.”

Jesus is the Door. John 10:7

The shut the door connects to Matthew 25:10, the Parable of the Virgins and the oil, Genesis 7:1-5 God shut the door to the ark 7 days before the rain fell. Workers of evil are unbelievers.

We can see that the people referenced in the Kingdom are both believing Jews, Abraham, Isaac, Jacob, and the prophets, and also believing Gentiles from the east, west, north, and south reclining at the table of God (the wedding feast of the Lamb), representing the Church, and again that phrase, the first will be last and the last will be first.

Mark 10:28-31 (LSB): “Peter began to say to Him, “Behold, we have left everything and followed You.” [29] Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel’s sake, [30] except *one who* will receive one hundred times as much now in the present age—houses and brothers and sisters and mothers and children and farms, *along* with persecutions—and in the age to come, eternal life. [31] But many *who are* first will be last, and the last, first.”

Matthew 19:28-30 (LSB): “And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit

upon twelve thrones, judging the twelve tribes of Israel. **[29]** And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive one hundred times as much, and will inherit eternal life. **[30]** But many *who are* first will be last; and *the* last, first."

There we go.

Jesus is telling the Apostles that they will be judging the 12 Tribes of Israel, reaffirming the corporate context, and also that the First will be Last was telling them that it would be in the Millennial Kingdom after God removes their partial hardening of their hearts as a nation, and the national repentance occurs, accepting Christ as an entire nation in the LAST DAY!

It reminds us that although the Church was called at the LAST HOUR, they'll be the FIRST into the resurrection as the Bride of Christ.

They will be taken by their groom to his father's house (John 14:2-3, 1 Corinthians 15:52), and the nation of Israel, although being called FIRST, will be the LAST, having to endure the time of Jacob's trouble, or as we also call it, the Great Tribulation (Zechariah 13:8-9), so as to be refined, and finally ushered into the Millennial Kingdom of Christ after they repent and accept Christ as an entire nation (Leviticus 26:40-45, Zechariah 12:10-11).

But regardless of who was first or last, they both receive an inheritance according to the Abrahamic covenant. The Bible says we cannot work for salvation (Ephesians 2:8–9), so this interpretation makes the most sense.

We also know that individuals will be rewarded at different proportions according to their work (1 Corinthians 3:13).

But we know corporately that the church was grafted into the Abrahamic Covenant, and although the church and the nation of Israel are two separate entities, Israel being God's chosen people (Deuteronomy 14:2) and the church being the body of Christ, both are connected through the covenant (Romans 11).

The Jewish workday started at 6 am; the 3rd hour would be 9 am, the 6th hour would be 12 pm, the 9th hour would be 3 pm, and the 11th hour would be 5 pm. The Jewish "day" was night first and then day second, which is the opposite of what we do.

Their day started at sunset on what we would consider the previous night. The sun would set at around 6 pm, which in essence would be "midnight" to the Jews. They begin the day with 12 night hours from 6 pm to 6 am, then sunrise around 6 am, marking the start of the 12-day hours from 6 am to 6 pm.

Showing that “midnight” (twilight from daytime to nighttime) for them is the midpoint between day and night (approx. 6 pm).

This shows that sunset also marks the beginning of their new day.

We needed to have that clear so we could understand the hours referenced in this parable.

Connecting all these dots helps to clarify what Jesus said in **Matthew 25:6** “But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet him.’”

Which shows us the last minute of that day.

This shows clearly that this parable was speaking to corporate groups during different periods of time, the last being the time of the Church, because they are closest to midnight and the coming of the bridegroom.

Many Samaritans Believe

John 4:39-45 (LSB): From that city many of the Samaritans believed in Him because of the word of the woman who bore witness, “He told me all the things that I *have* done.” **[40]** So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. **[41]** And many more believed because of

His word; **[42]** and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is truly the Savior of the world.” **[43]** And after the two days He went from there into Galilee. **[44]** For Jesus Himself bore witness that a prophet has no honor in his own country. **[45]** So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.”

Chapters 5 and 6 reference the Passover as occurring after this Jewish feast, indicating that it cannot be the same feast. And Jesus just referenced in verse 36 gathering the fruit of the harvest. The word used is Karpos, which means fruit of the vine and fruit of the trees. Well, we know that there are three Jewish harvests that take place during three Jewish feasts.

- 1) Spring Barley Harvest—The Feast of Passover It commemorates the day Israel left Egypt under Moses on their way to the Promised Land.
- 2) Summer Wheat Harvest—The Feast of Weeks (Pentecost) or the Feast of the Harvest commemorates the giving of the law at Mount Sinai, the day the fire of God came down upon the mount, and God spoke to all the people.
- 3) Fall fruit (grapes, olives, and other fruit) harvest: The Feast of Tabernacles, or the

Feast of Ingathering, commemorates two things: (1) the building of the Tabernacle in the wilderness and (2) the time Israel was *supposed* to cross the Jordan into the Promised Land.

Since Passover is after this, we can rule out feasts 1 and 2, and since verse 36 mentions fruit, we can link this to the Feast of Tabernacles. In a prophetic sense, that is a huge connection since it pictures the second coming of Christ.

We have an interesting connection to the two days in the story of the Good Samaritan, which on its surface connects to the story since it involves a Samaritan, but I think it fits in a deeper typological sense also.

The Good Samaritan—**Luke 10:29-37 (LSB)**: But wishing to justify himself, he said to Jesus, “And who is my neighbor?” **[30]** Jesus replied and said, “A man was going down from Jerusalem (Jews) to Jericho (Gentiles), and fell among robbers, and they stripped him and beat him, and went away leaving him half dead. **[31]** And a priest happened to be going down on that road, and when he saw him, he passed by on the other side. **[32]** Likewise a Levite also, when he came to the place and saw him, passed by on the other side. **[33]** But a Samaritan (*strong's H8104 - šāmar means to keep, guard, give heed or observe, we see it first used in Genesis 2:15, when Adam was given the garden to keep (Samar) Adam*

is a picture of Christ), who was on a journey, came upon him, and when he saw him, he felt compassion (*connects us to Jesus in Matthew 9:36, Matthew 14:14, Matthew 18:27*). **[34]** And he came to him and bandaged up his wounds (*connects us to Isaiah 53:5*), pouring oil (Holy Spirit) and wine (Blood of Christ) on *them*, and he put him on his own animal, and brought him to an inn and took care of him. **[35]** And on the next day he took out two denarii (*The parable of the laborers in the vineyard, it would seem that a denarius was then the ordinary pay for a day's wages Matthew 20:2-13.*) and gave them to the innkeeper and said, "Take care of him, and whatever more you spend, when I return I will repay you (which connects us to Luke 19:10-28)." **[36]** Which of these three do you think proved to be a neighbor to the man who fell into the robbers' hands?" **[37]** And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same."

This parable was to reiterate Jesus's statement of the 2nd greatest commandment when Jesus said to love your neighbor as yourself. And also echoes Jesus's quote, from Matthew 9:13 and Hosea 6:6, "I desire mercy, not sacrifice."

We are to have compassion and grace for others, as God has shown us grace through Christ's sacrifice on our behalf.

Let's examine the passage's typological meaning to learn more about this parable.

The priest and Levite were a representation of the religious leaders of Israel. They were supposed to be the light to the Gentiles, but just as in the parable, they refused to help the Gentiles who were left naked and dying by the robbers.

Satan is called a thief in John 10:10, and he steals the word of God from the hardened hearts of those who hear it, as we learned from the parable of the sower and the seed.

The word Samaria (Somron) in Hebrew is, “high mountain” or “watch mountain.”

That should bring us to a connection in Daniel chapter 2, when the stone with uncut hands comes down to the Earth, crushes the statue, and will become the highest mountain.

That is a prophetic picture of Jesus and his Messianic kingdom.

Also, the root word of Samaritan is šāmar, which connects us to Genesis 2:15. We know that Adam is a picture/type of Christ, so we get one connection that this “Good Samaritan” is a type of Christ.

We see him pouring oil, which is a clear picture of the outpouring of the Holy Spirit, and wine,

picturing the blood of Christ, and finally we see the Good Samaritan has “compassion.” That word is only used in the New Testament when speaking directly about Jesus, as seen in Matthew 9:36, Matthew 14:14, and Matthew 18:27.

We also see him healing the wounds of the man, which connects us to Isaiah 53:5. He then brought him to an inn, a place of rest. Jesus is our Sabbath, shown in the book of Hebrews, and he is our refuge.

The word used for innkeeper, *pandocheus*, could also be translated as host. God is the Lord of the hosts of heaven, so this could be representing Jesus leaving us in the care of the angels (ministering spirits—Hebrews 1:14) when he goes away, or possibly even leaving us under the care of the Holy Spirit.

So far we see a representation of the leadership of the nation of Israel, the Good Samaritan as a picture of Jesus, and the man who was beaten and left naked as a representation of the fallen gentile world.

The robbers are the workers of Satan. The inn is a picture of our refuge in Christ, and the innkeeper is a picture of the Holy Spirit.

So now we see the religious leadership of the nation of Israel looked upon the gentile nations who were being ravaged by Satan; they left them dying and naked, unwilling to help. Jesus came and offered

help, healing, rest, and comfort. He left us in the care of his Holy Spirit and his angels and said he would return again.

Is it possible he was giving us a hint as to when we could expect a return?

Well, since he pays two denarii, which would be two days' wages according to Matthew 20:2-13. The Good Samaritan as a picture of Christ then says, 'Take care of him, and whatever more you spend, I will repay you when I come back... showing us that his intention is to come back after Two days...

This connects us to some passages in Hosea that will connect the dots for us.

Hosea 5:14-15 (LSB): "For I will be like a lion to Ephraim And like a young lion to the house of Judah. I, even I, will tear to pieces and go away; I will carry away, and there will be none to deliver. **[15]** I will go away and return to My place Until they acknowledge their guilt and seek My face; In their affliction they will seek Me earnestly."

The far-term prophecy for this event is when Jesus ascended to Heaven and brought judgment on the nation of Israel for rejecting Him as their Messiah. The passage also shows how he allowed the Romans to tear down Israel and carry off the survivors. Jesus told the religious leaders after they rejected him that they would not see him again until they said,

“Blessed is He who comes in the Name of the LORD,” showing that when Israel repents, they will repent and finally accept Christ as their Messiah. But during that time he offered healing and salvation to the gentiles.

Now how do we get to the connection to two days...

Hosea 6:1-2 (LSB): “Come, let us return to Yahweh. For He has torn us, but He will heal us; He has struck us, but He will bandage us. **[2]** He will make us alive after two days; He will raise us up on the third day, That we may live before Him.”

We can see clearly that this prophecy is for the Nation of Israel at the End of Days and clearly see the connection to our question of the 2 Days.

Now, what does that mean prophetically?

Well, we know that 2 Peter 3:8 and Psalm 90:4 tell us that a thousand years are just a day to the Lord.

I believe that's pointing us to the prophetic picture laid out in the creation.

6 days of creation would represent the 6,000 years of man being slaves under the heavy burden of sin of being under the “law.”

We know this law was revealed to Adam and Eve when they ate from the Tree of the Knowledge of Good and Evil. Paul tells us that in **Romans 5:12-14 (LSB)**: “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— **[13]** for until the Law sin was in the world, but sin is not imputed when there is no law. **[14]** Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the trespass of Adam, who is a type of Him who was to come.”

He tells us that sin was in the world prior to the law and also tells us that sin was not counted against them because they had no knowledge of it, because the law had not been given. But then he tells us death reigned from Adam to Moses. We know God used Moses as the giver of the Law, but he was saying there was a consequence for sin prior to Moses... He then links that to Adam and the eating of the fruit from the tree of the knowledge of good and evil. Showing that the knowledge of good and evil is the law, and we have all been bound to that “law” because of Adam.

So if the 7th day of Creation is a type of the 7th millennium, we would see that millennium would represent the true rest in the Messianic Kingdom of Christ. Which just so happens to be 1000 years, giving more weight to the prophetic typological argument.

So how does that connect to Hosea 6?

Well, if we look at the genealogies of Adam and beyond and match them with our accounts through history, we see that the Jewish calendar is getting close to 6,000 years.

The ancient rabbis believed that the Messiah would come no later than the seventh millennium because they too saw the connection to the Sabbath rest as well.

Now let's connect some history.

In 70 AD God allowed the Romans to enact his judgment upon the nation of Israel, as we saw prophetically stated in Hosea 5. They destroyed the Temple and the Holy City of Jerusalem.

So, if we are right, and Hosea is saying that the second millennium after the destruction of the temple is when Israel will be lifted up.

We must remember that when counting the millennia from 70 AD, we would start at one and count forward, which would make us in the second millennium (Day 2).

Well... It just so happens that during the second day (Millennium), we have seen Israel lifted up and restored back to their land.

This is clearly the beginning of the fulfillment of this prophecy.

So now we are waiting for the beginning of the 3rd Day, the next millennium. Which would be the end of the 6th total millennium and would be the fulfillment of the 3rd day in Hosea 6.

I'm not here to set dates or times, but I found this interesting, and one thing I can tell you is that Jesus' second coming is getting closer and closer every day.

So now we can see clearly that two days wasn't an abstract detail, but instead it seems to be pointing us to something.

Jesus Heals a Royal Official's Son

John 4:46-54 (LSB): “Then He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. [47] When he heard that Jesus had come out of Judea into Galilee, he went to Him and was asking *Him* to come down and heal his son; for he was about to die. [48] So Jesus said to him, “Unless you *people* see signs and wonders, you will never believe.” [49] The royal official *said to Him, “Sir, come down before my child dies.” [50] Jesus *said to him, “Go; your son lives.” The man believed the word that Jesus spoke to him and started on his way. [51] And while he was still going down, his slaves met him, saying that his son was alive. [52] So he inquired of them the hour when

he began to get better. Then they said to him, “Yesterday at the seventh hour (1 pm) the fever left him.” **[53]** So the father knew that *it was* at that hour in which Jesus said to him, “Your son lives”; and he himself believed and his whole household. **[54]** This is again a second sign that Jesus did when He had come out of Judea into Galilee.”

This is now the second time that John references Cana in the first four chapters of his Gospel. Jesus is recorded here healing a royal official's sick son who was in Capernaum. So we can see the official traveled to Cana of Galilee and asked Jesus to come to Capernaum to heal his son, but Jesus sent the man back alone and told him that his son had been healed. The man's servants meet him on the way and tell him that his son was healed.

What is interesting is a phrase Jesus said in verse 48: So Jesus said to him, “Unless you *people* see signs and wonders, you will never believe.”

That reminds me of Thomas in the resurrection account. **John 20:24-29 (LSB):** “But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. **[25]** So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.” **[26]** And after eight days His disciples were again inside, and Thomas with them. Jesus *came, the doors having been shut, and stood in

their midst and said, "Peace *be* with you." [27] Then He *said to Thomas, "Bring your finger here, and see My hands; and bring your hand *here* and put it into My side; and do not be unbelieving, but believing." [28] Thomas answered and said to Him, "My Lord and my God!" [29] Jesus *said to him, "Because you have seen Me, have you believed? Blessed *are* those who did not see, and *yet* believed."

This seems to have a connection, but in this account, the man believed and left, and in the account of Thomas, he had to see the miracle of the resurrection physically in order to believe.

We, as Gentile believers, have only heard the testimony of scripture and the testimony of those who came before us. We have only experienced God's blessings, but we haven't "seen" like the apostles and Israel, yet we believe.

Now let's think of all of those in Israel who walked with Jesus, saw him do miracles, and heard his teachings firsthand, and they did not believe. It is hard to even fathom...

The man gave his testimony and shared what he knew about Jesus with those in his home, and they all believed.

Our personal testimony about what Jesus has done in our lives cannot be taken from us or discounted by others because we know the truth in it. Let us

George Shankool

always share our testimony with others, especially those to whom we are closest.

The Gospel According to John

Chapter 5

The Healing at Bethesda

John 5:1 (LSB): After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

Whenever we see after these things, or therefore, we must always look backward to the previous statements or chapter to see what the author is referring to. If we look at Chapter 4, we can see that the healing of the son of the royal official took place, and we can see that the event also took place during a feast of the Jews. We concluded in that passage that the feast that was being referred to was the Feast of the Day of Atonement.

John 5:2-5 (LSB): Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda (House of Mercy), having five porticoes (places of covering to rest). **[3]** In these lay a multitude of those who were sick, blind, lame, and withered, [waiting for the moving of the waters; **[4]** for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever

then first, after the stirring up of the water, stepped in was made well from whatever sickness with which he was afflicted.] **[5]** And a man was there who had been sick for thirty-eight years

We can see the place itself is by the sheep gate, which connects us to Jesus going out to the Lost Sheep of Israel, **Matthew 15:24** But He answered and said, “I was not sent except to the lost sheep of the house of Israel.”

It was also the gate where the sheep for sacrifices in the temple were brought in, connecting us to Jesus being the ultimate sacrifice, the lamb of God.

The pool was fed by spring water, which connects us to the living waters, which represent the Holy Spirit; Bethesda means the house of mercy, and the number 5 represents the grace of God, and the porticoes were places of rest and covering.

The sick, lame, blind, and withered represent the broken and the lost.

Now we can see the wonderful picture of redemption offered to those who are broken and lost.

That should remind us of what Jesus said in **Matthew 11:28-30** Then Jesus said, “Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. 29 Take my yoke upon you.

Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. 30 For my yoke is easy to bear, and the burden I give you is light.”

John 5:6-9 (LSB): “When Jesus saw him lying *there* and knew that he had already been *sick* a long time, He *said to him, “Do you wish to get well?” [7] The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.” [8] Jesus *said to him, “Get up, pick up your mat and walk.” [9] And immediately the man became well, and picked up his mat and *began to walk*. Now it was the Sabbath on that day.”

Jesus, the great physician and healer, asks this man if he wants to be healed.

The man responds that he had no one to place him in the pool. This shows a beautiful picture of the broken nature of the mindset of humanity; prior to Jesus, it was thought that spiritual healing was something that we had to do by works and sacrifice. But because of our sin, we were lame and could never reach the point of true healing by our own works; it was and is only accomplished through faith.

Jesus then responds to the man and commands him to get up, pick up his mat and walk...

The man responds in faith and is healed. Showing a beautiful picture of the redemption of any who will believe in the words of Christ.

In a deeper typological sense, we can see the story of Israel. This man's story parallels the nation's story from the Exodus. They were lame, unable to enter into God's rest for 40 years...

Well, actually, it was 38 years for their disobedience, and the other 2 years consisted of time at Mt. Sinai and traveling into the promised land.

So how does that connect to Israel today? I believe that the wandering in the wilderness after the Exodus was just a shadow of the things to come. I believe the fullness of that wandering in the wilderness is what the nation of Israel is experiencing today.

But they have wandered for more than 38-40 years....

I believe this final wandering wasn't in years but I'm Jubilees...

So what is a jubilee? It is a time period that ends on the 50th year, when all debt is forgiven, all property returns to the original owner, and all slaves are set free.

So how can we connect this to the paralyzed man and his 38 years?

38 x 360 days in a Jewish year = 13,680 days x 50 years (jubilee) = 684,000 days in 38 jubilees. Now we have to convert that to the Gregorian calendar, which equals about 1874 years. If God enacted his punishment on Israel in 70 AD and we add 1874 to that, we end up with 1944. In 1944, Zionist underground groups in Mandatory Palestine, also known as British Palestine, carried out a paramilitary campaign against British rule, sometimes called the Palestine Emergency. The campaign was a response to rising tensions between the Zionist underground and the British authorities. Which led to Israel being declared a nation on May 14th, 1948.

We can see that Jesus healed the man, and he left, but he did not know who Jesus was. The same way that the nation of Israel was brought back into the land, but they still do not recognize Jesus. At that time they knew it was a miracle from God, but they did not recognize Jesus as being their Messiah.

So if 40 years would show the fullness of them coming into God's rest just as Joshua brought Israel into the promised land on the 40th year, we can see there are two Jubilees left, which would equal 100 years. We also know that a generation is represented in several ways in scripture, but most notably is four generations being represented by 100 years each when Abraham was told that the 4th generation would come out of Egypt and that it would be 400 years.

Genesis 15:12-16 (LSB): “Now it happened that when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him. [13] Then God said to Abram, “Know for certain that your seed will be sojourners in a land that is not theirs, and they will be enslaved and mistreated four hundred years. [14] But I will also judge the nation to whom they are enslaved, and afterward they will come out with many possessions. [15] As for you, you shall go to your fathers in peace; you will be buried at a good old age. [16] Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.”

This shows us that God has connected 100 years to a generation in this context.

We also know that Jesus, when giving the parable of the fig tree, said that this generation will not pass away before all of the things happen that he described in the Olivet Discourse, so if that is the case, we can see the time is drawing near.

John 5:10-12 (LSB): So the Jews were saying to the man who had been healed, “It is the Sabbath, and it is not lawful for you to carry your mat.” [11] But he answered them, “He who made me well was the one who said to me, ‘Pick up your mat and walk.’” [12] They asked him, “Who is the man who said to you, ‘Pick up *your mat* and walk’?”

There is no specific law that prohibits carrying a mat, but the Jews were very legalistic, partially because of their fear of angering God and repeating the atrocities they had done in the past that brought God's wrath upon them."

Nehemiah 13:15-19 (LSB): "In those days I saw in Judah some who were treading wine presses on the sabbath, and bringing in sacks of grain and loading them on donkeys, as well as wine, grapes, figs and all kinds of loads, and they brought them into Jerusalem on the sabbath day. So I testified against them on the day they sold food. [16] Also men of Tyre were living there who brought in fish and all kinds of merchandise, and sold them to the sons of Judah on the sabbath, even in Jerusalem. [17] Then I contended with the nobles of Judah and said to them, "What is this evil thing you are doing, even profaning the sabbath day? [18] Did not your fathers do the same, so our God brought on us and on this city all this calamity? Yet you are adding to His anger on Israel by profaning the sabbath." [19] Now it happened that just as it grew dark at the gates of Jerusalem before the sabbath, I said the word, and the doors were shut. Then I said that they should not open them until after the sabbath. Then I had some of my young men stand at the gates so that no load would enter on the sabbath day."

Jeremiah 17:21-22 (LSB): "Thus says Yahweh, "Take care of yourselves, and do not carry any load on the sabbath day or bring anything in through the

gates of Jerusalem. [22] You shall not bring a load out of your houses on the sabbath day nor do any work, but keep the sabbath day holy, as I commanded your fathers.”

We can see that Jeremiah is speaking of carrying goods most likely to sell, not a personal mat that you would use to sleep on.

Exodus 23:12 (LSB): “Six days you are to do your work, but on the seventh day you shall rest so that your ox and your donkey may rest, and the son of your maidservant, as well as your sojourner, may refresh themselves.

Again we can see clearly that the Sabbath was given to give rest to people, but the religious leaders had turned it into more of a burden than the work the people were supposed to be resting from.

John 5:13-17 (LSB): “But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that* place. [14] Afterward Jesus *found him in the temple and said to him, “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.” [15] The man went away, and disclosed to the Jews that it was Jesus who had made him well. [16] And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. [17] But He answered them, “My Father is working until now, and I Myself am working.”

There are a couple of different things that we noticed in this passage. First is that the man who was healed by Jesus did not know who Jesus was. He just, in faith, accepted the healing from whatever was causing him to be unable to walk.

After He was questioned by the religious leaders, Jesus found him in the temple. He shows the man who he is and then tells him, Do not sin anymore so that nothing worse happens to you.

This statement would make a lot of people uncomfortable. Many people do not like to believe that our sin can cause physical problems in our lives. Biblically speaking, there are plenty of occasions that show us that sin has consequences. On the opposite end of this spectrum, people believe that every physical ailment is caused by some sort of hidden sin, and if you are not healed, it is because you either have not repented or you did not have enough faith. Both of these thoughts are incorrect and incomplete. Not every ailment comes from sin, and not every ailment is a punishment. Paul had an ailment, which he called the thorn in the flesh, which was allowed by God to keep him humble. There are other times when people are sick just because the world is broken and cursed because of sin in general. So we need to be careful how we approach this topic but also recognize that there are a variety of options that we could stand on biblically.

In the typological sense, we could see this man, who represents the remnant of Israel, who we spoke about and connected earlier in this chapter when he was healed and able to walk after 38 years, which we connected to 38 Jubilees prophetically. We had also connected that to Israel regathering into their land. Now we can see that neither the man, as a representation of the remnant of Israel, nor the religious leaders who represent the ruling class of Israel, who are after power, status, and money, truly recognized who regathered them into their land. Even if they recognized God, they did not recognize Jesus, and if he denies the Son, you deny the Father.

But now we can see the remnant of Israel in the temple worshiping God, giving thanks for their healing, in Jesus finding them and revealing himself to them. This is interesting because it reaffirms Daniel 9, showing that a third temple will exist in the last days, because the temple is shown also in this typological picture. We can also see that Jesus' statement to the man to not sin anymore or worse things will happen connects to Leviticus 26:40-45; this is when the nation of Israel is prophesied to be coming out of their punishment and scattering into the world. They recognize their sin against God, and they repent and ask for forgiveness for their forefathers and for themselves.

What is that singular sin, you ask? The sin of crucifying their Messiah.

Zachariah 12:10 backs up that thought and interpretation.

We can see an example of this prayer in Daniel 9.

But the remnant from Zechariah 12 is the final phase of the 3-stage restoration of Israel.

The restoration will start with the 144,000, then part of the remnant who come to faith two years into the 70th week of Daniel. This is described by the typology of Joseph revealing himself to his brothers in Genesis 45:1-15. Then finally the final part of the Remnant comes to faith at the end of the Great Tribulation, and they are welcomed into the Messianic Kingdom.

How can we conclude that Israel will be restored in three parts?

Peter is a type of the remnant of Israel. He denied Christ 3 times, just as Israel rebelled 3 times.

First in the wilderness, second at the Babylonian exile, and third at the rejection of Jesus.

In the same way that Peter was restored by Christ in three parts, when Jesus asked Peter if he loved him 3 times.

So in the same way, we will see the restoration of Israel in 3 parts as well.

So this, I believe, is a representation of the 144,000 coming to faith in the beginning of the 70th week of Daniel.

Jesus' Equality with the Father

John 5:18 (LSB): “For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.”

This passage is a powerful refutation to those who say that Jesus never claimed to be God; every Jewish person knows that making yourself equal to God is claiming divinity. This was one of the main reasons why the religious leaders wanted to kill Jesus. Unfortunately for them, Jesus is God in the flesh, so therefore he was not committing blasphemy but instead just explaining his nature to humanity.

John 5:19-23 (LSB): “Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing from Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in the same manner. [20] For the Father loves the Son, and shows Him all things that He Himself is doing; and *the Father* will show Him greater works than these, so that you will marvel. [21] For just as the Father raises the dead and gives *them* life, even so the

Son also gives life to whom He wishes. **[22]** For not even the Father judges anyone, but He has given all judgment to the Son, **[23]** so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.”

Jesus then dives into some deep theology, explaining how he only does the will of the Father and only does the things the Father shows him, showing the perfect unity between the Father, the Son, and the Spirit. This is a powerful Trinitarian passage, showing God the Father as the mind of God, God the Holy Spirit as the spirit of God, and God the Son as the body of God. The body and the spirit only do what the Father directs them to do; they work in perfect submission to the Father, yet are still co-eternal and co-equal with him, showing their perfect triune nature.

John 5:24 (LSB): “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”

Jesus is showing that he is the only way to the Father, in that those who place their faith in him will not be judged, but instead they will be born again by

the power of the Holy Spirit and may have been spiritually brought out of death into spiritual life.

Two Resurrections

John 5:25-29 (LSB): “Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. [26] For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; [27] and He gave Him authority to execute judgment, because He is the Son of Man. [28] Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, [29] and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.”

Jesus steps forward into explaining the first and second resurrections, the resurrection of the dead who have believed God. Those are the ones who will be resurrected into eternal life and will be with the Lord forever.

The second resurrection takes place at the end of the millennial kingdom; this is the resurrection of the wicked dead. They will be raised from the dead and judged according to their deeds because of their rejection of the offer of salvation that Jesus offers.

John 5:30-40 (LSB): “I can do nothing from Myself. As

I hear, I judge; and My judgment is righteous, because I do not seek My own will, but the will of Him who sent Me. **[31]** “If I *alone* bear witness about Myself, My witness is not true. **[32]** There is another who bears witness about Me, and I know that the witness which He gives about Me is true. **[33]** You have sent to John, and he has borne witness to the truth. **[34]** But the witness I receive is not from man, but I say these things so that you may be saved. **[35]** He was the lamp that was burning and shining and you were willing to rejoice for a while in his light. **[36]** But the witness I have is greater than *the witness of John*; for the works which the Father has given Me to finish—the very works that I do—bear witness about Me, that the Father has sent Me. **[37]** And the Father who sent Me, He has borne witness about Me. You have neither heard His voice at any time nor seen His form. **[38]** And you do not have His word abiding in you, for you do not believe Him whom He sent. **[39]** You search the Scriptures because you think that in them you have eternal life; it is these that bear witness about Me; **[40]** and you are unwilling to come to Me so that you may have life.”

Jesus is making a huge point in this passage. We know from John 1 that Jesus is God and the word of God. We also know that all things visible and invisible were made by him. But now we have Jesus saying that he can do nothing on his own, but only the will of the Father...

Is this a contradiction? No. But if it were not for the triune nature of God, it would be very confusing.

The Trinity is the only biblical and logical answer for texts like this. We know God is one in nature but three in person: Father, Son, and Holy Spirit. The Son does the will of the Father, and the Spirit testifies of the Son.

Next, we see Jesus saying that if there was no one else to bear witness about him other than himself, his testimony would not be true. This again can be confusing, but he is pointing to the law and how you need to have two or three to bear witness to something that would result in death, showing that his testimony is true (Deuteronomy 17:6). We know that those who believe in the Gospel of Christ are acquitted from the judgment of death, and those who reject him are condemned.

John 3:18 (LSB): “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

He points out that John the Baptist was a witness to him, but not the witnesses that he is speaking of.

Jesus continues to say that His Father bears witness to Him, the miracles that He does bear witness to Him, and finally the law and the prophets (the Scripture) bear witness to Him. Showing us that his testimony is trustworthy and true.

What is interesting about the scriptures testifying of Jesus is that he is telling us that the Old Testament

is pointing to him through types and shadows. We often miss so much of the prophetic meaning of the scriptures because we don't look beyond the surface. The entirety of the Bible is a repetitive story of Jesus' first or second coming.

John 5:41-47 (LSB): “I do not receive glory from men; [42] but I know you, that you do not have the love of God in yourselves. [43] I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. [44] How can you believe, when you receive glory from one another and you do not seek the glory that is from the only God? [45] Do not think that I will accuse you to the Father; the one who accuses you is Moses, in whom you have set your hope. [46] For if you believed Moses, you would believe Me, for he wrote about Me. [47] But if you do not believe his writings, how will you believe My words?”

Jesus compares his righteousness to the religious leaders' hypocrisy. He tells them that he does not receive glory from men, meaning that he doesn't seek the approval of men. But then he contrasts and says they are unable to believe because they seek the approval and glory from each other instead of the glory that comes from God through faith in Christ.

Jesus tells them that he came in his Father's name and they rejected him, but there will be another who comes in his own name and they will accept him. He is speaking prophetically about the antichrist who

will declare himself to be God, and those in Israel who are wicked, like the religious leaders of Jesus' time, will accept him.

Jesus then says that he does not need to accuse them to his Father because the Law of Moses will accuse them. They have placed their faith in the law, thinking that it would save them. But the law has no ability to save anyone. Its sole purpose is to expose the nature of individuals. If you are wicked, the law will expose that; if you are righteous, then the law will expose that too. We know that none of the sons of Adam are righteous because we have inherited a sin nature from Adam. Paul tells us that through one man (Adam), sin entered the world. Adam eating from the tree of the knowledge of good and evil brought the understanding of good and evil to us all. And since the law exposes sin, we all stand condemned. The only man who has been born without sin is Jesus, and that is because he was not born of the seed of Adam. His being born of a virgin allowed him to be a human being, "Bar Nasha," but not a son of Adam, "ben Adam." And he, being God in the flesh, not only didn't have a sin nature, but he also had the capability to be without sin his whole life. When Jesus calls himself "son of man," he is referring to the prophecy from Daniel 7; that term in Aramaic is Bar Nasha, which translates to human being. Jesus does not refer to himself as a son of Adam but instead as the only begotten (monogenes), one-of-a-kind, son of God.

Jesus then tells them that Moses wrote about him. We know that Moses prophesied about Jesus in **Deuteronomy 18:15-22** “Yahweh your God will raise up for you a prophet like me from among you, from your brothers; you shall listen to him. **[16]** This is according to all that you asked of Yahweh your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of Yahweh my God; let me not see this great fire anymore, or I will die.’ **[17]** And Yahweh said to me, ‘They have spoken well. **[18]** I will raise up a prophet from among their brothers like you, and I will put My words in his mouth, and he shall speak to them all that I command him. **[19]** And it will be that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.”

Moses was a deliverer and savior to Israel as a type of Christ. Jesus is the greater deliverer and greater savior as the fulfillment of that prophetic type. Moses spoke face to face with God and repeated to the people the words of Yahweh. Jesus is the word of God made flesh, as a fulfillment of what Israel requested. They asked for God not to speak to them in his glorified state because they were afraid. So Jesus, though in the form of God, humbled himself to be born as a man so he could speak to them as God in the flesh.

A prophet is one who speaks for God, and Moses was seen as the greatest of the Old Testament prophets.

But Jesus is “THE Prophet,” being the word of God made flesh.

What is interesting to me is that the nation of Israel during the Exodus is a prophetic type of the nation of Israel in Jesus’ day. Each of them was offered the promised kingdom; they witnessed miracles and experienced God’s provisions, and yet they both rejected God. Israel in the Exodus who rejected God were condemned to die in the wilderness. The only ones who would enter were the two spies, Joshua and Caleb, and the generation of Israel that was not yet at the age of understanding. The generation of Israel from Jesus’ time was also condemned to die in the wilderness until the fullness of the Gentiles comes in. That is when the two witnesses and the future generation of Israel, who were not yet at the age of understanding (since they weren’t born), will enter into the messianic kingdom.

Israel has been regathered, and the time is drawing closer and closer. There will be a time when God calls the final remnant of Israel into faith in Christ, just as the scriptures testify.

The Gospel According to John

Chapter 6

Jesus Feeds Five Thousand

John 6:1-14 (LSB): “After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias). [2] Now a large crowd was following Him, because they were seeing the signs which He was doing on those who were sick. [3] Then Jesus went up on the mountain, and there He was sitting down with His disciples. [4] Now the Passover, the feast of the Jews, was near. [5] Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, *said to Philip, “Where should we buy bread, so that these people may eat?” [6] And this He was saying to test him, for He Himself knew what He was going to do. [7] Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little.” [8] One of His disciples, Andrew, Simon Peter’s brother, *said to Him, [9] “There is a boy here who has five barley loaves and two fish, but what are these for so many people?” [10] Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand. [11] Jesus then took the loaves, and having given thanks, He distributed *them* to those who were seated; likewise also of the fish, as much as they

wanted. [12] And when they were filled, He *said to His disciples, “Gather up the leftover pieces so that nothing will be lost.” [13] So they gathered them up, and filled twelve baskets with pieces of the five barley loaves left over by those who had eaten. [14] Therefore when the people saw the sign which He had done, they were saying, “This is truly the Prophet who is to come into the world.”

Jesus chose this miracle specifically to show us something. So before we get any deeper, let’s look at some similar accounts of God miraculously feeding people from the Old Testament.

The first time God fed his people miraculously was when they left Egypt, and he gave them manna and quail.

Exodus 16:1-8 (LSB): “Then they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. [2] And the whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness. [3] And the sons of Israel said to them, “Would that we had died by the hand of Yahweh in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to put this whole assembly to death with hunger.” [4] Then Yahweh said to Moses, “Behold, I will rain bread from

heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law. **[5]** Now it will be on the sixth day, they shall prepare what they bring in, and it will be twice as much as they gather daily." **[6]** So Moses and Aaron said to all the sons of Israel, "At evening you will know that Yahweh has brought you out of the land of Egypt; **[7]** and in the morning you will see the glory of Yahweh, for He hears your grumblings against Yahweh; and what are we, that you grumble against us?" Yahweh Gives Meat and Bread **[8]** And Moses said, "This will happen when Yahweh gives you meat to eat in the evening and bread to the full in the morning; for Yahweh hears your grumblings which you grumble against Him. And what are we? Your grumblings are not against us but against Yahweh."

Next is when Elijah fed the widow of Zarephath and her son. This is seen in **1 Kings 17:8-16 (LSB)**: "Then the word of Yahweh came to him, saying, **[9]** "Arise, go to Zarephath, which belongs to Sidon, and remain there; behold, I have commanded a widow there to sustain you." **[10]** So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, "Please get me a little water in a jar, that I may drink." **[11]** So she went to get it, and he called to her and said, "Please get me a piece of bread in your hand." **[12]** But she said, "As

Yahweh your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die.” **[13]** Then Elijah said to her, “Do not fear; go, do as you have said, but make me a little bread cake from it first and bring it out to me, and afterward you may make one for yourself and for your son. **[14]** For thus says Yahweh, the God of Israel, ‘The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that Yahweh sends rain on the face of the earth.’” **[15]** So she went and did according to the word of Elijah, and she and he and her household ate for many days. **[16]** The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of Yahweh which He spoke by the hand of Elijah.”

And finally, when Elisha was used to feed the 100 men at Baal-shalishah. Seen in **2 Kings 4:42-44 (LSB)**: “Now a man came from Baal-shalishah, and brought the man of God bread of the first fruits, twenty loaves of barley and fresh ears of grain in his sack. And he said, “Give them to the people that they may eat.” **[43]** And his attendant said, “What, will I give this before one hundred men?” But he said, “Give them to the people that they may eat, for thus says Yahweh, ‘They shall eat and have some left over.’” **[44]** So he gave it before them, and they ate and had some left over, according to the word of Yahweh.”

We know that Jesus is the bread of life, which gives us an obvious connection to this prophetic type.

John 6:35 “Jesus said to them, “I am the bread of life. He who comes to Me will never hunger, and he who believes in Me will never thirst.”

But let’s look deeper into the feeding of the 5000 to see what else we can see.

We can see by looking at all accounts of the feeding of the 5000 seen in Luke 9:10-17, Mark 6:30, John 6:1-15, and Matthew 14:13-21 that the audience of the 5000 is Jewish. This event took place after Jesus had just been rejected in Nazareth and moved on to teach in the villages and towns of that region. We also know that He sent the 12 disciples out to preach to the Jewish people that the Kingdom of Heaven was at hand. Right when they returned, He then heard of the death of John the Baptist (Matthew 14:10–13). Jesus was upset that John the Baptist was killed. So Jesus went to Bethsaida to be alone (Luke 9:10), but the crowds saw where He was going and followed Him. We can also see that the Jewish Passover Festival was near (John 6:4), which is more proof that the audience was Jewish.

Ok, now that we’ve established the audience, let’s take a closer look. Jesus had compassion on the people because they were in the wilderness and

hungry. Immediately we can see the relation to Exodus 16:1-36, Israel wandering in the wilderness, hungry while in the presence of God. We see that same event mirrored in this passage. Jewish people were in the wilderness, in the presence of Jesus Christ, God in the flesh, and they were hungry.

We can also see the symbolism in the amount of bread. There were 5 loaves of bread. The number 5 in the Bible is a symbol of God's grace, and bread in the Bible is a picture of the Word of God and the body of Christ. We know Jesus is the word of God (John 1:1, John 1:14). And Jesus also referred to himself as the Bread of Life in John 6:35. And Jesus references Deuteronomy 8:3, saying that we are to live off of God's word (heavenly bread) and not earthly bread alone.

Also, in the Last Supper, we see Jesus break the bread and bless it and then say, This is my body, which will be broken for you (Matthew 26:26-28, Luke 22:19, Mark 14:22-24).

We can see in Ephesians 2 that we are saved by grace through faith in Christ alone, not by our works, but it is a gift from God (5 loaves of bread, feeding the 5000, 5 being the symbol of grace in scripture).

But why fish?

Many people will point to when Jesus told Peter that he would make him a fisher of men, which fits and could be the symbolic meaning. I believe there is a more profound meaning.

Jesus told the religious leaders that he would not give them any more signs apart from the sign of Jonah, in **Matthew 12:38-40 (LSB)**: “Then some of the scribes and Pharisees answered and said to Him, “Teacher, we want to see a sign from You.” **[39]** But He answered and said to them, “An evil and adulterous generation eagerly seeks for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; **[40]** for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.

So we can now see that the Great Fish from Jonah is a prophetic type and picture of the death, burial, and resurrection of Christ.

Therefore, the bread symbolizes the breaking of Jesus' body for us, and the fish symbolizes his burial and resurrection. This serves as a clear and prophetic representation of the gospel.

In the feeding of the 5,000, we also see Jesus take the bread, bless it, and break it (obvious symbolism). He then hands it to his disciples to have them feed the people (the Nation of Israel). The bread and fish being served by the Apostles was a

symbolic representation of how they would be the ones to deliver the gospel to the nation of Israel after His body was broken (crucified) and His resurrection and ascension to heaven. We see these events happen in Acts 2, at the time of Pentecost.

We can see in this account that Jesus commanded the crowd to sit in the grass. The fact that they are sitting shows that they took NO part in their feeding (picture of salvation); it was a gift from God, which is shown by Jesus giving thanks to the Father for the bread and fish, and we also see that the crowd followed Jesus without food to the wilderness. That showed that they had faith that Jesus would provide for them. Wow! It is really cool to see God's word come to life in a way that shows God's detail and his control of ALL things.

Now we can move on to the 2 fish. The number 2 in scripture is symbolic of witness, either for or against someone. We can see it laid out in the Mosaic Law (Numbers 35:30, Deuteronomy 17:6).

Furthermore, we know that God's word (the Bible) is referred to as the Law and the Prophets (the Old Testament, i.e., the Torah and the Prophets), showing two witnesses testifying against the disobedient nature of the Nation of Israel (and mankind in general).

Those two witnesses are testifying to show that we ALL deserve death. We can also see those two

witnesses pictured in Zechariah 4:1-7 as the two olive trees (which represent the Law and the Prophets), and in Zechariah 4:14 we can see more specifically 2 individual witnesses, who will stand by Christ and testify to the Nation of Israel in the Great Tribulation, which we see shown in Revelation 11.

Specifically, the specificity of there being two fish also signifies the offer of salvation to both Jews and Gentiles. Just as there are two leavened loaves for the waving offering at Pentecost. Showing that by Christ's sacrifice both Jews and Gentiles will be brought before the LORD and presented as righteous by the grace of God through faith in Christ. Showing that both believing Jews and Gentiles will serve as witnesses to the world for Christ.

After blessing the bread and fish, Jesus broke them and distributed them to the apostles, who would give them to the crowd. The Apostles are a type of the 12 tribes of Israel, who are also a type of the 144,000 from the book of Revelation. 12,000 from each of the 12 tribes. They then informed us that they had all eaten and felt satisfied.

This shows that Christ's sacrifice was sufficient for all. And even more so, this is specifically a prophetic statement to the Remnant Nation of Israel. At the end, they will all come to faith in Christ right before His second coming (Romans 11:26).

Then they took up twelve baskets full of the broken pieces left over. The number 12 represents God's governmental order, 12 tribes of Israel, and 12 apostles. It also indicates that a remnant of Israel will be brought to Jesus. Which is also showing this as a prophetic type of the 12 tribes of Israel that will be collected in the end and brought into the Millennial Kingdom of Christ.

Jesus Walks on the Sea

John 6:15 (LSB): “So Jesus, knowing that they were going to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone. “

Why did Jesus always pull away when the Jews wanted to make him king?

The answer is easy... It was not his time. Jesus was following a prophetic timeline that existed even before the Earth's foundations. Scripture reveals a specific prophetic day for Jesus' presentation as the Messiah and King to Israel. This day is what we call the Triumphal Entry. Jesus picked this exact moment to fulfill the prophecy from **Daniel 9:24-26 (LSB):** “Seventy weeks have been determined for your people and for your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Holy of Holies. [25] So you are to

know and have insight that from the going out of a word to restore and rebuild Jerusalem until Messiah the Prince, there will be seven weeks and sixty-two weeks; it will be restored and rebuilt, with plaza and moat, even in times of distress. **[26]** Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are decreed.”

We can see clearly that the 70 weeks are critical and that the main focus is Daniel's people, Israel, and the holy city, Jerusalem. It helps us to understand that these 70 weeks point us toward the end. We know that vision and prophecy will not be sealed up until the coming of the Messianic Kingdom. **1 Corinthians 13:8-12 (ESV):** “Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, **[10]** but when the perfect comes, the partial will pass away. **[11]** When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. **[12]** For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.”

We are now seeing that after a decree to restore and rebuild Jerusalem, there will be seven weeks of years (7x7=49 years). Then after those 49 years,

there will be 42 more weeks of years ($42 \times 7 = 434$ years) until the Messiah will present himself as the coming prince. So there is a total of 483 years from the decree to finish the entire rebuilding of Jerusalem until the messiah presents himself as the rightful king to the nation of Israel.

Artaxerxes issued a decree to restore and build Jerusalem.

The last Persian king who issued a command related to Jerusalem was Artaxerxes I Longimanus. In his seventh year, Artaxerxes I issued a decree about the Jews in a letter to Ezra, a priest and, in **Ezra 7:6**, “skilled scribe in the law of Moses” . This decree is the third related to the rebuilding and restoration of Jerusalem. Analyzing this decree, one observes that it went further than the previous decrees by providing religious and political liberty to the Jews.

First, the decree provided financial assistance to the priests and those involved in religious services and granted their ancient privileges by removing all obstacles to their work. The decree says, in **Ezra 7:24**, “we inform you that it shall not be lawful to impose tax, tribute, or custom on any of the priests, Levites, singers, gatekeepers, Nethinim, or servants of this house of God.”

Second, the decree also restores a certain amount of political and judicial freedom to the Jews by giving Ezra the liberty to appoint civil officers to rule

the people beyond the river with the Jewish law code. The decree states, in **Ezra 7:25** “and you, Ezra, according to your God-given wisdom, set magistrates and judges who may judge all the people who are in the region beyond the River, all such as know the laws of your God; and teach those who do not know them.”

Third, the decree specified Artaxerxes’ continued commitment to improving the appearance of the temple. Ezra wrote that God had put it in the king’s heart in **Ezra 7:27** “to beautify the house of the Lord which is in Jerusalem.”

The decree restored religious and political freedom until both the temple and the city were fully finished. This is how Ezra could speak about the impact of King Artaxerxes’ commandment to restore and build Jerusalem, **Ezra 9:9**: “He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem.”

These events in the history of Artaxerxes I are also recorded in the Jewish writings of 1 Esdras 8.

Josephus also recounts a similar history. However, Josephus assigns this decree to King Xerxes, the son of Darius I.

It's clear that Josephus confused Artaxerxes I with Xerxes. If he had correctly placed these events under Artaxerxes I, the history would have been identical.

Finally, we need to determine whether Artaxerxes I's decree can be regarded as the same decree mentioned in Daniel 9:25. Using the historicist hermeneutic, we are able to predict the time when Jesus Christ presented himself as Messiah the King.

If we accept that the proclamation of Artaxerxes I's decree took place in 457 B.C., we find that the appearance of Jesus Christ as Messiah, the King of Israel, took place 483 years later—at the end of the 69th week of Daniel's 70 weeks, which would be in the year 30 A.D.

This is precisely the year that Jesus presented himself as Messiah, the King, at the Triumphal Entry. The evidence indicates that the decree of Artaxerxes I issued in 457 B.C. to rebuild Jerusalem is the decree of Daniel 9:25.

More Details:

From March 9th, 447 BC to March 30th, 30 AD would be exactly 173,880 days (69 prophetic weeks)

The backtracking of the Jewish calendar shows us that on March 30th, 30 AD, the 10th of Nissan would have fallen on a Saturday in the Gregorian

calendar, but the Jewish days start when the sun goes down, so the first day of the week, the 10th, would be from sundown Saturday to sundown Sunday. This is also 40 years prior to the Judgment of Israel in 70 AD and would fit the prophetic types consistent in Scripture.

If the triumphal entry was March 20th, 30 AD, the Crucifixion would have been on April 3rd, 30 AD, which was the 14th of Nissan

John 19:13-19 tells us that Jesus was crucified on the Day of Preparation of the Passover, which would have been in accordance with the Law. The lamb would be killed during the preparation of the Passover meal and eaten after sunset on that day. Sunset is the beginning of the 15th of Nissan Passover. That is why Jesus had to be buried hastily (John 19:38-42) prior to sunset because the Passover is a High Sabbath (John 19:31)

The next piece of evidence that fits is that in 30 AD, the 14th of Nissan would have been on Wednesday, and the only date that fits the New Testament record is 30 AD. This agrees with Jesus being born around 4BC, since he started his ministry at 30 years of age and was crucified after what scholars agree was 3 ½ years of ministry. Take 30 AD and subtract 3.5 years for his ministry, and then subtract 30 for his age when he started his ministry; we end up at around 4 BC.

Some scholars would argue this couldn't be so because Herod died in 4 BC, and we know Jesus had to have been born 2-3 years prior to his death because he ordered the death of all boys in Bethlehem 2 years old and under...

But there is an answer to this argument.

Josephus tells us in the *Antiquity of the Jews* 18.106 that Herod Philip died in the twentieth year of Tiberius (A.D. 33) after ruling for thirty-seven years. This points to Philip's ascension at the death of Herod in 4 B.C. (4 years B.C. + 33 years A.D. = 37 years) But Florian Riess reported that the Franciscan monk Molkenbuhar claimed to have seen a 1517 Parisian copy of Josephus and an 1841 Venetian copy, in each of which the text read "the twenty-second year of Tiberias." The antiquity of this reading has now been abundantly confirmed. In 1995, David W. Beyer reported to the Society for Biblical Literature his personal examination in the British Museum of forty-six editions of Josephus' *Antiquities* published before 1700, among which twenty-seven texts, all but three published before 1544, read "twenty-second year of Tiberius," while not one single edition published prior to 1544 read "twentieth year of Tiberius." Likewise, in the Library of Congress, five more editions read the twenty-second year," while none prior to 1544 record the "twentieth year." The oldest versions of the text also varied in the recording of the length of Philip's reign from 32 to 36 years. But if we still allow for a full

thirty-seven-year reign, then “the twenty-second year of Tiberius” (A.D. 35/36) points to 1 B.C. (1 year B.C. + 36 years A.D. = 37 B.C.) as the year of death of Herod.

This would fit, because if Jesus was born around 4 BC, the Magi visit him sometime after his birth, Herod realizes he was tricked and kills all of the boys 2 years old and younger in Bethlehem, while Mary and Joseph take Jesus to Egypt, which would be around 2 BC, then Herod dies in 1 BC, and they leave Egypt and return to Judea.

The Last Supper was on Wednesday, after sundown on the 14th of Nissan, which began Thursday. The Crucifixion was on Thursday morning, which is still the 14th of Nissan until sunset. Remember that we are counting sundown to sundown.

Jesus was in the grave three nights and two days and resurrected on the third day, according to 9 different verses.

Passover began Wednesday at sundown, which began the 14th of Nissan. Thursday, he was crucified at 9 am in the morning and buried before sundown. Once the sun set, that would begin Friday, which is the High Sabbath. The following day was Saturday, the weekly Sabbath, and finally, Sunday would be the day of resurrection.

Jewish days start at sunset and end at sunset.

Jesus walks on the sea

John 6:16-21 (LSB): “Now when evening came, His disciples went down to the sea, [17] and after getting into a boat, they *began to* cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them. [18] And the sea *was stirred up because a strong wind was blowing. [19] Then, when they had rowed about twenty-five or thirty stadia, they *saw Jesus walking on the sea and drawing near to the boat; and they were frightened. [20] But He *said to them, “It is I; do not be afraid.” [21] So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.”

Mark 6:45-52 (LSB): “And immediately Jesus made His disciples get into the boat and go ahead of *Him* to the other side to Bethsaida, while He Himself was sending the crowd away. [46] And after bidding them farewell, He left for the mountain to pray. [47] And when it was evening, the boat was in the middle of the sea, and He was alone on the land. [48] And seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night He *came to them, walking on the sea; and He was intending to pass by them. [49] But when they saw Him walking on the sea, they thought that it was a ghost, and cried out;

[50] for they all saw Him and were terrified. But immediately He spoke with them and *said to them, “Take courage; it is I, do not be afraid.” **[51]** Then He got into the boat with them, and the wind stopped; and they were utterly amazed, **[52]** for they had not gained any insight about the loaves, but their heart was hardened.”

Matthew 14:22-36 (LSB): “Immediately He made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away. **[23]** And after He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone. **[24]** But the boat was already many stadia away from the land, being battered by the waves; for the wind was against them. **[25]** And in the fourth watch of the night He came to them, walking on the sea. **[26]** Now when the disciples saw Him walking on the sea, they were terrified, and said, “It is a ghost!” And they cried out in fear. **[27]** But immediately Jesus spoke to them, saying, “Take courage, it is I; do not be afraid.” **[28]** And Peter answered and said to Him, “Lord, if it is You, command me to come to You on the water.” **[29]** And He said, “Come!” And getting out of the boat, Peter walked on the water and came toward Jesus. **[30]** But seeing the wind, he became frightened, and beginning to sink, he cried out, saying, “Lord, save me!” **31** And immediately Jesus stretched out His hand and took hold of him, and *said to him, “You of little faith, why did you doubt?” **[32]** And when they got into

the boat, the wind stopped. **[33]** And those who were in the boat worshiped Him, saying, “You are truly God’s Son!” **[34]** And when they had crossed over, they came to land at Gennesaret. **[35]** And when the men of that place recognized Him, they sent word into all that surrounding district and brought to Him all who were sick; **[36]** and they were pleading with Him that they might just touch the fringe of His garment; and as many as touched it were cured.”

Despite John's account being different from Matthew's and Mark's, we can learn a lot by gleaning from them all.

In Matthew and Mark, we see that Jesus intentionally sent his 12 apostles out to Bethsaida, a small town in Capernaum. Then he went away by himself to a mountain and was praying. And then he returned to them at a time when they were in trouble. The storm was raging, and the boat was a long way from land. He came to them walking on the sea.

This looks like the mirror imagery of the book of Jonah. God sent Jonah to Nineveh to preach repentance to the Gentiles. Jonah disobeyed God and ran from his task. God stirred up the sea, and the men he was on board with threw him out of the boat to calm the storm. That is when the great fish swallowed Jonah. Jesus tells us that the story of Jonah being swallowed by the fish was not only true

but was also a typological picture of Jesus' death, burial, and resurrection. After Jonah was vomited out of the great fish, he went and preached repentance to the Gentiles, and they willingly received God's mercy and grace. This is a picture of Jesus' first coming and how, after his resurrection, the Gentiles would repent and accept the grace of God through faith in Christ.

Let's make some intriguing connections prior to us looking at the prophetic types in Jesus walking on the sea.

The sea is a metaphor for the Gentile nations, as described in Revelation 17.

We see the stirring up of the sea in Daniel 7:1-8, which describes the four beasts of Daniel. This scene points us to the times of the Gentiles trampling the Jewish people and Jerusalem. The trampling began with Babylon, then Medo-Persia, Greece, and Rome. But the trampling of Rome never finished because the church became absorbed into Rome with the Holy Roman Empire, and then they trampled Jerusalem. The Gentile control of Jerusalem has continued to this day, with Israel still not having full control of the Holy Mountain. The connection to the beasts from Daniel 7 should also connect us to Revelation 17, with the Great Harlot riding the fourth beast coming out of the sea that was stirred up.

Next we see Bethsaida and Capernaum; both names have meaning and fit the typology of this event.

Bethsaida means house of fish, which should make us think of Jonah, since he was inside of the fish, and we already said that it pictured the death and resurrection of Jesus.

Capernaum means the city of Nahum. This city is located next to the Sea of Galilee. We know that two Old Testament prophets come from Galilee; the first is Jonah, and the second is Nahum. Coincidentally, Jonah's story foreshadows the Resurrection of Christ and the Gentiles' conversion to faith, while Jonah's contemporaries preached judgment upon the northern kingdom of Israel for their idolatry and rejection of God. This incident clearly links us to the first coming of Jesus. Now Nahum pictures the second coming of Christ. He preaches judgment over the wicked Gentiles who have attacked Judah and explains their repentance. His prophecies are all prophetic about the nation of Israel coming to faith and the second coming of Christ.

Since we have seen the sea as a prophetic metaphor of the Gentile nations, we must also recognize that the seashore is a prophetic metaphor for the nation of Israel.

So now we can see that Jesus went up to a mountain, which represents heavenly Zion, and left his disciples for a time. He went up to pray and be with

his Father, symbolizing his ascension and intercession for us in heaven.

Jesus sent his 12 into the sea, showing Jesus sending the Apostles out to spread the Gospel. But also how he scattered the nation of Israel, which is represented by 12 tribes, into the nations of the Gentiles.

We then see the sea being stirred up, which again represents the Gentile nations being stirred up against Israel, and we saw from Daniel 7 and Revelation 17 that this was prophetic of the rise of the Beast in the End Times.

Jesus walking on the water pictures Jesus trampling the armies of the beast and coming to Israel. Their being afraid and calling out to him while he is still far off shows Israel's repentance and the receiving of Christ. Zechariah, chapters 12–14, demonstrates this. He gets into the boat with them. Jesus calms the storm with a word, and the disciples worship him as God. Then they are immediately on land. This illustration shows us that after Israel accepts Christ and his second coming takes place, he will set Israel up as the chief nation of the world, and the Gentile kingdoms will no longer be raging. Christ will then reign and rule the world physically from Jerusalem during the Messianic Kingdom, and he will be worshiped by all.

Beyond the prophetic implications we have just seen, Jesus was declaring himself to be God by his

actions. He set up this scenario purposely to show his power to his disciples.

God is shown walking on the water in **Job 9:8** Who alone stretches out the heavens And tramples down the waves of the sea;

And in the Psalms we see both an end times prophecy of God saving Israel from the raging waters, which represent the Gentile nations. We can see God causing the raging storm to bring Israel into repentance, and then he calms the raging waters with his word, just as Jesus in his second coming will destroy the Antichrist and his army with the breath of his mouth. We see this in **Psalms 107:23-31 (LSB)**: “Those who go down to the sea in ships, Who do business on many waters; [24] They have seen the works of Yahweh, And His wondrous deeds in the deep. [25] He spoke and set up a stormy wind, Which raised up the waves of the sea. [26] They went up to the heavens, they went down to the depths; Their soul melted away in the calamity. [27] They staggered and swayed like a drunken man, And all their wisdom was swallowed up. [28] Then they cried to Yahweh in their trouble, And He brought them out of their distresses. [29] He caused the storm to stand still, So that its waves were hushed. [30] Then they were glad because they were quiet, So He led them to their desired haven. [31] Let them give thanks to Yahweh for His lovingkindness, And for His wondrous deeds to the sons of men!”

John 6:22-40 (LSB): “On the next day, the crowd which stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but *that* His disciples had gone away alone. [23] Other small boats came from Tiberias near to the place where they ate the bread after the Lord had given thanks. [24] So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus. [25] And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here? [26] Jesus answered them and said, “Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled. [27] Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, set His seal.” [28] Therefore they said to Him, “What should we do, so that we may work the works of God?” [29] Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent.” [30] So they said to Him, “What then do You do for a sign so that we may see, and believe You? What work do You perform? [31] Our fathers ate the manna in the wilderness; as it is written, ‘HE GAVE THEM BREAD FROM HEAVEN TO EAT.’” [32] Jesus then said to them, “Truly, truly, I say to you, Moses has not given you the bread from heaven, but My Father gives you the true bread from heaven. [33] For the bread of God is that which comes down from heaven and gives life to the world.” [34] Then they said to Him, “Lord, always give us this bread.” [35] Jesus said to them, “I am the bread of life. He who

comes to Me will never hunger, and he who believes in Me will never thirst. **[36]** But I said to you that you have seen Me, and yet do not believe. **[37]** All that the Father gives Me will come to Me, and the one who comes to Me I will never cast out. **[38]** For I have come down from heaven, not to do My own will, but the will of Him who sent Me. **[39]** Now this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. **[40]** For this is the will of My Father, that everyone who sees the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

This event piggybacks on what we just went over with Jesus walking on the sea. This shows us that this also has prophetic implications that tie to what we just learned.

The phrase on the next day should stand out to us. We see that the sea separates these individuals from Jesus and his disciples. This scenario could remind us of the story of the rich man and Lazarus. We learned that there was a great chasm between the separate parts of Sheol. Hades, the holding place of the wicked dead, was far away from Abraham's bosom, or paradise, which was the holding place of those who had placed their faith in the promise of God from Genesis 3:15.

Next we see the crowd recognize that they were separated from Christ and his disciples, so they, by

their own effort, tried to seek him out. They found boats and worked diligently to find Jesus.

When they find him, we can see that they call him teacher, showing clearly that these people did not know who Jesus is. When Jesus addresses the crowd, he rebukes them because he knows the intentions of their hearts. He points out that they only came to find him because he fed them physically.

Jesus then tells them, “Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, set His seal.”

The crowd then asks a very important theological question: “Therefore they said to Him, “What should we do, so that we may work the works of God?”

And Jesus answered them and said, “This is the work of God, that you believe in Him whom He has sent.”

This dialogue gives us so much clarity. The works of God that lead to eternal life are to believe in the one he sent.

Of course the crowd doesn't believe, so they ask Jesus for a sign and go back to the physical food. They tell Jesus that Moses gave them manna every day, so Jesus should do that too.

Jesus responds and tells them that Moses didn't give them anything, but instead it was his Father from heaven.

He then tells them that the bread of life comes from God in heaven and that it gives eternal life. They, of course, ask him for that bread, and then he says that he is the true manna from heaven. Jesus tells them, "I am the bread of life. He who comes to Me will never hunger, and he who believes in Me will never thirst."

This would point them to the wilderness and should teach them a prophetic lesson. In the wilderness, God gave them manna and living water from the rock. It was so they would never be hungry or thirsty. But since those were just shadows of a spiritual truth, it wasn't something that lasted spiritually.

But Jesus is the fullness of those shadows, so him saying that he is the bread of life and those who come to faith in him will never hunger or thirst is a spiritual promise. It has nothing to do with the physical hunger or thirst.

Then Jesus rebukes them and says, "You have seen me, you have not believed in me. Showing them as a prophetic fulfillment of the generation of Israel who died in the wilderness. Because they both had been enlightened by the glory, signs, wonders of God. They had experienced the heavenly gift from heaven, experienced the

works of the Holy Spirit, and tasted the good word of God and the powers of the age to come, but they fell away due to unbelief. This is what brings us clarity from the passage from Hebrews 6 that so many people stumble over.

Verses 37-40 are so important we need to break them down in detail.

Verse [37] All that the Father gives Me will come to Me, and the one who comes to Me I will never cast out.

Jesus says ALL that the Father gives him will come to him. And all who come to him are his, and he will never cast them out. This verse alone destroys the argument that someone can lose their salvation. Now, we also know that not all who say they are believers truly believe. Look at the crowd Jesus was just rebuking; they were following Christ around and pretending to believe, but Jesus called out their unbelieving hearts. He knew that they only wanted the benefits of what he offered them; they didn't want him.

Verses [38-40]: For I have come down from heaven, not to do My own will, but the will of Him who sent Me. **[39]** Now this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. **[40]** For this is the will of My Father, that everyone who sees the

Son and believes in Him will have eternal life, and I
Myself will raise him up on the last day.”

Jesus continues and tells them that he came from heaven to do the will of his Father. He then says that the will of his Father is for him to lose none of the people that God has given him. This implies that God has known and foreordained all those who have placed their faith in Christ, and Jesus will never lose those who are his sheep.

Showing again that true believers cannot lose their salvation because their salvation depends on Christ alone. And he will never lose any of his sheep.

Next, Jesus says that everyone who places their faith in him will have eternal life and he will raise them on the last day... Everyone means everyone. Jesus is not a liar, so I believe that he will do exactly what he said.

John 6:41-43 (LSB): “Therefore the Jews were grumbling about Him, because He said, “I am the bread that came down from heaven.” **[42]** They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, ‘I have come down from heaven’?” **[43]** Jesus answered and said to them, “Stop grumbling among yourselves.”

We can again see Jesus pointing us to the prophetic typology of the generation of Israel from the Exodus and this wicked generation. Both refused to trust in God and grumbled against him. Let's look at that event in **Numbers 14:26-38 (LSB)**: “Yahweh spoke to Moses and Aaron, saying, **[27]** “How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. **[28]** Say to them, ‘As I live,’ declares Yahweh, ‘just as you have spoken in My hearing, so I will surely do to you; **[29]** your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. **[30]** Surely you shall not come into the land in which I swore to make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. **[31]** Your little ones, however, who you said would become plunder—I will bring them in, so that they will know the land which you have rejected. **[32]** But as for you, your corpses will fall in this wilderness. **[33]** And your sons shall be shepherds for forty years in the wilderness, and they will suffer for your unfaithfulness, until your corpses come to an end in the wilderness. **[34]** According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you will know My opposition. **[35]** I, Yahweh, have spoken, surely this I will do to all this evil congregation who are gathered together against Me. In this wilderness they shall come to an end,

and there they will die.’ ” **[36]** As for the men whom Moses sent to spy out the land and who returned and made all the congregation grumble against him by bringing out a bad report concerning the land, **[37]** even those men who brought out the very bad report of the land died by a plague before Yahweh. **[38]** But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

We saw that God condemned that generation of Israel to never enter into the promised land or his rest. He only allowed Joshua and Caleb to enter because they placed their faith in God, and he allowed the children who were not yet at the age of understanding to enter.

If we connect that event to Israel at Jesus's time, we can see the parallel. We know that Jesus also condemned that generation of Israel to wander in the wilderness because of their unbelief in him, their grumbling against him, and their blasphemy against the Holy Spirit. However, we know that there will be a future remnant of those who were not yet at the age of understanding who will one day enter into the Messianic Kingdom, which is the rest of the promised land that God promised Israel. They were not at the age of understanding because they were not yet born. They will have two witnesses that lead them into the Messianic kingdom, just as Joshua and Caleb led the children into the promised land after the wandering in the wilderness was fulfilled.

John 6:44 (LSB): “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.”

We must remember that Jesus was speaking to the people of Israel. The Jews thought that they were all chosen by God because of their goodness and righteousness. Jesus clarified that they were first drawn to God by God. They only had the opportunity to believe because of God's grace, but even after the drawing, they had to choose to believe.

Let's again connect this statement to the typological pictures of the nation of Israel from the Exodus. They didn't choose to seek God on their own. He drew them to himself by calling them out of Egypt. But they still had to respond to his calling. We know that most of them refused the drawing and calling of God and rebelled against him because of their unbelief. The author of Hebrews clearly shows us that in **Hebrews 3:17-19 (LSB)**: “And with whom was He angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness? **[18]** And to whom did He swear that they would not enter His rest, but to those who were disobedient? **[19]** So we see that they were not able to enter because of unbelief.”

We know that the nation of Israel, while in Egypt, had forsaken God and started worshiping the false gods of Egypt. But despite their depravity, God still chose to call them and draw them to himself. Prior to that, they seemed to have forgotten about God. So we can see that unless God draws, no man will ever come to him. And without that drawing, we would never see the need for a savior.

The Greek word John uses for draw is *helkō*. This is the same word used in the Septuagint in **Jeremiah 31:1-4 (LSB)**: “At that time,” declares Yahweh, “I will be the God of all the families of Israel, and they shall be My people.” **[2]** Thus says Yahweh, “The people who survived the sword Found grace in the wilderness— Israel, when it went to find its relief.” **[3]** Yahweh appeared to him from afar, saying, “I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness. **[4]** “Again I will build you, and you will be rebuilt, O virgin of Israel! Again you will take up your tambourines And go forth to the dances of those celebrating.”

Not to mention the fact that Moses’ name means “draw,” clearly showing the wordplay to bring the audience's mind back to God, drawing Israel from Egypt to himself.

This shows the typological connection to the nation of Israel from the Exodus and shows us the prophetic connection to the End Times remnant of

Israel. The rest of Jeremiah 31 clearly gives us those connections.

We have seen that this passage in its context is not being used in the context that Calvinists use it. But instead, showing that God calls everyone to himself because he desires all to be saved, but unfortunately not all will accept him.

I know it will be hard for the Calvinist to accept this, but the Bible is clear. We only have to go a couple more chapters to get the evidence to prove that all men will be drawn to Christ. Jesus says if he is crucified, he will draw all men to himself. We also clearly see in John 12 that, although everyone will be drawn to Christ, not all will believe.

Let's look at **John 12:30-36 (LSB)**: “Jesus answered and said, “This voice has not come for My sake, but for your sake. **[31]** Now judgment is upon this world; now the ruler of this world will be cast out. **[32]** And I, if I am lifted up from the earth, will draw all men to Myself.” **[33]** But He was saying this to indicate the kind of death by which He was about to die. **[34]** The crowd then answered Him, “We have heard from the Law that the Christ is to remain forever; and how do You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” **[35]** So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.

[36] While you have the Light, believe in the Light, so that you may become sons of Light.” These things Jesus spoke, and He went away and hid Himself from them.”

According to Paul, we should be praying for all men because God desires them to come to faith in Christ. He also says that Jesus died for all people. Let's look at **1 Timothy 2:1-7 (LSB)**: “First of all, then, I exhort that petitions and prayers, requests and thanksgivings, be made for all men, **[2]** for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. **[3]** This is good and acceptable in the sight of God our Savior, **[4]** who desires all men to be saved and to come to the full knowledge of the truth. **[5]** For there is one God, and one mediator also between God and men, the man Christ Jesus, **[6]** who gave Himself as a ransom for all, the witness for this proper time. **[7]** For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth.”

Just because everyone will not come to faith doesn't mean that Christ didn't die for the sins of all. And we have seen that scripture testifies that God desires all to be saved.

Paul in Romans 11 offers us details about God's desire for both Jews and Gentiles to be saved. We know that many Jews and gentiles will be saved throughout history; however, we also know the path

of destruction is wide, and more people will reject salvation than those who will ultimately accept it.

Paul explains to us that none seek God in **Romans 3:9-18 (LSB)**: “What then? Are we better? Not at all; for we have already charged that both Jews and Greeks are all under sin; [10] as it is written, “There is none righteous, not even one; [11] There is none who understands, There is none who seeks for God; [12] All have turned aside, together they have become worthless; There is none who does good, There is not even one.” [13] “Their throat is an open tomb, With their tongues they keep deceiving,” “The poison of asps is under their lips”; [14] “Whose mouth is full of cursing and bitterness”; [15] “Their feet are swift to shed blood, [16] Destruction and misery are in their paths, [17] And the path of peace they have not known.” [18] “There is no fear of God before their eyes.”

However, it can seem confusing when one part of Scripture says no one seeks God, but then we have promises that whoever seeks God will find him, and whoever forsakes him will be forsaken.

Proverbs 8:17 (LSB): “I love those who love me; And those who earnestly seek me will find me.”

1 Chronicles 28:9 (LSB): “As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a delighted soul; for Yahweh searches all hearts, and understands every intent of the thoughts. If you seek Him, He will be

found; but if you forsake Him, He will reject you forever.

2 Chronicles 15:1-2 (LSB): “Now the Spirit of God came on Azariah the son of Oded, [2] and he went out to meet Asa and said to him, “Listen to me, Asa, and all Judah and Benjamin: Yahweh is with you when you are with Him. And if you seek Him, He will be found; but if you forsake Him, He will forsake you.

Jeremiah 29:10-14 (LSB): “For thus says Yahweh, ‘When seventy years have been fulfilled for Babylon, I will visit you and establish My good word to you, to return you to this place. [11] For I know the plans that I have for you,’ declares Yahweh, ‘plans for peace and not for calamity, to give you a future and a hope. [12] Then you will call upon Me and come and pray to Me, and I will listen to you. [13] You will seek Me and find Me when you search for Me with all your heart. [14] I will be found by you,’ declares Yahweh, ‘and I will return your fortunes and will gather you from all the nations and from all the places where I have banished you,’ declares Yahweh, ‘and I will cause you to return to the place from where I sent you into exile.’

Isaiah 55:5-7 (LSB): “Behold, you will call a nation you do not know, And a nation which knows you not will run to you, Because of Yahweh your God, even the Holy One of Israel; For He has adorned you with beautiful glory.” [6] ¶Seek

Yahweh while He may be found; Call upon Him while He is near. [7] Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to Yahweh, And He will have compassion on him, And to our God, For He will abundantly pardon.”

So, now we see in the context of the past few passages combined with what we just saw Paul explain in Romans 3, that both Jews and Gentiles have gone astray and no longer seek God. They equally deserve God's wrath, and no one is righteous by their own works or merit. Because merit isn't earned by works or bloodlines, but instead it is only given by the grace of God through faith in Christ.

So if we connect what Jesus is teaching in John 6 and 12 and what we learned from Paul in 1 Timothy and Romans 11, we can clearly see that Jesus is how God is drawing both Jews and Gentiles back to himself.

Without Jesus, it would be impossible to come to God.

But we now have a door, a gate, a narrow road, a ladder, a high priest, and an intercessor who provides us with access to the Father by the grace of God, through faith in Christ.

This is showing us that the crucifixion of Christ is how God calls all men to himself, just as Jesus said in **John 12:32-33 (LSB)**: “And I, if I am lifted up

from the earth, will draw all men to Myself.” **[33]**
But He was saying this to indicate the kind of death
by which He was about to die.”

Unfortunately, not all men will respond with faith in
Christ to that calling.

So we can now see that Jesus is showing the crowd
that he, as the greater Moses, will draw both Jew
and Gentile to himself from the world (Egypt) by the
cross, rather than just Jews like Moses did out of
Egypt in the Exodus.

So, a quick full Bible overview.

1. Adam sins and mankind is separated from
God
2. God was drawing all people to himself
through the testimony of Adam, Adam about
God sending the seed of the woman to crush
the head of the serpent in Genesis 3:15.
During that time we have a record of Enoch
being taken from the Earth to be with God
prior to the Judgment of the world in the
Flood.
3. God draws all mankind to himself through
Noah, but only a remnant of humanity is
saved (8 people).
4. Most of humanity rejects God, and he
scatters them and confuses their language at
Babel. Only a remnant believes.

5. God draws Abraham and promises that, through Abraham, he will draw all nations to himself.
6. Abraham has Isaac; Isaac has Jacob and Esau. Eventually Esau goes astray from God, and Israel stays faithful for a time.
7. Israel goes to Egypt during the time of Joseph, and they eventually, over time, forsake God and start worshipping the demons of Egypt. God punishes them by allowing the Egyptians to enslave them for about 400 years.
8. God then raises Moses, whose name means “draw,” and uses him to draw Israel back to himself. Israel leaves Egypt, but most are unwilling to place their faith in God. So God punishes them and allows that whole generation to die in the wilderness. Only a remnant believes.
9. God uses Joshua to draw Israel to himself; Israel eventually goes astray. Only a remnant believes.
10. God uses the judges to draw Israel to himself, and Israel goes astray. Only a remnant believes.
11. God uses David to draw Israel to himself, and Israel goes astray. Only a remnant believes.
12. God uses prophets to draw Israel to himself, and they go astray. Only a remnant believes.
13. God uses exile to punish Israel. But then he raises up men like Ezra and Nehemiah to

draw Israel to himself, but they go astray.
Only a remnant believes.

14. God uses John the Baptist to draw Israel to Jesus (God in the flesh) but sends out the apostles to draw all nations to himself through the Gospel, both Jews and Gentiles. However, only a remnant of Jews and Gentiles believe.
15. God removes the true church from the earth for them to be with him prior to the judgment of the earth in the 70th week of Daniel.
16. God sends two witnesses and 144,000 to draw all people back to himself. Only a remnant believes.
17. Jesus returns and lives again with mankind physically and is drawing all people back to himself. But eventually mankind rebels, and only a remnant believes.
18. Jesus finally judges the world, and those who responded to God drawing them to himself will be with him forever in the New Heaven and New Earth, but those who rejected the call will be sent to the lake of fire.

John 6:45 (LSB): “It is written in the prophets, ‘AND THEY SHALL ALL BE TAUGHT BY GOD.’ Everyone who has heard and learned from the Father comes to Me.”

Jesus was quoting from **Isaiah 54:13 (LSB)**: “All your sons will be taught of Yahweh; And the peace of your sons will be great.

This quote and passage have huge eschatological implications. This is prophetic about the nation of Israel in the end times, giving us more connections to what Jesus is telling Israel, to the remnant of Israel in the end times.

John 6:46 (LSB): “Not that anyone has seen the Father, except the One who is from God; He has seen the Father.”

This passage seems to really confuse our tiny minds, so let's take a moment to work through it. What does it mean that nobody has seen the Father? The Greek word translated to seen is “horao” which can mean to see with the eyes. But it can also mean to see with the mind or truly know. It seems as though that is the intent of the statement that Jesus is making. The concept of created beings being unable to understand God's thoughts and his mind is prevalent throughout scripture. Let's look at a couple of those passages to see if they help shine light on this passage.

Romans 11:33-34 (LSB): “Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! **[34]** For who has known the mind of the Lord, or who became His counselor?”

1 Corinthians 2:10-11 (LSB): “But to us God revealed them through the Spirit, for the Spirit searches all things, even the depths of God. [11] For who among men knows the depths of a man except the spirit of the man which is in him? Even so the depths of God no one knows except the Spirit of God.”

Isaiah 55:8-9 (LSB): “For My thoughts are not your thoughts, Nor are your ways My ways,” declares Yahweh. 9 “For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts.”

Ecclesiastes 8:17 (LSB): “and I saw every work of God, I concluded that man cannot find out the work which has been done under the sun. Even though man should seek laboriously, he will not find it out; and though the wise man should say, “I know,” he cannot find it out.”

So, clearly we can see that no mere man can know God the way Jesus knows him. Only Jesus, who is both fully divine and human, has the capacity to truly understand God.

We have more evidence for our conclusion in the following passages. Let's start with **John 1:18 (LSB):** “No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.”

We can see how in John 1, Jesus connects the word seen to explained, showing that it is more a seeing with the mind or a knowledge of God that he is referring to.

John reiterates our conclusion in **1 John 4:11-14 (LSB)**: “Beloved, if God so loved us, we also ought to love one another. **[12]** No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us. **[13]** By this we know that we abide in Him and He in us, because He has given us of His Spirit. **[14]** We have beheld and bear witness that the Father has sent the Son to be the Savior of the world.”

We can see that John is saying that no one has beheld or perceived God. John is demonstrating that no mere man has understood God. He then explains that if we believe in Christ, we know the Father sent the Son to save the world. This knowledge comes from the Holy Spirit, which Paul explained to us in 1 Corinthians 2, searching the mind of God. We also know that God the Father revealed that truth to Peter when he was the first to publicly declare Jesus as the Christ, the Son of the Living God.

Paul then tells us that Jesus is the image of the invisible God, showing us that if we know Jesus, we know the Father. This is seen in **Colossians 1:13-20 (LSB)**: “Who rescued us from the authority of darkness, and transferred us to the kingdom of the

Son of His love, [14] in whom we have redemption, the forgiveness of sins. The Firstborn of All Creation [15] ¶Who is the image of the invisible God, the firstborn of all creation. [16] For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. [17] ¶And He is before all things, And in Him all things hold together. [18] And He is the head of the body, the church; Who is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. [19] For in Him all the fullness of God was pleased to dwell, [20] And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven.”

Now let's look at a more difficult verse, **John 5:37-38 (LSB)**: “And the Father who sent Me, He has borne witness about Me. You have neither heard His voice at any time nor seen His form. [38] And you do not have His word abiding in you, for you do not believe Him whom He sent.”

This appears to contradict the conclusions we just reached. However, Jesus was speaking to unbelievers. Therefore, they have not heard the Father's voice or seen his form because they do not truly know Jesus, and without faith in Christ, you do not have the Holy Spirit, and without the Spirit, no one can know the Father.

Paul again is reiterating that the Father is invisible in, **1 Timothy 1:16-17 (LSB)**: “Yet for this reason I was shown mercy, so that in me as the foremost, Christ Jesus might demonstrate all His patience as an example for those who are going to believe upon Him for eternal life. **[17]** Now to the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.”

However, we know that God has made himself known through his Son, just as Jesus said in John 1:18.

Paul is reaffirming all that we have just learned in **1 Timothy 6:13-16 (LSB)**: “I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, **[14]** that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, **[15]** which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, **[16]** who alone has immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal might! Amen.”

The fact that the Father is in unapproachable light and no “man” has seen him or can see him. It should remind us that no mere man has known God, or can know God, on the level that Jesus knows God, which is fully. No man can approach the unapproachable

light and live. We see that shown to us with Moses in **Exodus 33:17-23 (LSB)**: “Then Yahweh said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight, and I have known you by name.” **[18]** Then Moses said, “I pray You, show me Your glory!” **[19]** And He said, “I Myself will make all My goodness pass before you, and I will proclaim the name of Yahweh before you; and I will be gracious to whom I will be gracious, and I will show compassion on whom I will show compassion.” **[20]** But He said, “You cannot see My face, for no man can see Me and live!” **[21]** Then Yahweh said, “Behold, there is a place by Me, and you shall stand there on the rock; **[22]** and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. **[23]** Then I will remove My hand, and you shall see My back, but My face shall not be seen.”

Moses could see the afterglow of the glory of God, but he could never fully know him as Jesus does.

Jesus finally explains to us that if we truly know him, we know the Father in **John 14:7-11 (LSB)**: “If you have come to know Me, you will know My Father also; from now on you know Him, and have seen Him.” **[8]** Philip *said to Him, “Lord, show us the Father, and it is enough for us.” **[9]** Jesus *said to him, “Have I been with you all so long and have you not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us

the Father’? **[10]** Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father abiding in Me does His works. **[11]** Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

The author of Hebrews reiterates that Jesus is the exact imprint and representation of the Father, showing that if we know Christ, we know the Father. But if we do not know Christ, we can never know the Father. **Hebrews 1:1-4 (LSB):** “God, having spoken long ago to the fathers in the prophets in many portions and in many ways, **[2]** in these last days spoke to us in His Son, whom He appointed heir of all things, through whom also He made the worlds, **[3]** who is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power; who, having accomplished cleansing for sins, sat down at the right hand of the Majesty on high, **[4]** having become so much better than the angels, as He has inherited a more excellent name than they.”

John 6:47-58 (LSB): “Truly, truly, I say to you, he who believes has 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 comes down from heaven, so that one may eat of it and not die. **[51]** I am the living bread that came down from heaven; if anyone eats of this bread, he will live forever; and also the bread which I

will give for the life of the world is My flesh. **[52]** Then the Jews *began to* argue with one another, saying, “How can this man give us *His* flesh to eat?” **[53]** So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. **[54]** He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. **[55]** For My flesh is true food, and My blood is true drink. **[56]** He who eats My flesh and drinks My blood abides in Me, and I in him. **[57]** As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. **[58]** This is the bread which came down out of heaven, not as the fathers ate and died. He who eats this bread will live forever.”

This statement to the unbelieving Jews would have been very provocative. God forbade the consumption of animal meat that still contained blood. So in their eyes, a man was not only telling them to break God’s command but also to take it even further and eat human flesh and drink human blood.

What exactly is Jesus saying?

Is he telling them that they have to literally drink his blood and eat his flesh?

To get the answers we seek, we must look at all of the passages that reference the Last Supper, since we know that is when Jesus gave the bread as his flesh and the wine as his blood.

Matthew 26:26-29 (LSB): “Now while they were eating, Jesus took some bread, and after a blessing, He broke it. And giving it to the disciples, He said, “Take, eat; this is My body.” [27] And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; [28] for this is My blood of the covenant, which is poured out for many for forgiveness of sins. [29] But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

Mark 14:22-25 (LSB): “And while they were eating, He took some bread, and after a blessing, He broke it, and gave it to them, and said, “Take it; this is My body.” [23] And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. [24] And He said to them, “This is My blood of the covenant, which is poured out for many. [25] Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

Luke 22:14-20 (LSB): “And when the hour had come, He reclined at the table, and the apostles with Him. [15] And He said to them, “I have earnestly desired to eat this Passover with you before I suffer; [16] for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.” [17] And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves. [18] For I say to you, I will not drink of the fruit of the vine from now

on until the kingdom of God comes.” **[19]** And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you. Do this in remembrance of Me.” **[20]** And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”

1 Corinthians 11:23-32 (LSB): “For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was being betrayed took bread, **[24]** and when He had given thanks, He broke it and said, “This is My body, which is for you. Do this in remembrance of Me.” **[25]** In the same way He took the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.” **[26]** For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until He comes. **[27]** Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. **[28]** But a man must test himself, and in so doing he is to eat of the bread and drink of the cup. **[29]** For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. **[30]** For this reason many among you are weak and sick, and a number sleep. **[31]** But if we judged ourselves rightly, we would not be judged. **[32]** But when we are judged, we are

disciplined by the Lord so that we will not be condemned along with the world.”

So we can now see that Jesus was making a statement about those who believe in Him. Jesus was saying that those who believe in Him will break bread and drink wine in fellowship as representations of His flesh and blood to remember His sacrifice on the Cross for our sins. We are to be humbled prior to taking the bread and wine and judge ourselves rightly. This means that we should not approach the table with pride, self-righteousness, or unforgiveness. We did not deserve the forgiveness Christ offers; while we were still his enemies, he was willing to die for us to offer us the forgiveness we did not deserve. So in the same way, we must approach communion in remembrance of the length that Jesus went for us and remember the wounds on his body and the shedding of his blood were because of our sin.

We have seen clearly that Jesus was speaking in the symbolic sense. He showed them that having faith in him would make them partakers of his eternal life.

Let's look at **Leviticus 17:11 (LSB)**: “For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood that makes atonement by the life.’ **[12]** Therefore I said to the sons of Israel, ‘No person

among you may eat blood, and no sojourner who sojourns among you may eat blood.”

Jesus boldly and provocatively declared that he would give his life for them. We can see they understood that the life of Jesus' flesh was in his blood. So, using the symbolism of flesh and blood, he was telling them something specific. Eastern cultures also view eating with others as an intimate form of fellowship. By ingesting the bread and wine as a representation of Jesus' body and blood, it is symbolic of him becoming part of us through faith. He abides in us, and we abide in him, showing the spiritual union of believers in Christ. We all become many members of the Body of Christ, with Christ being the head of the Body.

Many believe the sacrament of Communion, or the Eucharist, physically changed into the actual body and blood of Jesus. I do not believe that was the point of Jesus' statement. Not that I doubt God can do this; it just does not fit the context.

Jesus throughout this chapter Jesus is comparing physical miracles to spiritual truths. This whole discourse started because Jesus fed 5,000 Jews miraculously, and they sought him out for more food. Jesus then continues to compare and contrast their unbelieving hearts to the unbelieving hearts of their ancestors, who died in the wilderness of the Exodus. He tells them that they ate manna from heaven, which was physical bread and physically

nourishing to their bodies, but they still died in the wilderness. He is showing them that the miracle of physical bread and nourishment for the body is not the point. The spiritual food that brings them to eternal life is the fullness of those shadows.

This is similar to how Jesus would heal individuals who were blind, lame, demon-possessed, or even dead. The physical miracle was never the point; it was a picture of a spiritual truth.

Remember the woman at the well?

Jesus said that he would give her living water, and if she drank it, she would have eternal life.

He was speaking metaphorically about spiritual truths.

The living water is the Holy Spirit, and we know the generation from the Exodus drank of the shadow of this event. They drank the living water that was from the spiritual rock, and that rock was Christ. It represented Jesus' body being broken for us and the living water coming forth to bring life to those who look upon what Christ did for us on the cross in faith. We know that the rock was not physically changed to be Jesus.

Just as those who were bitten by the venomous snakes in the wilderness and faced death were healed by looking upon the bronze serpent that was lifted in the wilderness. The snakes represented sin,

and the sting of sin is death. The bronze serpent represents Jesus. Bronze is a metaphor for judgment, and the serpent represents sin. Jesus became sin for us and took the judgment that we deserved while he was lifted up on a tree (cross). And anyone who will look upon Jesus on the cross and trust that he will save them will be healed of the sting of death, and they will be granted eternal life. But we know that the bronze serpent did not turn into Jesus.

Next, we also need to recognize that John specifically put this passage into his gospel with purpose. None of the synoptics record Jesus saying this, and without this statement, we wouldn't be confused about whether Jesus is speaking symbolically about the bread and wine or being literal.

Let's remember what John says is the purpose the Holy Spirit had him write what he did in his gospel in **John 20:30-31 (LSB)**: "Therefore many other signs Jesus also did in the presence of the disciples, which are not written in this book; **[31]** but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."

John wanted us to recognize Jesus as the Son of God.

That seems peculiar to us because the Gospel of John is the book most Christians will use to show that Jesus is God.

But John makes it a point to show Jesus is God in the actual flesh. **John 1:14 (LSB):** “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.”

To John’s original audience, this made so much sense. Because at that time the Gnostics were going around teaching that Jesus was not human. Because in their mind, anything material is corrupt and evil, but the spiritual is holy and clean. So they had no issue with Jesus being God, but they refused to acknowledge him being a physical man. They said he just took the form of a man but was not flesh and blood.

Is this starting to make sense why John was using Jesus’ provocative words to make this point?

It’s almost like Jesus, being God in the flesh, knew the heresies that were going to come, so he made this provocative statement to shake away unbelievers from Israel and to prove the heretics that were going to come wrong from his own mouth...

Of course he knew...

Of course he would shake the tree of Israel and say something that would disgust the Jews and cause many unbelievers to fall away, knowing that this same statement would be used to refute the Gnostic claims in the future.

Let's look at 1 John to get more evidence for my claim.

John points out that Jesus is the word of life; just like in John 1, he then says they touched him with their hands and then points out that we are cleansed by his blood. All of these are a direct refutation against the Gnostic heretics, seen in **1 John 1:1-7 (LSB)**: “What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and touched with our hands, concerning the Word of Life— **[2]** and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us— **[3]** what we have seen and heard we proclaim to you also, so that you may also have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. **[4]** And these things we are writing, so that our joy may be made complete. **[5]** And this is the message we have heard from Him and declare to you, that God is Light, and in Him there is no darkness at all. **[6]** If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not do the truth; **[7]** but if we walk in the Light as He Himself is in the Light, we have fellowship with one another,

and the blood of Jesus His Son cleanses us from all sin.

Next we see John say that if any spirit tries to say that Jesus was not a physical man with flesh, they are from the spirit of the Antichrist, which we know would be Satan. We see this in **1 John 4:1-3 (LSB)**: “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. **[2]** By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, **[3]** and every spirit that does not confess Jesus is not from God.”

We also know in John 3, when Jesus is speaking with Nicodemus, he says this about being born again.

Jesus says to Nicodemus that what is born of flesh is flesh, and what is born of spirit is spirit.

Jesus is explaining that he was not speaking of a physical rebirth, but instead a spiritual one. Again giving evidence for the spiritual nature behind everything Jesus says and teaches.

He then rebukes Nicodemus for not understanding these “earthly” things and trying to apply these spiritual truths to the physical realm and fleshly things.

We see this in **John 3:3-15 (LSB)**: “Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” **[4]** Nicodemus *said to 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, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. **[6]** That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. **[7]** Do not marvel that I said to you, ‘You must be born again.’ **[8]** The wind blows where it wishes and you hear its sound, but do not know where it comes from and where it is going; so is everyone who has been born of the Spirit.” **[9]** Nicodemus answered and said to Him, “How can these things be?” **10** Jesus answered and said to him, “Are you the teacher of Israel and do not understand these things? **[11]** Truly, truly, I say to you, we speak of what we know and bear witness of what we have seen, and you do not accept our witness. **[12]** If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? **[13]** And no one has ascended into heaven, but He who descended from heaven, the Son of Man. **[14]** And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; **15** so that whoever believes will in Him have eternal life.”

Now let’s dive into the deeper prophetic sense.

We need to go back to the garden to understand what Jesus was declaring. Adam and Eve ate from the fruit of the Tree of the Knowledge of Good and Evil. This fruit brought the curse of death and the knowledge of sin to the world. Jesus became man to pay the debt that Adam brought upon humanity. Because sin entered the world through one man, Adam, and through one man, Jesus (the Last Adam), eternal life came to those who will believe. Adam and Eve were cast out of the garden for their own protection because there was another tree there that God was protecting them from. This was the Tree of Life. The fallen Adam and Eve would have lived forever in their sin if they had eaten from the tree of life. There could have been no redemption, since a kinsman (Jesus) would never have been able to die for their sin, because they would live forever like the angels.

Let's look at the deep typological picture of this statement. The curse began with eating fruit from a tree, and Jesus became a curse for us on a tree. By paying for our sin on the Cross, Jesus ends the curse of death for those who place their faith in him. What began with a tree ends with a tree, but the typology doesn't end there. Jesus also fulfills what the tree of life symbolically represents. This should remind us of Aaron's staff that budded. Aaron's dead tree (staff of wood) brought forth life, showing that life would come through death. So just as the tree of knowledge of good and evil brought death into the world, Jesus died on a tree to offer life to mankind.

He now makes it possible for us to finally partake in the fruit of the Tree of Life, and by symbolically eating this tree's fruit—His flesh and blood—He will give us eternal life.

Let's return to the prophetic typology from the beginning of this chapter. We can see clearly that these people are unbelievers. Already seeing that this happened “on the next day” and connecting the walking on the water and the calming of the sea to the second coming of Christ and Israel's redemption shows that not all Israel are true Israel. But only those who are circumcised of the heart. This scenario illustrates yet another prophetic typological image. We know that circumcision happens on the eighth day. The event signifies the rebirth of believers into a new creation. We know that the messianic kingdom is 1000 years, and after that is the great white throne judgment. We also know that one day to God is as 1000 years to man, giving us a prophetic timeline of events. Since man fell short, the earth was cursed for us to struggle physically in our works because the ground would produce thorns and thistles. But God said that on the seventh day we are to rest from our labors. Jesus said that if we come to him, he will give us rest, and we know the messianic kingdom is the physical rest of the spiritual truth. Showing it as a type of the Sabbath. Therefore, we can conclude that for 6 days (6,000 years), man will work and have no rest, but on the 7th day (the 7,000th year), he will physically rest in the 1,000-year reign of Christ. The 8th day is

when we will see the judgment of those who rejected Christ and the rebirth of creation. That is when we will all enter the New Heaven and New Earth, where those who have accepted Christ will be raised up into eternal life with Christ.

Finally, we need to remember that this event takes place after **Matthew 13:10-15 (LSB)**: “And the disciples came and said to Him, “Why do You speak to them in parables?” **[11]** And Jesus answered and said to them, “To you it has been given to know the mysteries of the kingdom of heaven, but to them it has not been given. **[12]** For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. **[13]** Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. **[14]** And in them the prophecy of Isaiah is being fulfilled, which says, ‘You will keep on hearing, [g]but will not understand; You will keep on seeing, but will not perceive; **[15]** For the heart of this people has become dull, And with their ears they scarcely hear, And they have closed their eyes, Lest they would see with their eyes, Hear with their ears, And understand with their heart and return, And I would heal them.’”

Showing us that Jesus spoke in a way that unbelievers would not understand. Jesus knew that many of his disciples (students) were unbelievers (John 6:64-66).

Catholic apologists would try to refute this with Mark 4:34 (LSB): “and He was not speaking to them without a parable; but He was explaining everything privately to His own disciples.”

However, John 6:64-66 tells us that Jesus knew who his true disciples were. If we keep reading, we would see that he tells the 12 that he specifically chose them, meaning before the world existed, even Judas the betrayer.

Words to the Disciples

John 6:59-63 (LSB): “These things He said in the synagogue as He taught in Capernaum. **[60]** Therefore many of His disciples, when they heard *this* said, “This is a difficult statement; who can listen to it?” **[61]** But Jesus, knowing in Himself that His disciples were grumbling at this, said to them, “Does this cause you to stumble? **[62]** *What* then if you see the Son of Man ascending to where He was before? **[63]** The Spirit is the One who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life”

Jesus is reiterating our conclusion in this passage. He is rebuking the disciples the same way that he rebuked Nicodemus. He is showing them the words he spoke were spiritual things, not things of the actual flesh. Things of the flesh would not benefit them spiritually, as they would solely benefit the

physical body, which is destined for death. Instead, the Holy Spirit will grant them eternal life and bestow upon them a new heavenly body. Because the perishable must be put off and the imperishable must be put on just as Paul explains in **1 Corinthians 15:35-50 (LSB)**: But someone will say, “How are the dead raised? And with what kind of body do they come?” **[36]** You fool! That which you sow does not come to life unless it dies; **[37]** and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. **[38]** But God gives it a body just as He wished, and to each of the seeds a body of its own. **[39]** All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish. **[40]** There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. **[41]** There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. **[42]** So also is the resurrection of the dead. It is sown a corruptible body, it is raised an incorruptible body; **[43]** it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; **[44]** it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. **[45]** So also it is written, “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit. **[46]** However, the spiritual is not first, but the natural; then the spiritual. **[47]** The first man is from the earth,

[n]earthy; the second man is from heaven. [48] As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. [49] And just as we have borne the image of the earthy, we will also bear the image of the heavenly. [50] Now I say this, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the corruptible inherit the incorruptible.”

Some apologists will use some quotes from the early church fathers to speak of the wine and bread being blood.

Ignatius of Antioch (d. c. 110): “Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God. . . . They abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes” (*Letter to the Smyrnaeans* 6:2–7:1).

Irenaeus (d. 202): “He took from among creation that which is bread, and gave thanks, saying, ‘This is my body.’ The cup likewise, which is from among the creation to which we belong, he confessed to be his blood” (*Against Heresies*, 4:17:5).

Irenaeus again: “He has declared the cup, a part of creation, to be his own blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own body, from which he gives increase unto our bodies. When, therefore, the mixed cup [wine and water] and the baked bread receives the Word of God and becomes the Eucharist, the body of Christ, and from these the substance of our flesh is increased and supported, how can they say that the flesh is not capable of receiving the gift of God, which is eternal life—flesh which is nourished by the body and blood of the Lord, and is in fact a member of him?” (*Against Heresies*, 5:2).

Tertullian (160–225): “[T]he flesh feeds on the body and blood of Christ, that the soul likewise may be filled with God” (*The Resurrection of the Dead*).

Origen (182–254): “Formerly, in an obscure way, there was manna for food; now, however, in full view, there is the true food, the flesh of the Word of God, as he himself says: ‘My flesh is true food, and my blood is true drink’” (*Homilies on Numbers*, 7:2).

Augustine (354–430): “I promised you [new Christians], who have now been baptized, a sermon in which I would explain the sacrament of the Lord’s Table. . . . That bread which you see on the altar, having been sanctified by the word of God, is the body of Christ. That chalice, or rather, what is in

that chalice, having been sanctified by the word of God, is the blood of Christ” (*Sermons* 227).

However, if we read their writings in context, we will see that they too were refuting the Gnostic heretics. And we have other church fathers who speak of the wine and bread as being symbolic as a memorial offering for us to never forget what Christ did for us.

Tertullian, who lived from 160 AD–225 AD, used the same arguments against the Gnostic heretic Marcion. “Having taken the bread and given it to His disciples, Jesus made it His own body, by saying, **‘This is My body,’ that is, *the symbol of My body*. There could not have been a symbol, however, unless there was first a true body. An empty thing or phantom is incapable of a symbol.** He likewise, when mentioning the cup and making the new covenant to be sealed ‘in His blood,’ affirms the reality of His body. For no blood can belong to a body that is not a body of flesh” (*Against Marcion*, 4.40).

This is again showing the language being used was to explain the cup and bread as being a symbolic sacrament of Jesus' flesh and blood. However, he continued by asserting that the symbols would not make sense if Jesus didn't possess flesh and blood.

Here are some more writings from early church fathers that explain the elements being a spiritual representation of Christ's blood and flesh.

The Didache, written in the late-first or early-second century, referred to the elements of the Lord's table as "**spiritual food and drink**" (*The Didache*, 9). The long passage detailing the Lord's Table in this early Christian document gives no hint of transubstantiation whatsoever.

Justin Martyr (110–165) spoke of "the bread which our Christ gave us to offer **in remembrance of the Body** which He assumed for the sake of those who believe in Him, for whom He also suffered, and also to the cup which He taught us to offer in the Eucharist, **in commemoration of His blood**" (*Dialogue with Trypho*, 70).

Clement of Alexandria explained that, "The Scripture, accordingly, has named wine **the symbol of the sacred blood**" (*The Instructor*, 2.2).

Origen similarly noted, "We have **a symbol** of gratitude to God in the bread which we call the Eucharist" (*Against Celsus*, 8.57).

Cyprian (200–258), who sometimes described the eucharist using very literal language, spoke against any who might use mere water for their celebration of the Lord's Table. In condemning such practices, he explained that the cup of the Lord is a *representation* of the blood of Christ: "I marvel much whence this practice has arisen, that in some places, contrary to Evangelical and Apostolic

discipline, water is offered in the Cup of the Lord, which alone cannot **represent the Blood of Christ**" (*Epistle* 63.7).

Eusebius of Caesarea (263–340) espoused a symbolic view in his *Proof of the Gospel*:

For with the wine which was indeed the symbol of His blood, He cleanses them that are baptized into His death, and believe on His blood, of their old sins, washing them away and purifying their old garments and vesture, so that they, ransomed by the precious blood of the divine spiritual grapes, and with the wine from this vine, "put off the old man with his deeds, and put on the new man which is renewed into knowledge in the image of Him that created him." . . . He gave to His disciples, when He said, "Take, drink; this is my blood that is shed for you for the remission of sins: this do in remembrance of me." And, "His teeth are white as milk," show the brightness and purity of the sacramental food. For again, ***He gave Himself the symbols of His divine dispensation to His disciples, when He bade them make the likeness of His own Body***. For since He no more was to take pleasure in bloody sacrifices, or those ordained by Moses in the slaughter of animals of various kinds, and was ***to give them bread to use as the symbol of His Body***, He taught the purity and brightness of such food by saying, "And his teeth are white as milk" (*Demonstratio Evangelica*, 8.1.76–80).

Athanasius (296–373) similarly contended that the elements of the Eucharist are to be understood spiritually, not physically: “[*W*]hat *He says is not fleshly but spiritual*. For how many would the body suffice for eating, that it should become the food for the whole world? But for this reason He made mention of the ascension of the Son of Man into heaven, *in order that He might draw them away from the bodily notion*, and that from henceforth they might learn that *the aforesaid flesh was heavenly eating from above and spiritual food given by Him*.” (*Festal Letter*, 4.19)

Augustine (354–430), also, clarified that the Lord’s Table was to be understood in spiritual terms: “*Understand spiritually what I said*; you are not to eat this body which you see; nor to drink that blood which they who will crucify me shall pour forth. . . . Although *it is needful that this be visibly celebrated, yet it must be spiritually understood*” (*Exposition of the Psalms*, 99.8).

He also explained the eucharistic elements as symbols. Speaking of Christ, Augustine noted: “He committed and delivered to His disciples *the figure* [or symbol] of His Body and Blood.” (*Exposition of the Psalms*, 3.1).

And in another place, quoting the Lord Jesus, Augustine further explained: “Except ye eat the

flesh of the Son of man,’ says Christ, ‘and drink His blood, ye have no life in you.’ This seems to enjoin a crime or a vice; **it is therefore a figure** [or symbol], enjoining that we should have a share in the sufferings of our Lord, and that we should retain a sweet and profitable memory of the fact that His flesh was wounded and crucified for us (*On Christian Doctrine*, 3.16.24).

(The Church father’s quotes cited from, Nathan Busenitz, April 21, 2016.)

Paul actually goes into great detail about communion, and he gives us a comparison to the Old Testament just as Jesus did. Let’s look at **1 Corinthians 10:1-22 (LSB)**: “For I do not want you to be unaware, brothers, that our fathers were all under the cloud and all passed through the sea; **[2]** and all were baptized into Moses in the cloud and in the sea; **[3]** and all ate the same spiritual food; **[4]** and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them, and the rock was Christ. **[5]** Nevertheless, with most of them God was not well-pleased. For they were struck down in the wilderness. **[6]** Now these things happened as examples for us, so that we would not crave evil things as they also craved. **[7]** Do not be idolaters, as some of them were. As it is written, “The people sat down to eat and drink, and stood up to play.” **[8]** Nor let us act in sexual immorality, as some of them did, and twenty-three thousand fell in one day. **[9]**

Nor let us put Christ to the test, as some of them did, and were destroyed by the serpents. **[10]** Nor grumble, as some of them did, and were destroyed by the destroyer. **[11]** Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have arrived. **[12]** Therefore let him who thinks he stands take heed that he does not fall. **[13]** No temptation has overtaken you but such as is common to man, but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. **[14]** Therefore, my beloved, flee from idolatry. **[15]** I speak as to prudent people. You judge what I say. **[16]** Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? **[17]** Since there is one bread, we who are many are one body, for we all partake of the one bread. **[18]** Look at the nation Israel. Are not those who eat the sacrifices sharers in the altar? **[19]** What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? **[20]** No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God. And I do not want you to become sharers in demons. **[21]** You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. **[22]** Or do we provoke the Lord to jealousy? Are we stronger than He?"

So we can see that when Paul was speaking about the “spiritual food,” which was the manna, he was showing us that he was looking forward to the Passover remembrance meal. He was saying that it was a representation of the physical body of Christ. Jesus explains that to us in John 6, when He said, I am the true bread that comes from heaven. He was comparing himself to the manna that was given to Israel in the wilderness to sustain their physical life. However, Jesus said that they ate that physical bread and still physically died. Paul expounds on that and tells us that they also drank the spiritual drink, which would represent the blood of Christ. That spiritual blood was given to them when Moses was commanded to strike the rock, and Paul tells us that rock was Christ. So, if we are saying the bread is literally Jesus’ body (flesh) and that the wine is literally Jesus’ blood, then if we were being intellectually consistent and honest, we would have to say that that rock literally became Jesus for Moses to strike. However, we know that Paul was pointing us to the typological picture that was a representation of Christ. Paul continues to explain that the people in the wilderness partook in the spiritual communion and perished in the wilderness because they took it without judging themselves rightly. They ate the manna and drank the water from the rock, which represented the Body and Blood of Christ, yet they had not given their hearts to God in faith. Instead, they were sexually immoral and idolaters and died in the wilderness because of their unbelief (Hebrews 13:16-19).

Paul continues his discussion in Hebrews 11, and that is where most proponents for transubstantiation will argue their point with great fervor and authority. Because it is there where we find out that some of those in Corinth were not honoring the Lord's Supper with reverence, and they were not rightly judging themselves. Paul tells them that some had become sick and some had even died because of that. He then gives a warning that if we partake in the Lord's Supper in an unworthy manner, we are bringing condemnation upon ourselves.

So their argument is, how can something symbolic bring such a physical punishment? I'll be honest, that's a great argument from someone who doesn't know the Bible well. But it is easily refuted with scripture.

In **Numbers 20:2-8 (LSB)**: "Now there was no water for the congregation, and they assembled themselves against Moses and Aaron. **[3]** The people thus contended with Moses and spoke, saying, "If only we had breathed our last when our brothers breathed their last before Yahweh! **[4]** Why then have you brought the assembly of Yahweh into this wilderness, for us and our beasts to die here? **[5]** And why have you made us come up from Egypt, to bring us into this evil place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink." **[6]** Then Moses and Aaron came in from the presence of the assembly to the

doorway of the tent of meeting and fell on their faces. Then the glory of Yahweh appeared to them; **[7]** and Yahweh spoke to Moses, saying, **[8]** “Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.”

This is the second time Moses asked God to bring forth water for the people. The first time God told Moses to strike the rock. We learned from Paul that the rock was a typological picture of Christ. We know that in Christ’s first coming, he was struck by the leadership in Israel, and he poured out his blood for the sins of the people. And whoever places their faith in Christ, they will receive the Holy Spirit, who will abide in us. Well, we know that according to Genesis 9:4, the life of a living animal and man is in its blood. and that life is the spirit of the man. Seen in Genesis 4:10 (LSB): “What have you done? The voice of your brother’s blood is crying out to Me from the ground.” Hebrews 11 reiterates that, **Hebrews 11:4 (LSB)**: “By faith Abel offered to God a better sacrifice than Cain, through which he was approved as being righteous—God approving his gifts—and through faith, though he is dead, he still speaks.”

Let’s continue with Moses.

Numbers 20:10-13 (LSB): “and Moses and Aaron gathered the assembly before the rock. And he said to them, “Listen now, you rebels; shall we bring forth water for you out of this rock?” **[11]** Then Moses raised high his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. **[12]** But Yahweh said to Moses and Aaron, “Because you did not believe Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.”

Moses tried to get God to allow him to go into the promised land, but God would not allow it. Let’s look at this in **Deuteronomy 3:23-28 (LSB):** “I also pleaded with Yahweh at that time, saying, **[24]** ‘O Lord Yahweh, You have begun to show Your slave Your greatness and Your strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Yours? **[25]** Let me, I pray, cross over and see the good land that is beyond the Jordan, that good hill country and Lebanon.’ **[26]** But Yahweh was angry with me on your account and would not listen to me; and Yahweh said to me, ‘Enough! Speak to Me no more of this matter. **[27]** Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see it with your eyes, for you shall not cross over this Jordan. **[28]** But command Joshua and strengthen him and encourage him, for he shall go across at the

head of this people, and he will cause them to inherit the land which you will see.'

We know that Moses striking the rock a second time was him breaking that typological picture of Christ's second coming. We know that Jesus was to be struck in his first coming, which was pictured by God telling Moses the first time to strike the rock. However, the second time, Moses was told to speak. Moses broke the picture and was not allowed to enter into the promised land.

So if Catholic apologists are going to be intellectually consistent and honest, and after being presented all of the evidence, they would have to say that the rock became Christ physically. And if that is the case, he was struck twice in the wilderness and once on calvary so therefore, by their logic, he was sacrificed three separate times... Unfortunately, that is unbiblical. **Hebrews 10:10 (LSB):** "By this will we have been sanctified through the offering of the body of Jesus Christ once for all."

So Jesus's blood was poured out, and by faith we receive the Holy Spirit, which is represented by the drinking of the water from the rock. However, we know that those in the wilderness drank the water but were in unbelief, so they did not receive life but instead drank condemnation upon themselves. Paul, in 1 Corinthians 11, is warning of this!

If you know Jewish culture, they eat the bread during the Passover to remember their fleeing from Egypt in haste and God continuously sustaining them with the manna in the wilderness. So in the same way, Jesus tells us that we are not to continue the Passover in remembrance of the shadow, but instead remember that it is He who truly gave his physical body and blood for us to have life. So just as Israel was commanded to celebrate a feast to remember what God did for them in Egypt, we are commanded to do the same to remember what God has done for us on the Cross of Christ.

So the Jews were remembering a past event that was pointing to the future fulfillment, and we are remembering a past event, which is Jesus sacrificing himself for the sins of the world, which fulfilled the shadow of the Passover.

John 6:64-71 (LSB): “But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. [65] And He was saying, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.” [66] As a result of this many of His disciples went away and were not walking with Him anymore. [67] So Jesus said to the twelve, “Do you also want to go?” [68] Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life. [69] And we have believed and have come to know that You are the Holy One of God.” [70] Jesus answered them, “Did I

Myself not choose you, the twelve, and *yet* one of you is a devil?” [71] Now He was speaking of Judas *the son* of Simon Iscariot, for he, one of the twelve, was going to betray Him.”

We learn a lot in verse 64. We can see that many of those who followed Jesus up to that point were not truly his followers. They wanted to be part of something for their own selfish reasons. Jesus used his ability as God to know the hearts of men to his advantage, and with his statement of eating his flesh and drinking his blood, he was able to shake the tree and get them to expose their unbelief by going out from him. We see Jesus point out that he knew that many of the disciples were not believers. So the unbelievers left, and John uses Jesus’ teaching here as a model to show us that not everyone who “follows” Jesus is a true believer, and when they go out from him, they will expose themselves as the unbelievers they always were. **1 John 2:19 (LSB):** “They went out from us, but they were not *really* of us; for if they were of us, they would have remained with us; but *they went out*, so that it would be manifested that they all are not of us.”

Next, in verse 65, we can see Jesus says, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.” This should remind us of what we have already covered earlier in this chapter. We saw God call all of Israel out of Egypt to himself, but not everyone

would enter his rest. And those who did not enter into God's rest were unbelievers.

Hebrews 3:12-19 (LSB): [12] See to it brothers, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. **[13]** But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. **[14]** For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, **[15]** while it is said, "Today if you hear His voice, Do not harden your hearts, as when they provoked Me." **[16]** For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? **[17]** And with whom was He angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness? **[18]** And to whom did He swear that they would not enter His rest, but to those who were disobedient? **[19]** So we see that they were not able to enter because of unbelief.

In Hebrews 4, we learn that the rest that is being spoken of is being used as a typological picture. Joshua leading the nation of Israel into the promised land of Israel was a type of the nation entering into God's sabbath. Then the author quotes Psalms 95:11. The author then says, how could the

rest Joshua brought them into be the final rest if, through David in Psalms 95:6-8, God exhorts them and says, today if you hear his voice do not harden your hearts... He also points out that God stopped working after the sixth day of creation, showing that God's rest is continual and open to all who will not harden their hearts and come to him. Then in Hebrews 4:11, he says, Therefore let us enter that rest (Sabbath), which is in Christ. Jesus called himself the lord of the Sabbath and also said, Come to me and I will give you rest, showing us that Jesus is the true spiritual Sabbath that was being spoken of. We can also see through the typology of the Old Testament that there is a physical fulfillment of that rest, which, I believe, will be in the Messianic Kingdom. That is when Israel will be brought into the true promised land by the greater Joshua (Yeshua), and He, Christ, will reign and rule over them from the throne of David.

In verse 67, Jesus began specifically speaking to the twelve. Each of them was chosen before the foundations of the world. God, in his sovereignty, had them born at that exact time so he could choose the twelve to use for his purposes; even Judas was specifically chosen for his unbelief.

Psalms 41:9-10 (LSB): Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. **[10]** But You, O Yahweh, be gracious to me and raise me up, That I may repay them.

Zechariah 11:12-13 (LSB): And I said to them, “If it is good in your sight, give me my wages; but if not, never mind!” So they weighed out thirty shekels of silver as my wages. **[13]** Then Yahweh said to me, “Throw it to the potter, that valuable price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of Yahweh.

Later in John’s Gospel, we have Jesus repeat that he called the disciples, but he also calls them friends in **John 15:15-17 (LSB):** No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. **[16]** You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would abide, so that whatever you ask of the Father in My name He may give to you. **[17]** This I command you, that you love one another.

That should remind us of **Isaiah 41:8-10 (LSB):** “But you, Israel, My servant, Jacob whom I have chosen, Seed of Abraham My friend, **[9]** You whom I have strongly taken hold of from the ends of the earth, And called from its remotest parts And said to you, ‘You are My servant, I have chosen you and not rejected you. **[10]** Do not fear, for I am with you; Do not anxiously look about you, for I am your God.

I will make you mighty, surely I will help you; Surely I will uphold you with My righteous right hand.'

We see another connection to Israel being chosen and eventually redeemed as a nation in **Isaiah 44:1-8 (LSB)**: "But now hear, O Jacob, My servant, And Israel, whom I have chosen: [2] Thus says Yahweh who made you And formed you from the womb, who will help you, 'Do not fear, O Jacob My servant, And you Jeshurun whom I have chosen. [3] 'For I will pour out water on the thirsty ground And streams on the dry land; I will pour out My Spirit on your seed And My blessing on your offspring; [4] And they will spring up among the grass Like poplars by streams of water.' [5] "This one will say, 'I am Yahweh's'; And this one will call on the name of Jacob; And this one will write on his hand, 'Belonging to Yahweh,' And will name Israel's name with honor. [6] "Thus says Yahweh, the King of Israel and his Redeemer, Yahweh of hosts: 'I am the first, and I am the last, And there is no God besides Me. [7] 'Who is like Me? Let him call out and declare it; And let him tell it to Me in order, From the time that I established the ancient people. And let them declare to them the things that are to come And the events that are going to take place. [8] 'Do not be in dread and do not be afraid; Have I not long since caused it to be heard to you and declared it? And you are My witnesses. Is there any God besides Me, Or is there any other Rock? I know of none.' "

This connection shows us that Jesus called them friends specifically to show them that he will not forsake Israel as a nation. Paul echoes this point in **Romans 11:25-32 (LSB)**: “For I do not want you, brothers, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; [26] and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.” [27] “And this is My covenant with them, When I take away their sins.” [28] From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God’s choice they are beloved for the sake of the fathers; [29] for the gifts and the calling of God are irrevocable. [30] For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, [31] so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. [32] For God has shut up all in disobedience so that He may show mercy to all.

This also connects us to Psalm 122, which again gives us the connection to the 12 apostles and them sitting on 12 thrones in judgment over Israel in the messianic kingdom. Showing us clearly that Jesus was using these words specifically to show us that Israel will not be forgotten. Let’s remember, the Holy Spirit inspired John to write this Gospel at the

end of the 1st century after the destruction of the 2nd Temple and the scattering of Israel.

Psalm 122 “I was glad when they said to me,
“Let us go to the house of Yahweh.” **[2]** Our
feet are standing Within your gates, O
Jerusalem, **[3]** Jerusalem, which is built As a
city joined altogether; **[4]** To which the
tribes, the tribes of Yah, go up— A testimony
for Israel— To give thanks to the name of
Yahweh. **[5]** For there, thrones sit for
judgment, The thrones of the house of David.
[6] Pray for the peace of Jerusalem: “May
they prosper who love you. **[7]** May peace be
within your walls, And tranquility within
your palaces.” **[8]** For the sake of my
brothers and my friends, I will now say, “May
peace be within you.” **[9]** For the sake of the
house of Yahweh our God, I will seek your
good.”

The Gospel According to John

Chapter 7

Jesus Teaches at the Feast of Booths

John 7:1-2 (LSB): And after these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him. [2] Now the feast of the Jews, the Feast of Booths, was near.

If we see a passage start with after these things, we should look backward to see what things are being spoken of. In chapter 6, we see Jesus come to Galilee after feeding the 5,000 and walking on water, and then he shakes the tree of followers with a bold statement to eat his flesh and drink his blood, and many were offended and stopped following him. We can now see that he is still in Galilee and was purposely avoiding Judea because the “Jews,” religious leaders, were looking to kill him.

Next, we see that this chapter is taking place during the Feast of Tabernacles. That is important to take note of since it is the last of the 7 feasts that God gave to Israel. Each of those feasts is a prophetic picture,

the last being a picture of the second coming of Christ.

John 7:3-9 (LSB): Therefore His brothers said to Him, “Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. [4] For no one does anything in secret when he himself seeks to be known openly. If You do these things, show Yourself publicly to the world.” [5] For not even His brothers were believing in Him. [6] So Jesus *said to them, “My time is not yet here, but your time is always here. [7] The world cannot hate you, but it hates Me because I bear witness about it, that its deeds are evil. [8] Go up to the feast yourselves; I am not yet going up to this feast because My time has not yet been fulfilled.” [9] Having said these things to them, He stayed in Galilee.

The unbelieving brothers of Jesus challenge him to declare himself the messiah in front of all of Jerusalem. We know that according to the law, all men who were physically able to travel had to come three times a year to celebrate the feasts. The first is Passover, the second Pentecost, and the third is the Feast of Tabernacles. His brothers, knowing this, were trying to lure Jesus by challenging him to show himself to all of his disciples, meaning everyone in Israel who was following Jesus’ teachings, whether they were following Christ physically around or not. Jesus softly rebukes them and says, My time has not come. This phrase, “My time is not yet here,” is common for Jesus to say because he was not

working with human timing but instead God's timing. Prophetically speaking, Jesus was waiting to fulfill the 69th week of the 70 weeks of Daniel's prophecy. This can be found in Daniel 9, and it tells us the exact day when the Messiah would present himself as king. It also tells us that the Messiah would be killed shortly after, again proving from the Old Testament the validity of Jesus as Messiah.

Jesus then tells his brothers their time is always here and continues to tell them that the world cannot hate them, but it hates Him because He bears witness about it, that its deeds are evil. Jesus was pointing out their unbelief and used it as a rebuke. He is saying the world has no issue with them because they are wicked, just as the world is. He then contrasts them with himself and says the world hates him because he exposes the wickedness in the world. This echoes what John wrote in **John 3:16-21 (LSB)**: "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. [17] For God did not send the Son into the world to judge the world, but that the world might be saved through Him. [18] He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. [19] And this is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. [20] For everyone who does evil hates the Light, and does not come to

the Light lest his deeds be exposed. **[21]** But he who practices the truth comes to the Light, so that his deeds may be manifested as having been done by God.”

We can see the contrast between what Jesus says to his unbelieving brothers here and what he says to his believing disciples in **John 15:18-25 (LSB)**: “If the world hates you, know that it has hated Me before it hated you. **[19]** If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. **[20]** Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. **[21]** But all these things they will do to you for My name’s sake, because they do not know the One who sent Me. **[22]** If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. **[23]** He who hates Me hates My Father also. **[24]** If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. **[25]** But this happened to fulfill the word that is written in their Law, ‘They hated Me without cause.’

Jesus makes it clear in this passage that unbelieving Israel had no excuse. They now bear the sin of blaspheming the Holy Spirit as a corporate group. This is “the sin that leads to death,” meaning the

second death, which is Hell. Rejecting Christ perpetually is what will always lead someone to Hell. But if someone repents of that unbelief, they will always be forgiven. However, if someone had been an eyewitness to the miracles that only God can do, which bear witness to the testimony of Christ, and still willingly reject Christ, even though they know he is who he says he is, God can choose to harden your heart, and there is no more opportunity to repent.

The perfect example of this as an individual is Pharaoh. He knew it was Yahweh who was calling for him to let Israel go. He saw the signs and wonders that their false prophets and false gods could not replicate. He knew God was who he said he was because God proved it by the witness of Moses, Aaron, and the power of the Holy Spirit. So he had three witnesses bearing witness to him about Yahweh but still willingly was hardening his heart. He wasn't rebelling against God because of his ignorance; he was rebelling out of pride in spite of the evidence. So God eventually hardened Pharaoh's heart because he blasphemed the Holy Spirit. Pharaoh no longer had an opportunity to repent.

We see corporate examples of this taking place as well. The most recognizable would be the Nation of Israel from the Exodus. God drew them to himself and called them out of Egypt. They had gone astray from God in Egypt and began worshiping the false

gods of Egypt. God chastised them by allowing the Egyptians to enslave them for 400 years but then called them back to himself, even though they were not seeking him. They witnessed his power, experienced his provisions, his love, and his grace, but still grumbled against him and rejected him by turning back to the false gods of Egypt. That is when God removed the opportunity for that entire generation, as a corporate group, to enter the promised land. The only ones who could enter were Caleb and Joshua, along with the children who had not yet reached the age of understanding.

Finally, we see this pattern repeated in the Book of Revelation. Those who will see the power of God done by the two witnesses, Moses and Elijah, will know it is God, and they will hear the testimony of Christ. But they will refuse to repent and accept Christ; instead, they will willingly blaspheme the name of God, so God will harden their hearts, and they will accept Satan as their God and will have no opportunity to repent.

This is what John is talking about in **1 John 5 (LSB)**: “There is a sin *leading* to death; I do not say that he should make request for this. [17] All unrighteousness is sin, and there is a sin not *leading* to death.”

Showing us the connection to hearts that were willingly hardened by the individual to the point when God says enough, and he hardens their heart

permanently without the opportunity for repentance. This should be a warning to everyone... Do not play games with God; repent and believe in the Lord Jesus Christ.

John 7:10-13 (LSB): “But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as in secret. [11] So the Jews were seeking Him at the feast and saying, “Where is He?” [12] And there was much grumbling among the crowds concerning Him; some were saying, “He is a good man”; others were saying, “No, on the contrary, He leads the crowd astray.” [13] Yet no one was speaking openly about Him for fear of the Jews.”

We can see that Jesus went to the feast so he would keep the requirement for Jewish men to attend the feast. But he went privately, not the way his brothers had been telling him to do.

The “Jews” that say, “Where is he?” are the religious leaders.

The grumbling crowds were not recognizing Jesus as the messiah, but instead some of them were calling him “a good man,” and some of them were saying he was a false teacher. But none of them were openly speaking about Jesus because they were afraid of the religious leaders.

John 7:14-18 (LSB): “But when it was now the middle of the feast Jesus went up into the temple, and began to teach.”

The Feast of Tabernacles is an 8-day feast. Jesus arriving in the middle of the feast tells us that he arrived on the 4th day. What is interesting about this is it coincides with the prophetic millennial timeline shadowed by creation itself.

1st day – Genesis 1:1-5 (LSB): “In the beginning God created the heavens and the earth. [2] And the earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was hovering over the surface of the waters. [3] Then God said, “Let there be light”; and there was light. [4] And God saw that the light was good; and God separated the light from the darkness. [5] And God called the light day, and the darkness He called night. And there was evening and there was morning, one day.”

On the first prophetic day, the world existed without humanity until the sixth day, when God created Adam and Eve, who were beings made in the image of God, and God is light. This is also when God created the garden of Eden, where he placed man. This is when God first dwelt (tabernacled) with man. Showing that on the first prophetic millennial day, Adam, who was created as a being of light, ate

from the tree of the knowledge of good and evil and fell into the darkness of sin. God then separated mankind, who became darkened from the presence of his light. Now we can possibly see why God did not call the first day good. Because it represents the fall of man and his separation from the garden of God.

Which now shows us why the evening starts first and the morning comes. The first part of the prophetic day begins in darkness, since mankind sometime at the beginning of the millennium fell into darkness, and in Genesis 6 we find out that darkness had spread throughout the earth.

Enoch, who walked with God and represented those who would walk in God's light. He was born 622 years after creation and was raptured in the year 987, ending the first prophetic day in the light of God.

2nd day – Genesis 1:6-8 (LSB): “Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” [7] So God made the expanse and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. [8] And God called the expanse heaven. And there was evening and there was morning, a second day.”

At 1656 years from creation, in the middle of the prophetic 2nd millennial day, The great flood happened. We know that this millennium started with the wickedness of men spreading throughout the earth, and after the flood a new beginning was given to mankind. Noah lived until 2006 years after the creation of Adam, showing that this day ended with Noah in the light. However the wickedness of Man was prevalent on the earth with the rise of Nimrod and Babel showing us another possibility why God did not call the second day Good.

3rd day – Genesis 1:9-13 (LSB): “Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. **[10]** And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. **[11]** Then God said, “Let the earth sprout vegetation, plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so. **[12]** And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. **[13]** And there was evening and there was morning, a third day.”

Dry land appears out of the waters, which is representative of God calling Israel (who are referred to as the seashore), and they are brought out of Egypt (who represent the nations of the

world-Revelation 17) The Torah was given on Sinai during this prophetic day. This is the spiritual food given to sustain us spiritually. Jesus tells us seeds are the word of God and that believers are to bear fruit. This shows us a shift in history and also would make sense of why God calls the third day good. It is through Israel that the Law, the prophets, and ultimately Jesus would come into the world.

4th day – Genesis 1:14-19 (LSB): “Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; **[15]** and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. **[16]** So God made the two great lights, the greater light to rule the day, and the lesser light to rule the night, and *also* the stars. **[17]** And God placed them in the expanse of the heavens to give light on the earth, **[18]** and to rule the day and the night, and to separate the light from the darkness; and God saw that it was good. **[19]** And there was evening and there was morning, a fourth day.”

Israel as a nation is connected to the sun, moon, and stars, as seen in Genesis 37:9-11 and in Revelation 12. Jesus is the true and faithful Israel. We see this shown to us when God calls Israel his firstborn son in **Exodus 4:22** “Then you shall say to Pharaoh, “Thus says the Lord, Israel is my firstborn son”, **Hosea 11:1** “When Israel was a child, I loved him,

and out of Egypt I called my son." And then Matthew tells us that was a prophecy about Jesus, which shows us the typological picture **Matthew 2:15**: "and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son." Jesus is also called the Light of the World and the Sun of Righteousness. We know that in the beginning of this prophetic 4th millennium, Israel crowned David as king, and at the end of this millennium, Jesus, the true king of Israel, was born.

This connects us to where we are in John 7. Jesus entering to teach on the fourth day of the 8-day Feast of Tabernacles connects us to Jesus being born to teach in the 4th millennium. We have a connection to this in John 1, when we are told that the word of God became flesh and tabernacled among us.

Let's continue to see what the rest of the days represent prophetically so we can get a clearer picture of what we are looking at.

5th day - Genesis 1:20-25 (LSB): "Then God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the face of the expanse of the heavens." **[21]** And God created the great sea monsters and every living creature that moves, with which the waters

swarmed after their kind, and every winged bird after its kind; and God saw that it was good. **[22]** Then God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let the birds multiply on the earth.” **[23]** And there was evening and there was morning, a fifth day. **[24]** Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so. **[25]** God made the beasts of the earth after their kind, and the cattle after their kind, and every creeping thing of the ground after its kind; and God saw that it was good.”

–The fifth day of the prophetic millennium would be the Church's birth and the Holy Spirit's first indwelling. The Holy Spirit is pictured as a dove, which explains the multiplying of birds over the earth because the church's birth and explosive growth would account for the Holy Spirit (the dove) indwelling countless believers. However, we also know that Jesus told us in the parable of the sower that the raven is a picture of Satan, so we will also see wickedness increase during this period. Next, the church was called to be fishers of men, which would explain the fish multiplying at that time in a typological sense. We also know that Jesus related his death and resurrection to the story of Jonah, showing the fish also represents the death, burial, and resurrection of Christ. Which would prophetically connect us to

6th day – Genesis 1:26-31 (LSB): “Then God said, “Let Us make man in Our image, according to Our likeness, so that they will have dominion over the fish of the sea and over the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth.” [27] And God created man in His own image, in the image of God He created him; male and female He created them. [28] God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea and over the birds of the sky and over every living thing that creeps on the earth.” [29] Then God said, “Behold, I have given to you every plant yielding seed that is on the surface of all the earth, and every tree which has *the* fruit of *the* tree yielding seed; it shall be food for you; [30] and to every beast of the earth and to every bird of the sky and to every thing that creeps on the earth which has life, *I have given* every green plant for food”; and it was so. [31] And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.”

We see that man was created on the sixth day. In the sixth millennium, we will see the body of Christ (the last Adam) raptured to be with him, recreated in his image. Then we will see the rise of the Antichrist, who is the fullness of sinful man. We can see the connection because he too is given dominion over the earth for a time. We see this typologically with

the king of Babylon, Nebuchadnezzar, in Daniel 2:37-38. We have a connection to the Antichrist and the King of Babylon from Isaiah 14:3-23. But he will ultimately be defeated by Christ at his second coming, and Israel will be redeemed.

We can also see that man was told to be fruitful and multiply, and in the last 1000 years, mankind has multiplied and filled the earth more than at any other time in history.

7th day – Genesis 2:1-3 (LSB): “Thus the heavens and the earth were completed, and all their hosts. **[2]** And on the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. **[3]** Then God blessed the seventh day and sanctified it, because on it He rested from all His work which God had created in making *it*.”

The seventh day is the Sabbath rest. After Jesus returns, he will set up his messianic kingdom and reign and rule the earth during the final millennium. There will be physical rest and peace from war, from the city of Peace, Jerusalem. We can see that the seventh day had no evening or morning, showing that the rest of God has no end.

Ok, the seven days make sense, but what about the 8th day of the festival?

8th Day- On to the typology of circumcision, which is represented by the eighth day, rebirth, and new creation.

Scripture tells us that after God made the covenant with Abraham, he was commanded to have every male of his house circumcised on the 8th day, whether slave or free.

We know that nothing so specific within Scripture by direct order of God is given arbitrarily.

So what does circumcision represent, and why is it commanded to happen on the eighth day?

We know that circumcision is an outward sign of inward faith in God's promises. We are told that circumcision of the heart was a true sign of faith in God's promises (Deuteronomy 10:16, Jeremiah 4:4, and Romans 2:29). So it was a physical command that represented a spiritual type from the Old Testament.

We can see this paralleled with both physical baptism and spiritual baptism in the New Testament. These are both the fuller representations of faith in God's promises, since we are to first confess with our mouth and believe in our heart, Romans 10:9 (Baptism of the Spirit), and be baptized in the name of the Father, Son, and Holy Spirit, Matthew 28:19 (Physical Baptism). We can

see in Scripture that “circumcision of the heart” represents true saving faith (Romans 2:25–29, Mark 1:8, Acts 1:5, 1 Corinthians 12:13). It is the inward transformation made only possible by God. The water baptism is the outward expression to show the world that we are set apart by God, for God, by our faith in Jesus Christ and His promises. Which is our ordination into the priesthood in service to God. Just as Jesus was water baptized to represent his ordination into ministry as the High Priest in the order of Melchizedek, we too are baptized (washed) with water to start our ministry in service as a royal priesthood under Christ.

Water is also the outward representation of death and rebirth, an outward cleansing, but the actual spiritual death and rebirth are not caused by the baptism of water. Acts 7:51, Philippians 3:3, and Colossians 2:11 directly show the baptism of the Holy Spirit as our spiritual rebirth and connect that to the circumcision of the heart.

Trusting in the promises of God in faith is the only way to please Him (Hebrews 11:6). Because we are saved by the grace of God through faith in Christ, which is the ONLY way to be accepted into God’s kingdom (Ephesians 2:8-9).

With all of that being said, what does this have to do with the 8th day?

Don’t worry, we are almost there!

We needed to connect the two to see the ultimate picture represented by the shadow presented in Scripture. Without that understanding, it would appear as though I am creating typology from nothing. And unfortunately, to some it will seem like that no matter what I present. I consider that the plague of western Greek thought is trying to intellectualize biblical text that was written for an eastern Hebrew mindset.

Ok, here we go!

After a believer is baptized by the Holy Spirit, we are called a new creation (2 Corinthians 5:17), and we are said to be born again. Next, we know that Jesus was resurrected from the dead on the first day of the week. Which meant that it was after the Sabbath (the 7th day), so in respect to this typological sense, he was resurrected on the 8th day. Thus fulfilling the type as the perfect example of new creation, born again from death to life.

Now if we connect that back to the concept of creation representing six millennia of work and the 1000-year Reign of Christ representing the true Sabbath,. We can conclude the New Heaven and New Earth would be the spiritual rebirth of creation, as we see in **Revelation 21:1 (LSB)**: “Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away.” This would coincide with the 8th day of creation being the

8000th year, showing God's faithfulness to his promises. It would also neatly tie together all of God's work while fulfilling all of the shadows and types within the creation account and the covenants with humanity.

So let's see it again: the six days of creation represent work, the 7th day represents rest...

In biblical numerology, the number 8 is symbolic of a new beginning (Genesis 17:2; Mark 16:9-11; Genesis 7:13). Christ appeared eight times after His resurrection, God saved eight people from the Flood, and newborns were circumcised on the eighth day.

So we can now see that the 8th day represents rebirth!

We are about to see in Revelation 21 and Revelation 22 that after the 1000-year reign of Christ, there will be a physical and spiritual rebirth of ALL creation. We will have a New Heaven-Sky (1st Heaven) and a New Earth, and Christ will give all authority back to the Father. And people will dwell in the presence of God (Father, Son, and Spirit) forever, with no sin or death, in perfect harmony.

We can see Paul explain this in **1 Corinthians 15:20-28 (ESV)**: "But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. **[21]** For as by a man came death,

by a man has come also the resurrection of the dead. **[22]** For as in Adam all die, so also in Christ shall all be made alive. **[23]** But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. **[24]** Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. **[25]** For he must reign until he has put all his enemies under his feet. **[26]** The last enemy to be destroyed is death. **[27]** For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. **[28]** When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.”

Amen, praise God!!

There is no more sun, moon, or stars because God is the light, and He will dwell (tabernacle) once again with mankind.

So now that we have seen the prophetic implications of the 8 days of the Feast of Tabernacles by linking them to the six days of creation, the 7th day of rest, and the 8th day being the new creation. We can see Jesus going up to the temple to teach on the 4th day fits the prophetic type of the 4th millennium, when Jesus was born and tabernacled among us. He

brought the glory of God back to the temple and taught the gospel.

John 7:15-18 (LSB): “The Jews then were marveling, saying, “How has this man become learned, not having been educated?” [16] So Jesus answered them and said, “My teaching is not Mine, but from Him who sent Me. [17] If anyone is willing to do His will, he will know about the teaching, whether it is of God or I speak from Myself. [18] He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.”

The religious leaders were blown away by Jesus' teachings because he was not formally educated as a rabbi.

Jesus responds by telling them that his teachings come from God.

He then says that if anyone is willing to do the will of God, he will understand his teachings are from God and not something false, as they accused him. So what is doing the will of God? Jesus already told us in **John 6:29 (LSB):** “Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent.”

So we now see that believers will see the truth of God's teachings, but unbelievers will never

understand. Because without the Holy Spirit, we will never understand Jesus' teachings.

John 14:16-17 (LSB): "And I will ask the Father, and He will give you another Advocate, that He may be with you forever; [17] the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him. You know Him because He abides with you and will be in you.

John 14:25-26 (LSB): "These things I have spoken to you while abiding with you. [26] But the Advocate, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

1 Corinthians 1:18-25 (LSB): "For the word of the cross is foolishness to those who are perishing, but to us who are being saved, it is the power of God. [19] For it is written, "I will destroy the wisdom of the wise, And the cleverness of the clever I will set aside." [20] Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? [21] For since, in the wisdom of God, the world through its wisdom did not come to know God, God was well-pleased, through the foolishness of the message preached, to save those who believe. [22] For indeed Jews ask for signs and Greeks search for wisdom, [23] but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,

[24] but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. **[25]** Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”

1 Corinthians 2:14-16 (LSB): “But a natural man does not accept the depths of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually examined. **[15]** But he who is spiritual examines all things, yet he himself is examined by no one. **[16]** For who has known the mind of the Lord, that he will direct Him? But we have the mind of Christ.”

Jesus then tells them that he is not seeking his own glory but instead he is seeking only to bring glory to God the Father. Jesus went over this in **John 5:33-38 (LSB):** “You have sent to John, and he has borne witness to the truth. **[34]** But the witness I receive is not from man, but I say these things so that you may be saved. **[35]** He was the lamp that was burning and shining and you were willing to rejoice for a while in his light. **[36]** But the witness I have is greater than the witness of John; for the works which the Father has given Me to finish—the very works that I do—bear witness about Me, that the Father has sent Me. **[37]** And the Father who sent Me, He has borne witness about Me. You have neither heard His voice at any time nor seen His form. **[38]** And you do not have His word abiding in you, for you do not believe Him whom He sent.”

John 7:19-25 (LSB): “Did not Moses give you the Law? And yet none of you does the Law. Why do you seek to kill Me?” [20] The crowd answered, “You have a demon! Who seeks to kill You?” [21] Jesus answered them, “I did one work, and you all marvel. [22] For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. [23] If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath? [24] Do not judge according to appearance, but judge with righteous judgment.”

Jesus rebuking the religious leaders for wanting to kill him seems out of place, but he tells us they were upset that he healed a man on the Sabbath which connects us to **Matthew 12:9-14 (LSB):** “And departing from there, He went into their synagogue. [10] And behold, a man was there whose hand was withered. And they questioned Jesus, saying, “Is it lawful to heal on the Sabbath?”—so that they might accuse Him. [11] And He said to them, “What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will not take hold of it and lift it out? [12] How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.” [13] Then He *said to the man, “Stretch out your hand!” He stretched it out, and it

was restored to normal, like the other. **[14]** But going out, the Pharisees took counsel together against Him, as to how they might destroy Him.”

Now we can see what Jesus was talking about when he said they wanted to kill him. They were upset that he healed the man's withered hand on the Sabbath and made them look foolish with his teachings.

Jesus then calls out their hypocrisy because they too will do something good on the Sabbath which is circumcising a male child if the 8th day falls on the Sabbath. He then says, “are you angry with Me because I made an entire man well on the Sabbath?”

He tells them not to judge according to appearance but instead to judge righteously. Jesus seems to be quoting from **Proverbs 31:8-9 (LSB)**: “Open your mouth for the mute, For the justice of all those passing away. **[9]** Open your mouth, judge righteously, And render justice to the afflicted and needy.”

Showing the Pharisees that they need to show love and mercy to those who are in need and afflicted, just as the man who had the withered hand was in need.

John 7:25-27 (LSB): “So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill? **[26]** And look, He is speaking openly, and

they are saying nothing to Him. Do the rulers truly know that this is the Christ? [27] However, we know where this man is from; but whenever the Christ comes, no one knows where He is from.”

The crowd validates that the Pharisees were wanting to kill Jesus. And then they point out how Jesus is speaking openly and they are doing nothing. Which makes them ask if they know Jesus is the Messiah.

They then say to themselves that Jesus couldn't be the Messiah because they knew where he was from. They make a false statement as though it's a fact, saying that nobody will know where the Messiah comes from. Obviously that's not true, because in Micah 5 we find out that the Messiah is from Bethlehem.

Micah 5:2-4 (LSB): “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from everlasting, From the ancient days.” [3] Therefore He will give them up until the time When she who is in childbirth has borne a child. Then the remainder of His brothers Will return to the sons of Israel. [4] And He will stand and shepherd His flock In the strength of Yahweh, In the majesty of the name of Yahweh His God. And they will remain Because at that time He will be great To the ends of the earth.”

Unfortunately, they didn't know Jesus was born in Bethlehem. They recognized him as being from Galilee. As they state in John 7:52 (LSB), "They answered him, "Are you also from Galilee? Search and see that no prophet arises out of Galilee."

What's interesting is that they make another false claim that no prophet comes from Galilee; however, both Jonah and Nahum come from Galilee. What's even more interesting is that the book of Jonah is a prophetic type of Jesus' first coming, his death and resurrection, and the repentance of the Gentiles. Secondly, the book of Nahum is a prophetic type of Jesus' second coming and the redemption of Israel and judgment on the unbelieving Gentiles.

John 7:28-31 (LSB): "Then Jesus cried out in the temple, teaching and saying, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. **[29]** I know Him, because I am from Him, and He sent Me." **[30]** So they were seeking to seize Him; yet no man laid his hand on Him, because His hour had not yet come. **[31]** But many of the crowd believed in Him; and they were saying, "When the Christ comes, will He do more signs than this man did?"

Jesus tells the crowd that he comes from God in Heaven. He then declared that he knows God

because he came from him. He also tells them that they know who he is and where he is from. Jesus is calling them out for knowing he is the Messiah and rejecting him. Jesus repeats this in John 8:42 and continues to say that they don't receive Jesus because they are sons of the devil.

The Pharisees tried to seize him but were unable because Jesus' time to be crucified had not come. This shows that God foreordained prophetic events that will only occur in accordance with God's prophetic timetable.

We also see that many people in the crowd believed in Jesus. They asked a rhetorical question, saying, Will the Christ do more than Jesus has already done?

John 7:32-36 (LSB): “The Pharisees heard the crowd whispering these things about Him, and the chief priests and the Pharisees sent officers to seize Him. **[33]** Therefore Jesus said, “For a little while longer I am with you, then I go to Him who sent Me. **[34]** You will seek Me, and will not find Me; and where I am, you cannot come.” **[35]** The Jews then said to one another, “Where does this man intend to go that we will not find Him? Is He intending to go to the Dispersion among the Greeks and teach the Greeks? **[36]** What is this statement that He said, ‘You will seek Me, and will not find Me; and where I am, you cannot come’?”

We can see the Pharisees becoming angry and sending for the temple guards to arrest Jesus. However, we know that this is not Jesus' time, so they will be unable to arrest him.

Here Jesus was prophesying about his death and ascension to heaven. The religious leaders were confused by Jesus' statements and asked if he was leaving the people of Israel to teach the Greeks. What's interesting is that their statement was actually prophetic. After Jesus' death and resurrection, he called Paul to be the apostle to the Gentiles and brought countless Gentiles to faith in the God of Israel, fulfilling the prophecies that the Messiah would be a light to the Gentiles and that he would bring the Gentiles to faith in Yahweh.

Isaiah 49:6 (LSB): “He says, “It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to cause the preserved ones of Israel to return; I will also give You as a light of the nations so that My salvation may reach to the end of the earth.”

John 7:37-39 (LSB): “Now on the last day, the great day of the feast, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to Me and drink. **[38]** He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’” **[39]** But this He spoke of the Spirit, whom those who believed in Him were

going to receive; for the Spirit was not yet given, because Jesus was not yet glorified.”

We now see Jesus speaking to the crowds on the last day of the Feast of Tabernacles. This is called the Great Day of the Feast, when the Water Drawing Festival takes place.

We already have seen that the festival is 8 days long.

The 8th day is the epitome of the Feast of Tabernacles.

The 7th day is called “Hosanna Rabba,” which is a request for great salvation. We have already seen that the seventh day was a prophetic type of the millennial kingdom of Christ.

However, God commanded an eighth day of celebration.

The week of the Feast of Tabernacles is followed by “Shemini Atzeret,” the eighth day of the assembly, and “Simchat Torah,” the Joy of the Torah.

We have seen throughout John 7 that Jesus went to celebrate the Feast of Tabernacles in Jerusalem.

The water libation ceremony had become part of the tradition of the festival. This was called the

“Simchat Beit” Hashoavah”—the water-drawing festival.

The priests would go down to the pool of Siloam in the City of David (just south of where the Western Wall is today), and they would fill a golden vessel with the water there.

They would go up to the temple, through the Water Gate, accompanied by the sound of the shofar, and then they would pour the water so that it flowed over the altar, along with wine from another bowl. This would begin the prayers for rain, and there was a lot of celebrating during this ceremony.

Here’s how the Talmud describes it:

“He who has not seen the rejoicing at the place of the water-drawing has never seen rejoicing in his life. At the conclusion of the first festival day of Tabernacles, they descended to the court of the women, where they had made a great enactment. There were three golden candlesticks with four golden bowls on the top of each of them and four ladders to each, and four youths drawn from the priestly stock in whose hands were held jars of oil... there was not a courtyard in Jerusalem that was not illumined by the light of the place of the water-drawing. Men of piety and good deeds used to dance before them with lighted torches in their hands, and sing songs and praises. And Levites without number with harps, lyres, cymbals and trumpets and other

musical instruments were there upon the fifteen steps leading down from the court of the Israelites to the court of the women, corresponding to the fifteen songs of ascents in the psalms...” (Babylonian Talmud, Tractate Sukkah 51a and 51b)

The ceremony refers to this passage in **Isaiah 12:1-4 (LSB)**: “Then you will say in that day, “I will give thanks to You, O Yahweh; For although You were angry with me, Your anger is turned away, And You comfort me. **[2]** “Behold, God is my salvation, I will trust and not dread; For Yah—Yahweh Himself—is my strength and song, And He has become my salvation.” **[3]** Therefore you will joyously draw water From the springs of salvation. **[4]** And in that day you will say, “Give thanks to Yahweh, call on His name. Make known His deeds among the peoples; Make them remember that His name is exalted.”

The passage discusses all of Jesus’s teaching at Sukkot in Jerusalem and explains that when he was speaking of this living water, he was referring to the Holy Spirit, which was to be poured out on the believers.

How about that? It's understandable that this sparked intense debates about whether Jesus was the Messiah or not. Jesus was
Quoting from

Isaiah 55:1-3 (LSB): “Ho! Every one who thirsts, come to the waters; And you who have no money

come, buy and eat. Come, buy wine and milk Without money and without cost. **[2]** “Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight your soul in richness. **[3]** “Incline your ear and come to Me. Listen, that your soul may live; And I will cut an everlasting covenant with you, According to the faithful lovingkindnesses of David.”

This is echoed in **Revelation 22:17 (LSB)**: “And the Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come. Let the one who wishes receive the water of life without cost.”

This is also the time when the yearly cycle of reading through the Torah, one portion at a time, restarts back at Genesis.

This all connects us to the beautiful prophetic typology from the 8th day, representing the new heaven and new earth. A restarting in Genesis, but with a new creation fulfilling **Revelation 21:1 (LSB)**:

“Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.”

This is where we will see the physical stream of living water fulfilling **Revelation 21:5-6 (LSB)**: And He who sits on the throne said, “Behold, I am

making all things new.” And He *said, “Write, for these words are faithful and true.” **[6]** Then He said to me, “They are done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.

And also **Revelation 22:1 (LSB)**: Then he showed me a river of the water of life, bright as crystal, coming from the throne of God and of the Lamb.

And as we will see in John 8, Jesus will be the light of the world. Just like in **Revelation 22:3-5 (LSB)**: “And there will no longer be any curse; and the throne of God and of the Lamb will be in it, and His slaves will serve Him; **[4]** and they will see His face, and His name will be on their foreheads. **[5]** And there will no longer be any night, and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them, and they will reign forever and ever.”

John 7:40-44 (LSB): “Some of the crowd therefore, when they heard these words, were saying, “This truly is the Prophet.” **[41]** Others were saying, “This is the Christ.” Still others were saying, “No, for is the Christ going to come from Galilee? **[42]** Has not the Scripture said that the Christ comes from the seed of David and from Bethlehem, the village where David was?” **[43]** So a division occurred in the crowd because of Him. **[44]** Some of them were wanting to seize Him, but no one laid hands on Him.”

[45] The officers then came to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?” **[46]** The officers answered, “Never has a man spoken like this!” **[47]** The Pharisees then answered them, “Have you also been led astray? **[48]** Have any of the rulers or Pharisees believed in Him? **[49]** But this crowd which does not know the Law is accursed.” **[50]** Nicodemus (he who came to Him before), being one of them, *said to them, **[51]** “Does our Law judge a man unless it first hears from him and knows what he is doing?” **[52]** They answered him, “Are you also from Galilee? Search and see that no prophet arises out of Galilee.” **[53]** Everyone went to his home.

The crowd was divided on who Jesus was. Some said he was just a prophet, some said he was the Messiah, and others said he couldn't be the Messiah. Their reasoning was because the Messiah had to be from Bethlehem the city of David... And they said Jesus came from the Galilee.

They obviously were unaware that's where Jesus was born.

The temple guards finally returned to the Pharisees after they had sent them to arrest Jesus. But they came without him because they said they had never heard teachings like Jesus'.

The Pharisees rebuke the guards because they were “deceived.” They went on to say none of the religious

leaders follow Jesus. However, John then points out Nicodemus defending Jesus to the others. Then they said to him, “Are you also from Galilee? Search and see that no prophet arises out of Galilee.”

We have already seen that they were wrong, because both Jonah and Nahum were from Galilee. And we also know they were wrong about Jesus too!

The Gospel According to John

Chapter 8

John 7:53— John 8:1-59 (LSB): [Everyone went to his home. **[1]** But Jesus went to the Mount of Olives. **[2]** Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them. **[3]** The scribes and the Pharisees *brought a woman caught in adultery, and having set her in the center of the court, **[4]** they *said to Him, “Teacher, this woman has been caught in adultery, in the very act. **[5]** Now in the Law Moses commanded us to stone such women; what then do You say?” **[6]** They were saying this, testing Him, so that they might have evidence to accuse Him. But Jesus stooped down and with His finger wrote on the ground. **[7]** But when they persisted in asking Him, He straightened up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” **[8]** Again He stooped down and wrote on the ground. **[9]** When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court. **[10]** Straightening up, Jesus said to her, “Woman, where are they? Did no one condemn you?” **[11]** She said, “No one, Lord.” And Jesus said, “I do not condemn you, either. Go, and from now on sin no more.”]

The earliest and best manuscripts of the Gospel of John do not include this passage. That is why it is included in brackets. Some scholars believe that it was actually written by Luke. It is included with some manuscripts of Luke, and the wording and writing style match Luke's writing far more than John's. The manuscripts that have this in Luke's Gospel place it in two possible places, after Luke 21:38 or 24:53. Scholars believe that the scroll that was being used for Luke may have been too short, and instead of starting a new scroll or losing the story, the scribe moved it from John's Gospel to a place where Jesus was in the Temple teaching to preserve the Biblical account.

If you remove this passage, you see how John 7 and John 8:12 fit seamlessly together.

Although scholars believe that a scribe added this into John's Gospel later, most scholars do not doubt the validity of the event.

So we will study the passage, but we will isolate it from John 7 & 8 as a separate study.

The first thing we need to recognize is that the religious leaders brought a woman who was caught in adultery before Jesus to trap him.

They bring up the law of Moses requiring the stoning of the woman and then leave Jesus to answer them. What we need to remember is that the law of Moses required both the man and the woman to be stoned, but in the normal hypocrisy of the religious leaders, they only brought the woman.

Instead of responding, he wrote with his finger in the dirt. We are not told what Jesus wrote. We are aware that Jesus is God in the flesh, and we have several occasions when the “finger of God” writes something.

The first time was in **Deuteronomy 9:10 (LSB)**: And Yahweh gave me the two tablets of stone written by the finger of God; and on them were all the words which Yahweh had spoken with you at the mountain from the midst of the fire on the day of the assembly.

The next time was in **Daniel 5:5 (LSB)**: “Suddenly the fingers of a man’s hand came out and began writing opposite the lampstand on the plaster of the wall of the king’s palace, and the king saw the back of the hand that did the writing.”

The first time the finger of God wrote was the 10 commandments, which are God’s moral law that brings judgment to all men. The second time was an individual judgment on the wicked king Belshazzar. If Jesus followed this pattern of writing as the finger of God, we can assume it was some sort of judgment

on the men who accused the woman. Jerome believed that Jesus was writing **Jeremiah 17:13 (ESV)**: “O Lord, the hope of Israel, all who forsake you shall be put to shame; those who turn away from you shall be written in the earth, for they have forsaken the Lord, the fountain of living water.”

I believe this makes sense, and although it is pure conjecture, it would fit.

They continue to press Jesus to condemn the woman, so he responds and tells them that whoever has no sin is the one to cast the first stone.

After Jesus said this to them, one by one they began to leave until it was only Jesus and the woman left. Jesus then asks her if anyone condemned her, she said no one. So Jesus then said he did not condemn her either. But then he commands her to go and sin no more, meaning stop committing adultery.

This story is a perfect example of what Jesus teaches about forgiveness. We are told to show love and mercy to others because Jesus loved us first. We are also told that we are to forgive our equals unconditionally because God, being far greater than us, was willing to have mercy and forgive us when we were still his enemy. We owed him a debt that we could never have repaid, but because of our cries for mercy, he willingly paid our debt. Jesus explained that to us in the parable of the unforgiving servant.

I Am the Light of the World

John 8:12 (LSB): “Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will never walk in the darkness, but will have the Light of life.”

Before we look at the statements that Jesus made in this passage, we first need to understand what is going on in Jerusalem at this point in the Feast of Tabernacles. During the ancient Jewish Feast of Tabernacles, there was a ceremony called the Illumination of the Temple.

The ceremony included the lighting of the four giant lampstands, which were about 75 feet tall, in the Court of Women. This was done as a reminder of God's pillar of fire that guided the Israelites through the wilderness and anticipated the return of God's glory to the temple. The lamps were so bright that they illuminated the entire city of Jerusalem, and the light was seen as a symbol of the Shekinah (God's glory) and the Messiah's coming as the light of the world to establish his messianic kingdom with Israel. They connected the Feast of Tabernacles with the messianic kingdom because in Zechariah we are told that this will be the one festival that will be continued as a mandatory feast.

Zechariah 14:16-19 (LSB): “Then it will be that any who are left of all the nations that went against Jerusalem will go up from year

to year to worship the King, Yahweh of hosts, and to celebrate the Feast of Booths. **[17]** And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, Yahweh of hosts, there will be no rain on them. **[18]** And if the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which Yahweh plagues the nations who do not go up to celebrate the Feast of Booths. **[19]** This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.”

The ceremony included music, singing, and men dancing around the lampstands with torches in their hands. The lamps were seen as a reminder of the pillar of fire that guided the Israelites through the wilderness and the Shekinah glory of God that filled the Holy of Holies in the Temple.

The Feast of Tabernacles is also called “the season of our rejoicing” or the “season of our joy.” The joy of *Sukkot* was so great that this kingdom feast simply became known as “The Feast.”

At the end of the first day of *Sukkot* (*The Feast of Tabernacles*), the Aaronic Priesthood and the Levites went down to the court of the women. They set up four golden menorahs (lampstands) that were 75 feet high. According to the Mishnah,

Sukkah 5:2, each menorah had four lamp bowls on top. Four young men from the line of Aaron climb the ladders and fill each menorah with the purest olive oil.

The four young priests who were above the crowd lighting the four lampstands were representative of the four living creatures in Ezekiel. The four living creatures have four faces and fire among their wheels (Ezekiel 10:2-7). We are told the spirit of the living creatures is in the wheels, and the Holy Spirit is represented by the purest olive oil.

During this ceremony, the priests used their worn-out old garments as the wicks. This was to picture how God will rid us of our earthly bodies and give us our glorified bodies. Paul says this clearly in 1 Corinthians 15.

Remember that we have a connection to the Feast of Tabernacles and Jesus at the Mount of Transfiguration. His clothes became as white as the light when He was transfigured. That is when Peter said he should build three tabernacles for Jesus, Moses, and Elijah. Peter saw Jesus in his glory and thought that the kingdom had come. So in alignment with what Zechariah 14 taught about the Feast of Tabernacles being connected to the messianic kingdom, Peter assumed that would be an appropriate response.

The Mishnah says in Sukkah 5:3 that there was no courtyard in Jerusalem that was not lit up because the lights from the menorahs were so bright. This is a shadow of what we see in Revelation 21-22, that God himself will be the light of the New Heaven and New Earth.

In the Mishnah Sukkot 5:4, we are told that “Countless Levites played on harps, lyres, cymbals and trumpets and instruments of music.”

The light festivities continued all night until dawn. The lights from these menorahs symbolized two things.

The first was the *Shekinah* Glory—the visible presence of God that filled Solomon’s Temple, as seen in 1 Kings 8:10-11.

The second was Ha'or Gadol, the Great Light of the Messiah, who would soon come and bring light to those who were spiritually dead and living in darkness, as seen in Isaiah 9:2 (LSB). “The people who walk in darkness Will see a great light; Those who live in the land of the shadow of death, The light will shine on them.”

So we can now see the even greater significance of Jesus’ statement that he is the light of the world at this exact time. The Jews would have known exactly what Jesus was claiming, and there was no

mistaking that he was telling them, I am the Messiah spoken of in Isaiah 9:2, God in the flesh, the glory of God among men.

John 8:13-30 (LSB): “So the Pharisees said to Him, “You are bearing witness about Yourself; Your witness is not true.” [14] Jesus answered and said to them, “Even if I bear witness about Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. [15] You judge according to the flesh; I am not judging anyone. [16] But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me. [17] Even in your law it has been written that the witness of two men is true. [18] I am He who bears witness about Myself, and the Father who sent Me bears witness about Me.” [19] So they were saying to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father also.” [20] These words He spoke in the treasury, as He was teaching in the temple; and no one seized Him, because His hour had not yet come. [21] Then He said again to them, “I am going away, and you will seek Me, and will die in your sin. Where I am going, you cannot come.” [22] So the Jews were saying, “Surely He will not kill Himself, since He says, ‘Where I am going, you cannot come?’” [23] And He was saying to them, “You are from below, I am from above. You are of this world, I am not of this world. [24] Therefore I said to you that you will die in your sins. For unless you believe that I am He, you will die in your sins.” [25] So they were saying to Him, “Who are You?” Jesus said to them,

“What have I been saying to you from the beginning? [26] I have many things to say and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I am saying to the world.” [27] They did not know that He had been speaking to them about the Father. [28] So Jesus said, “When you lift up the Son of Man, then you will know that I am He, and I do nothing from Myself, but I speak these things as the Father taught Me. [29] And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.” [30] As He was speaking these things, many believed in Him.”

The Pharisees are trying to apply the law of witnesses to Jesus.

Exodus 34:5-9 (LSB): “Then Yahweh descended in the cloud and stood there with him, and He called upon the name of Yahweh. [6] Then Yahweh passed by in front of him and called out, “Yahweh, Yahweh God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; [7] who keeps lovingkindness for thousands, who forgives iniquity, transgression, and sin; yet He will by no means leave *the guilty* unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.” [8] And Moses made haste to bow low toward the earth and worship. [9]

And he said, “If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though they are a stiff-necked people,

and pardon our iniquity and our sin, and take us as Your own inheritance.”

John 8:18 (LSB): “I am He who bears witness about Myself, and the Father who sent Me bears witness about Me.”

John 15:26 (LSB): “When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, He will bear witness about Me.”

1 John 5:9 (LSB): “If we receive the witness of men, the witness of God is greater; for the witness of God is this, that He has borne witness about His Son.”

The Son Will Make You Free

John 8:31-32 (LSB): “So Jesus was saying to those Jews who had believed Him, “If you abide in My word, then you are truly My disciples; **[32]** and you will know the truth, and the truth will make you free.”

The Greek word “meno,” which is translated to “abide,” also means to remain.

So we can see that Jesus is telling those who had believed in the testimony of Christ to remain in the words that he spoke. And we know the words he spoke were that he is the only way to heaven, and by

believing in him, we will have eternal life. We can see clearly Jesus says, “If you abide in My word, then you are truly My disciples; and you will know the truth, and the truth will make you free.” He is not saying that a true believer can leave; he is saying that if you are a true believer, then you will remain, “abide.”

John echoes this in **1 John 2:19 (LSB)**: “They went out from us, but they were not *really* of us; for if they were of us, they would have remained (the Greek word “Meno” means ‘abide’) with us; but *they went out*, so that it would be manifested that they all are not of us.”

Jesus repeats this same thought in **John 15:4-16 (LSB)**: “Abide in Me, and I in you. As the branch cannot bear fruit from itself unless it abides in the vine, so neither can you unless you abide in Me. **[5]** I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. **[6]** If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. **[7]** If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. **[8]** My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. **[9]** Just as the Father has loved Me, I have also loved you; abide in My love. **[10]** If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and

abide in His love. **[11]** These things I have spoken to you so that My joy may be in you, and that your joy may be complete. **[12]** “This is My commandment, that you love one another, just as I have loved you. **[13]** Greater love has no one than this, that one lay down his life for his friends. **[14]** You are My friends if you do what I command you. **[15]** No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. **[16]** You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would abide, so that whatever you ask of the Father in My name He may give to you.”

John again echoes this in **1 John 2:24-28 (LSB)**: “As for you, let that which you heard from the beginning abide in you. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. **[25]** And this is the promise which He Himself made to us: eternal life. **[26]** These things I have written to you about those who are trying to deceive you. **[27]** And as for you, the anointing whom you received from Him abides in you, and you have no need for anyone to teach you. But as His anointing teaches you about all things, and is true and is not a lie, and just as He has taught you, abide in Him. **[28]** And now, little children, abide in Him, so that when He is manifested, we may have confidence and not shrink away from Him in shame at His coming.”

John 8:33-36 (LSB): “They answered Him, “We are Abraham’s seed and have never yet been enslaved to anyone. How is it that You say, ‘You will become free?’” **[34]** Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin. **[35]** And the slave does not remain in the house forever; the son does remain forever. **[36]** So if the Son makes you free, you will be free indeed.”

The Jews claim Abraham as their patriarch (father), and say that since he was free, they are free to... But Jesus is explaining that everyone who has ever sinned is a slave to sin. And a slave to sin cannot dwell in the house forever.

We can see that the wages of sin is death, and a slave must pay the debt that they owe. But the son of the master’s house has no debt within his own house, and if he sets the slave free of his debt, then the slave will be free from his debt. We find out that not only does Jesus pay our debt, but he also offers to make us co-heirs and adopted sons of God (**Romans 8:15-17**). Which now shows that we too are free. And since we are adopted as sons, we too have no debt with our Heavenly Father.

John 8:37-47 (LSB): “I know that you are Abraham’s seed; yet you are seeking to kill Me, because My word has no place in you. [38] I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father.” [39] They answered and said to Him, “Abraham is our father.” Jesus *said to them, “If you are Abraham’s children, you would do the deeds of Abraham. [40] But now you are seeking to kill Me, a man who has told you the truth, which I heard from God. This Abraham did not do. [41] You are doing the deeds of your father.” They said to Him, “We were not born of sexual immorality; we have one Father: God.” [42] Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come of Myself, but He sent Me. [43] Why do you not understand what I am saying? It is because you cannot hear My word. [44] You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. [45] But because I speak the truth, you do not believe Me. [46] Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? [47] He who is of God hears the words of God; for this reason you do not hear them, because you are not of God.”

The Jews tell Jesus that they are the seed of Abraham. Jesus agrees with them, showing that from a physical and genealogical standpoint, they have descended from Abraham.

Jesus then rebukes them because of their desire to kill him, and he reminds them that he has only been telling them the truth.

Jesus then comes back to their claim to being descendants of Abraham, and he flips it to the spiritual aspect. Jesus now tells the Jews that although they are the seed of Abraham, they are not the children of Abraham.

I know that can be confusing, but we can see clearly that Jesus is showing us a distinction between those who are physical Jews and those who have faith in Christ.

Romans 11 gives us a clear understanding that God will graft into the vine of Christ whomever he chooses. And that the corporate Jews, although they are of the natural branch, being called the firstborn son of God (Exodus 4:22), were cut off temporarily from the promises of the messiah, and the Gentiles were grafted in. However, we are also told that the Gentiles will be cut off and the natural branch will be grafted back in. Showing that God will offer redemption through Christ to all people. We also understand that an individual Jew or Gentile always has the ability to come to faith, regardless of what their corporate group is doing. Now that doesn't mean that Gentiles have taken the place of Israel or that they have been grafted into the corporate

covenant of Israel and God that he made with them through Moses.

Instead we are being grafted into the Abrahamic covenant, which is a unilateral covenant. God was the only one who acted in the cutting of the covenant with Abraham. It was showing us that God is the author and the perfecter of our salvation, and it is by the finished works of Christ that we are saved.

The promise of a savior is the covenant given to Abraham, and the fulfillment of the promise of salvation is sealed in the New Covenant, which is made by the blood of Christ.

We have the clearest explanation of what Jesus is teaching by Paul in **Romans 9:1-13 (LSB)**: “I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, **[2]** that I have great sorrow and unceasing grief in my heart. **[3]** For I could wish that I myself were accursed, separated from Christ for the sake of my brothers, my kinsmen according to the flesh, **[4]** who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, **[5]** whose are the fathers, and from whom is the Christ according to the flesh, who is God over all, blessed forever. Amen. **[6]** But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; **[7]** nor are they all children because they are Abraham’s seed, but:

“through Isaac your seed will be named.” **[8]** That is, the children of the flesh are not the children of God, but the children of the promise are considered as seed. 9 For this is the word of promise: “At this time I will come, and Sarah shall have a son.” **[10]** And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; **[11]** for though the twins were not yet born and had not done anything good or bad, so that the purpose of God according to His choice would stand, not because of works but because of Him who calls, **[12]** it was said to her, “The older shall serve the younger.” **[13]** Just as it is written, “Jacob I loved, but Esau I hated.”

Paul is using the same words to explain this truth. He is showing that the bloodline according to the flesh is of value; however, in the salvific sense, it is of none. He then explains how both Jacob and Esau come from Isaac. He then uses them as corporate representatives of Israel and Edom. He quotes from Malachi and shows that God chose each group of people prior to them doing anything good or evil. We must note that God has foreknowledge of all things. Scripture says that God chooses according to his foreknowledge, seen clearly in 1 Peter 1:1-2. We also know that God knows the end from the beginning, and he has a predetermined plan according to his foreknowledge, which Peter uses the crucifixion of Jesus as an example of in Acts 2:22-24.

Paul continues to show that a true Jew or true Israelite is one who is born of the seed of Abraham and also the faith of Abraham. Showing that just because they are Jews according to the flesh? It does not mean they are saved. And we can prove that by going backward from Romans 9:6-13 to Romans 9:1-5. This shows us clearly the context of Paul's statements. He is saying a true Jew is both a seed of Abraham who is circumcised of the flesh and a son of the faith who is circumcised of the heart, showing they are born again of the Holy Spirit. Paul explained that in **Romans 2:28-29 (LSB)**: “[28] For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. [29] But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.”

John 8:48-50 (LSB): “The Jews answered and said to Him, “Do we not say rightly that You are a Samaritan and have a demon?” [49] Jesus answered, “I do not have a demon, but I honor My Father, and you dishonor Me. [50] But I do not seek My glory; there is One who seeks and judges.”

The Jews now accuse him of being a Samaritan. They view these individuals, who are half Jews and half Gentiles, as traitors to the Jewish people. They

most likely are calling Jesus that because he went and preached to the Samaritans, and they received his testimony. They also call him demon-possessed, which aligns with the other Gospel accounts of when they said that Jesus was casting out demons by the power of Satan.

Jesus rebukes them and says he does not have a demon and that he honors his Father God, and they dishonor him. We know that if you deny Jesus, you deny the Father, 1 John 2:23. Jesus also tells us that if we deny him before men, he will deny us before his Father. Showing us clearly that Jesus is the only way to the Father, and by their rejection of him, they are condemned where they stand.

Jesus then says that he is not seeking his own glory. Jesus continually tells us that he came to testify only to what the Father says; he says that he is not speaking on his own accord. He is also bearing the perfect witness, pointing always to the Father.

John 8:51-52 (LSB): “Truly, truly, I say to you, if anyone keeps My word he will never see death—ever.” **[52]** The Jews said to Him, “Now we know that You have a demon. Abraham died, and the prophets also; and You say, ‘If anyone keeps My word, he will never taste of death—ever.’”

Jesus continues to tell them that if they keep his word, they will never see death. We need to stop

there and ask what Jesus is talking about. What we need to remember is that Jesus has been having a discourse with this crowd for the past several chapters. Essential from Chapters 6 until now, Jesus has continually preached to this crowd. Jesus has declared himself to be the bread of life, he has called himself the well of the living water, and now he has called himself the light of the world. So we can now see, within the context of this conversation, the word that we must keep is to place our faith in Jesus, knowing that it is through him that we obtain eternal life, and not by anything that we can work towards. Jesus said exactly that in **John 6:27-29 (LSB)**: “Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, set His seal.” **[28]** Therefore they said to Him, “What should we do, so that we may work the works of God?” **[29]** Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent.”

John 8:53-59 (LSB): “Surely You are not greater than our father Abraham who died? The prophets died too; whom do You make Yourself out to be?” **[54]** Jesus answered, “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, ‘He is our God’; **[55]** and you have not known Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word. **[56]** Your father Abraham rejoiced to see My day, and he saw it and was

glad.” **[57]** So the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” **[58]** Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” **[59]** Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.”

This is such a huge moment. The Jews realized that Jesus was claiming to be God in the flesh because he told them that he had the power to give them eternal life. They then ask him a rhetorical question about him being greater than Abraham and the prophets... because they all died...

Next they ask Jesus, Who do you make yourself out to be?

This shows us that they are realizing Jesus is making a huge claim. Because they would never place a mere man higher than Abraham, Moses, and the prophets, and Jesus is obviously claiming to be greater than them.

Jesus then responds by saying that his Father is the one they claim is their God. He is calling out their unbelieving hearts with this answer. Then he says they do not know God, but he does.

He continues to say if he told them that he didn't know God he would be a liar just like they are by claiming to know God...

That is when Jesus steps up the conversation and tells them that Abraham rejoiced to see his day and that he did see his day and was glad.

Jesus has now said that Abraham has seen him and was happy to see him. We know that Abraham sat and ate with Yahweh in Genesis 18. And we know that the Jews would have been familiar with that story, but at this point I'm sure they haven't made the connection to what Jesus was saying. That is why they question him and say, "You are not yet fifty years old, and have you seen Abraham?"

Jesus then responds with a huge statement and says, "Truly, truly, I say to you, before Abraham was, I am."

Jesus outwardly claimed to be Yahweh! "I am" is how God had described himself to Moses in the burning bush. Now all of the dots connected in the minds of the unbelieving religious leaders, and they took stones to kill Jesus for blasphemy. Jesus hid himself and left the temple.

The Jews rejecting and trying to kill Jesus is a perfect prophetic picture of Israel committing idolatry prior to their exile. That is when the Glory of God left the temple prior to Babylon coming to judge Israel and destroy the 1st Temple. That was a symbol of Israel rejecting Jesus, which led to Roman exile and the destruction of the 2nd Temple.

The Gospel According to John

Chapter 9

John 9:1-12 (LSB): As He passed by, He saw a man blind from birth. [2] And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he would be born blind?” [3] Jesus answered, “Neither this man nor his parents sinned, but this was so that the works of God might be manifested in him. [4] We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. [5] While I am in the world, I am the light of the world.”

John 9 begins where John 8 left off. We have to remember that Jesus had just left the temple after the religious leaders tried to stone him for saying, Before Abraham was, I am. This all took place on the final day of the Feast of Tabernacles, which is a High Sabbath.

As Jesus and his disciples are walking by this man who has been blind from birth, they ask Jesus a question: “Rabbi, who sinned, this man or his parents, that he would be born blind?”

Jesus responds, “Neither this man nor his parents sinned, but this was so that the works of God might be manifested in him.”

This should immediately remind us of **John 6:28-30 (LSB)**: “Then they said to him, “What must we do, to be doing the works of God?” **[29]** Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” **[30]** So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform?”

We know that the crowd told Jesus to prove he was who he said he was. He refused because he knew their hearts were wicked and they only were seeking physical feeding.

But now we can see Jesus is ready to do a sign that would show himself to be the Messiah.

The Pharisees taught that there were specific miracles that only the Messiah could do, such as casting out a deaf and mute demon and healing someone who is blind from birth.

So Jesus is telling his disciples that this man was born blind in this time period in Jerusalem so he could be the one who Jesus would use to heal and show himself as the messiah to the religious leaders.

Next we see Jesus say something that we might want to read through, but we should take a moment and

look at it closely. Jesus says, “We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. While I am in the world, I am the light of the world.”

So we have now gotten a connection to the presence of Jesus on the earth, representing the day because Jesus is light. He says, “we must work the works of him who sent me as long as it is day,” showing a connection to the body of Christ, the Church, and the workers of the light during the day. However, Jesus then warns that that night is coming and no one can work, showing that a time of darkness is coming to the world when the light has been removed from the earth for a time.

John 9:6-12 (LSB): “When He had said this, He spat on the ground, made clay of the saliva, and rubbed the clay on his eyes, [7] and said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went away and washed, and came back seeing. [8] Therefore the neighbors, and those who previously saw him as a beggar, were saying, “Is not this the one who used to sit and beg?” [9] Others were saying, “This is he,” still others were saying, “No, but he is like him.” He kept saying, “I am the one.” [10] So they were saying to him, “How then were your eyes opened?” [11] He answered, “The man who is called Jesus made clay, and rubbed my eyes, and said to me, ‘Go to Siloam and wash’; so when I went away and washed, I received sight.” [12] And they said to him, “Where is He?” He *said, “I do not know.”

Why did Jesus put clay or mud on the eyes of the blind man?

We are not explicitly told, however, I believe there is a typological picture being shown to us. Jesus has healed blind men before, but this is the only time that he does anything other than speak healing over someone for blindness.

What's interesting is that Jesus puts something on the man's eyes. The fact that Jesus formed clay and placed it on the eyes of the man is Jesus showing himself as the potter and that we are the clay. And that the potter can do with the clay what he pleases. (Job 10:9, Isaiah 64:8, Jeremiah 18:6)

The Pharisees taught that only the Messiah could heal someone blind from birth.

Isaiah 35:4-7 (LSB): Say to those with an anxious heart, “Be strong, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you.” **[5]** Then the eyes of the blind will be opened, And the ears of the deaf will be unstopped. **[6]** Then the lame will leap like a deer, And the tongue of the mute will shout for joy. For waters will break forth in the wilderness And streams in the Arabah. **[7]** Then the scorched land will become a pool And the thirsty ground springs of

water; In the haunt of jackals, its resting place,
Grass becomes reeds and rushes.”

Controversy over the Man Born Blind

John 9:13-23 (LSB): “They *brought to the Pharisees the man who was formerly blind. [14] Now it was a Sabbath on the day when Jesus made the clay and opened his eyes. [15] So the Pharisees also were asking him again how he received his sight. And he said to them, “He applied clay to my eyes, and I washed, and I see.” [16] So then some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a sinful man do such signs?” And there was a division among them. [17] Therefore, they *said to the blind man again, “What do you say about Him, since He opened your eyes?” And he said, “He is a prophet.” [18] Then, the Jews did not believe it of him that he was blind and had received sight, until they called the parents of the very one who had received his sight, [19] and questioned them, saying, “Is this your son, who you say was born blind? Then how does he now see?” [20] So his parents answered and said, “We know that this is our son, and that he was born blind; [21] but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.” [22] His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue. [23] For this reason his parents said, “He is of age; ask him.”

The blind man was being questioned by the Pharisees because of the miracle that Jesus performed. Some of them were saying that Jesus was not from God since he was healing on the Sabbath. Others were saying, How could he not be from God if he is doing such amazing signs and wonders. Then they asked the blind man, and he declared Jesus is a prophet.

The religious leaders came to the agreement that the man must be lying about being blind from birth. So they called his parents in to be witnesses for his blindness.

When they questioned his parents, they testified that he was born blind, but they had no idea how he had been healed. They told the Pharisees to ask their son since he was old enough to testify for himself.

We have to remember that the religious leaders had already declared that anyone who testified of Christ would be cast out of the synagogue. That means they would be excommunicated, and for a Jew that would have been an unbearable punishment. They would lose all fellowship and become outcasts and pariahs.

So the parents tell them to ask their son to protect themselves from the punishment of excommunication.

John 9:24-43 (LSB): “Therefore, a second time they called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.” [25] He then answered, “Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.” [26] So they said to him, “What did He do to you? How did He open your eyes?” [27] He answered them, “I told you already and you did not listen. Why do you want to listen again? Do you want to become His disciples too?” [28] And they reviled him and said, “You are His disciple, but we are disciples of Moses. [29] We know that God has spoken to Moses, but as for this man, we do not know where He is from.” [30] The man answered and said to them, “Well, here is a marvelous thing, that you do not know where He is from, and He opened my eyes. [31] We know that God does not listen to sinners; but if anyone is God-fearing and does His will, He listens to him. [32] Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. [33] If this man were not from God, He could do nothing.” [34] They answered and said to him, “You were born entirely in sins, and are you teaching us?”

When the leaders questioned the blind man again, they said, “Give glory to God; we know that this man is a sinner.” They were telling the man to praise God for the miracle and not to give credit to Jesus, because they said he was a sinner and that he was not from God.

The man responded rightly and said, “whether he is a sinner, I don’t know,” meaning I am not God, so I don’t know the heart of this man. He continued by saying, “one thing I do know is that I was blind, but now I see.”

The leaders then ask him again, “What did he do to you?”

The man replies and says, I already told you. He then says something to them that is amazing. He says, “are you asking again so that you can become his disciples too?” This really irritated the leaders. They replied to him “We know that God has spoken to Moses, but as for this man, we do not know where He is from.” Implying that he couldn’t be from God.

The blind man responded with a bold and sarcastic answer, “Well, here is a marvelous thing, that you do not know where He is from, and He opened my eyes. We know that God does not listen to sinners; but if anyone is God-fearing and does His will, He listens to him. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing.”

He was pointing out to the leaders that Jesus must be from God since he was blind from birth and he healed him. He says that if Jesus was wicked, God would not have listened to him. Showing that this man knew that Jesus was from God but had not

quite recognized him as the messiah, God in the flesh.

Not to mention that the religious leaders themselves taught that only the messiah could heal a man blind from birth.

The leaders rebuke the man and say, “You were born entirely in sins, and are you teaching us?” They were connecting this man's blindness to his sin or his family's sins. This was the same mentality that the disciples had until Jesus corrected him and explained he was not blind because of sin. Jesus explained that the man was born that way so God could show his power in Jesus performing that messianic miracle.

So they put him out. Jesus Affirms His Deity

John 9:35-41 (LSB): “Jesus heard that they had put him out, and after finding him, He said, “Do you believe in the Son of Man?” [36] He answered and said, “Who is He, Lord, that I may believe in Him?” [37] Jesus said to him, “You have both seen Him, and He is the one who is talking with you.” [38] And he said, “Lord, I believe.” And he worshiped Him. [39] And Jesus said, “For judgment I came into this world, so that those who do not see may see, and that those who see may become blind.” [40] Some of the Pharisees who were with Him heard these things and said to Him, “Are we blind too?” [41] Jesus said to them, “If you were blind, you would have no sin; but now that you say, ‘We see,’ your sin remains.”

This entire record of the blind man being healed by Jesus seems to mirror Paul's conversion.

He too was blind from birth, spiritually. Paul was a Pharisee of Pharisees, yet he was an enemy of the Gospel of Jesus Christ. Jesus encountered him on the road to Damascus, and when he was confronted by the light of the world, Jesus covered his eyes with something like scales. He “sent” Paul to Ananias to be baptized with the Holy Spirit. Just as Jesus sent the blind man who had the mud placed on his eyes to wash in the pool of Siloam, which also means sent. We also need to remember the pool of Siloam was fed by a spring, so it was “living water,” which is a picture of the Holy Spirit. Showing a parallel to Paul being sent to Annanias and his baptism in the Holy Spirit. The scales fell off of his eyes, and he began to be recognized as the one who had been persecuting the followers of Jesus (spiritually blind). He began to proclaim the Gospel of Jesus boldly to people, just like the blind man. Paul ends up preaching to the synagogues and the religious leaders boldly with no fear. Just as we see the blind man do.

This is an obviously typological picture of the nation of Israel being blind, and God is showing us how he will heal them in the last days. They will be baptized by the Holy Spirit Just as **Zechariah 12:10** describes, the full remnant will come into faith,

ushering in Jesus' second coming. This is to fulfill the prophecy Jesus gave to Israel after they rejected him in **Luke 13:35 (LSB)**: "Behold, your house is left to you *desolate*, and I say to you, you will not see Me until *the time* comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

Jesus was speaking to the leaders of Israel; it is they who represent Israel as a whole. The leaders never recognized Jesus as the Messiah and King in his first coming. But they will cry out to him prior to his second coming, and he again will descend into Jerusalem from the Mount of Olives, and a great earthquake will split the mount in two to show that even the rocks will cry out to give testimony to Christ as king (Luke 19:40).

This entire passage should remind us of the prophecy of **Isaiah 42:18-20 (LSB)**: "¶Hear, you deaf! And look, you blind, that you may see. **[19]** Who is blind but My servant, Or so deaf as My messenger whom I send? Who is so blind as he that is at peace with Me, Or so blind as the servant of Yahweh? **[20]** You have seen many things, but you do not keep them; Your ears are open, but none hears."

The Gospel According to John

Chapter 10

John 10:1-9 (LSB): “Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. [2] But he who enters by the door is a shepherd of the sheep. [3] To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. [4] When he brings all his own out, he goes ahead of them, and the sheep follow him because they know his voice. [5] A stranger they will never follow, but will flee from him, because they do not know the voice of strangers.” [6] This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them. [7] So Jesus said to them again, “Truly, truly, I say to you, I am the door of the sheep. [8] All who came before Me are thieves and robbers, but the sheep did not hear them. [9] I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.”

The sheep pens were usually a stone pen with one door to enter. The doorkeeper or shepherd would sleep in the doorway to ensure no sheep got out and

no danger got in. If someone wanted to steal the sheep, he would either have to go through the doorkeeper, or they would climb into the pen from the other side to steal what is not his.

The shepherd would have a strong bond and relationship with his sheep, who were mostly used for wool. They would become familiar with his voice and would respond only to their shepherds. The sheep depended solely on the shepherd to guide them, protect them, and ensure they were always taken care of.

Jesus used this parable to explain that he is the door and the shepherd. There was no way into his fold other than through him. The devil will try to kill, steal, and destroy his flock by creating false religions and false Christs. But his true sheep would never follow them because they knew their true master, Jesus. Jesus promises that if anyone places their faith in him, they will be saved.

John 10:10-16 (LSB): “The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. [11] “I am the good shepherd; the good shepherd lays down His life for the sheep. [12] He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees—and the wolf snatches and scatters them— [13] because he is a hired hand and is not concerned about the

sheep. **[14]** I am the good shepherd, and I know My own and My own know Me, **[15]** even as the Father knows Me and I know the Father; and I lay down My life for the sheep. **[16]** And I have other sheep, which are not from this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.

“The thief comes only to steal and kill and destroy” is a clear reference to Satan.

1 Peter 5:8 (LSB): “Be of sober spirit, be watchful. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.”

Genesis 4:6-7 (LSB): “Then Yahweh said to Cain, “Why are you angry? And why has your countenance fallen? **[7]** If you do well, will not your countenance be lifted up? And if you do not do well, sin is lying at the door; and its desire is for you, but you must rule over it.”

We then see Jesus contrast himself to the Devil when he said, I came that they may have life, and have it abundantly. He was making it a point to show that when Satan came to Eve, he had the purpose to bring them into death. But Jesus has come to redeem mankind and bring the offer of eternal life.

Next we see Jesus make this statement: “I am the good shepherd; the good shepherd lays down His life for the sheep.” If we knew the Old Testament, we would connect this statement to Yahweh.

Ezekiel 34:10-16 (LSB): “Thus says Lord Yahweh, “Behold, I am against the shepherds, and I will seek My flock from their hand and make them cease from shepherding the flock. So the shepherds will not shepherd themselves anymore, but I will deliver My flock from their mouth so that they will not be food for them.”” [11] For thus says Lord Yahweh, “Behold, I Myself will seek My sheep and care for them. [12] As a shepherd cares for his herd in the day when he is among his sheep which are spread out, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. [13] I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will shepherd them on the mountains of Israel, by the streams, and in all the inhabited places of the land. [14] I will shepherd them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and *be* shepherded in rich pasture on the mountains of Israel. [15] I will shepherd My flock, and I

will make them lie down,” declares Lord Yahweh. **[16]** “I will search for the lost, bring back the scattered, bind up the broken, and strengthen the sick; but the fat and the strong I will destroy. I will shepherd them with judgment.”

Next, Jesus is comparing the religious leaders to hired hands. Showing that they are wicked and worthless shepherds who do not protect the interests of the flock. Instead, they allow the flock to be harmed and are only looking out for themselves.

Ezekiel 34:1-8 (LSB): “Then the word of Yahweh came to me saying, **[2]** “Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, “Thus says Lord Yahweh, “Woe, shepherds of Israel who have been shepherding themselves! Should not the shepherds shepherd the flock? **[3]** You eat the fat and clothe yourselves with the wool; you sacrifice the fat sheep without shepherding the flock. **[4]** Those who are sickly you have not strengthened, and the diseased you have not healed, and the broken you have not bound up, and the scattered you have not brought back, nor have you searched for the lost; but with strength and with severity you have dominated them. **[5]** They were scattered for lack of a shepherd, and they became food for

every beast of the field and were scattered. [6] My flock wandered through all the mountains and on every high hill; My flock was scattered over all the surface of the earth, and there was no one to seek or search for them.”” [7] Therefore, you shepherds, hear the word of Yahweh: [8] “As I live,” declares Lord Yahweh, “surely because My flock has become plunder, My flock has even become food for all the beasts of the field for lack of a shepherd, and My shepherds did not seek for My flock, but rather the shepherds shepherded themselves and did not shepherd My flock;”

Jesus then reiterates that he is the good shepherd, and his sheep know him, and he knows his sheep just as God the Father knows him. He also says again that he will die for his sheep.

Finally, we see Jesus say that he has more sheep from another fold, referring to the Gentiles. He then says that they will hear his voice, and they will become one flock with Jesus as their shepherd.

John 10:17-18 (LSB): “For this reason the Father loves Me, because I lay down My life so that I may take it again. [18] No one takes it away from Me, but from Myself, I lay it down. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

Jesus made a very profound statement. He says that when he dies, it will only be because he allowed it to happen and that it is his power that will resurrect him from the dead. Showing that Jesus is claiming to have power and authority over life and death, which is him claiming to be God in the flesh.

John 10:19-21 (LSB): A division occurred again among the Jews because of these words. [20] And many of them were saying, “He has a demon and is insane. Why do you listen to Him?” [21] Others were saying, “These are not the words of someone demon-possessed. Can a demon open the eyes of the blind?”

The religious leaders (the Jews) were divided about Jesus. Some said he was possessed by a demon, and others said that he couldn’t be because of the miracle of healing the man who was blind from birth. We have already gone over the fact that the rabbis taught that only the messiah would be able to do such miracles. The problem was that Jesus didn’t fit the Messiah that they wanted.

John 10:22-29 (LSB): “At that time the Feast of the Dedication took place at Jerusalem; [23] it was winter, and Jesus was walking in the temple in the Portico of Solomon. [24] The Jews then gathered around Him, and were saying

to Him, “How long will You keep us in suspense? If You are the Christ, tell us openly.” [25] Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these bear witness of Me. [26] But you do not believe because you are not of My sheep. [27] My sheep hear My voice, and I know them, and they follow Me; [28] and I give eternal life to them, and they will never perish—ever; and no one will snatch them out of My hand. [29] My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.”

It is now winter during Hanukkah, the Feast of the Dedication, and the religious leaders tell Jesus to tell them plainly if he is the messiah. The Jews had been shown many signs and wonders that they themselves taught that only the Messiah could do. So we know that their request was disingenuous. What we must know is that the Pharisees taught that the Messiah would come in the Feast of the Dedication and go into the Holy of Holies and take his seat on the mercy seat to declare him the king of Israel. They hoped God would kill Jesus when he entered the most holy place. What’s funny is that Jesus could have done that but chose to rebuke them for their hypocrisy instead. But one day he will return, establish his kingdom, and reign and rule from the temple in Jerusalem.

This is the only time Hanukkah is referred to in the Bible, other than in prophetic allusion. But I do believe that it is a feast that God ordained, though

not prescribed in scripture. But I believe it is a typological picture for when the temple will be cleansed in the end times after the Antichrist defiles the temple, just as Antiochus Epiphanes did.

Jesus' statements about him being the shepherd and how nobody can take his sheep from his hand, nor his father's hand. These statements give us connections to several passages in the Old Testament that clearly show Jesus was declaring himself to be God.

Deuteronomy 32:39 (LSB): “See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded, and it is I who heal, And there is no one who can deliver from My hand.”

Isaiah 43:12-13 (LSB): “It is I who have declared and saved and caused it to be heard, And there was no strange god among you; So you are My witnesses,” declares Yahweh, “And I am God. [13] “Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?”

Psalms 95:6-11 (LSB): “¶Come, let us worship and bow down, Let us kneel before Yahweh our Maker. [7] For He is our God, And we are the people of His pasture and the sheep of His hand. Today, if you hear His voice, [8] Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness,

[9] “When your fathers tried Me, They tested Me, though they had seen My work. [10] “For forty years I loathed that generation, And said they are a people who wander in their heart, And they do not know My ways. [11] “Therefore I swore in My anger, They shall never enter into My rest.”

John 10:30-33 (LSB): “I and the Father are one.” [31] The Jews picked up stones again to stone Him. [32] Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” [33] The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself God.”

Jesus makes a bold statement, and the religious leaders try to stone him for blasphemy. The Jews recognized that Jesus was a man, and that he clearly was also claiming to be God.

We saw in the previous passage how Jesus had already made statements that Yahweh himself made about his people being his sheep and he being their shepherd.

John 10:34-36 (LSB): Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods’? [35] If he called them gods, to whom the word of God came (and the Scripture cannot be broken), [36] do you say of Him,

whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

Jesus is using an Old Testament passage, Psalm 82:6, to make a point.

He said if God called the judges of Israel, Elohim, to show the authority he gave them as mere men, that wasn't considered blasphemy. Then how could they consider Jesus' claim to being the son of God, being sacrificed by the father, and being sent from heaven into the world blasphemy?

John 10:37-38 (LSB): "If I do not do the works of My Father, do not believe Me; [38] but if I do them, though you do not believe Me, believe the works, so that you may know and continue knowing that the Father is in Me, and I in the Father."

Jesus tells them if he isn't doing the miracles that God can only do, then they shouldn't believe him. But if he is doing them, even if they don't believe him, they have to believe the works.

And because of the works, they should know that Jesus and the Father are one.

John 10:39-42 (LSB): "Therefore they were seeking

again to seize Him, and He eluded their grasp. **[40]** And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. **[41]** And many came to Him and were saying, “While John did no sign, yet everything John said about this man was true.” **[42]** And many believed in Him there.”

Once more, the religious leaders sought to arrest Jesus for blasphemy, but he managed to escape.

He went east of the Jordan, where John was baptizing people. This site appears to be the place at which Joshua led Israel into the promised land. (Joshua 3)

This also might be where Elijah went when he fled Ahab. (1 Kings 17)

The Gospel According to John

Chapter 11

John 11:1-46 (LSB): “Now a certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha. [2] And it was the Mary who anointed the Lord with perfume, and wiped His feet with her hair, whose brother Lazarus was sick. [3] So the sisters sent to Him, saying, “Lord, behold, he whom You love is sick.” [4] But when Jesus heard this, He said, “This sickness is not to end in death, but is for the glory of God, so that the Son of God may be glorified by it.” [5] Now Jesus loved Martha and her sister and Lazarus. [6] So when He heard that he was sick, He then stayed two days in the place where He was.”

The name Bethany derives from the Hebrew words “Bet,” meaning “house,” and “Anaiah,” Meaning “Yahweh has answered” in Hebrew, from עֲנָה (‘ana), meaning “to answer,” and יָהֻ (yah). Meaning the house where Yahweh has answered.

We can see that Jesus was informed of Lazarus’ being sick, and he purposely waited where he was for two days prior to beginning to travel to him.

Giving time for the sickness to worsen so the power of God could be shown to his followers.

We also find out here that it was Mary, the sister of Lazarus, who anointed Jesus with the perfume in the alabaster bottle and wiped his feet with her hair.

We will explore the prophetic typological meaning of the death of Lazarus later in this chapter.

John 11:7-10 (LSB): “Then after this He *said to the disciples, “Let us go to Judea again.” [8] The disciples *said to Him, “Rabbi, the Jews were just now seeking to stone You, and are You going there again?” [9] **Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. [10] But if anyone walks in the night, he stumbles, because the light is not in him.”**

When Jesus tells the disciples that he wants to return to Bethany, which is in Judea, they are concerned. Because when they were last there, Jesus stirred up the wicked hearts of the religious leaders, and they wanted to stone him.

Jesus then makes a statement that on the surface seems out of place, but there is deep prophetic and spiritual meaning to it. Jesus says, “Are there not twelve hours in the day? If anyone walks in the day,

he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.”

The first rhetorical question Jesus said was, Are there not twelve hours in the day? The Jewish day was split into two parts. The first starts at sunset and continues through the night. The second is the day, which begins at sunrise and ends at sunset. So of course there are 12 hours in a day. We get a connection to the parable of the Laborers in the Vineyard.

Matthew 20:1-16 (LSB): “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. [2] Now when he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. [3] And he went out about the third hour and saw others standing idle in the marketplace; [4] and to those he said, ‘You also go into the vineyard, and whatever is right I will give you.’ And so they went. [5] Again he went out about the sixth and the ninth hour, and did the same thing. [6] And about the eleventh hour he went out and found others standing around; and he *said to them, ‘Why have you been standing here idle all day long?’ [7] They *said to him, ‘Because no one hired us.’ He *said to them, ‘You go into the vineyard too.’ [8] “Now when evening came, the owner of the vineyard *said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last group to the first.’ [9] And when those hired

about the eleventh hour came, each one received a denarius. [10] And when those hired first came, they supposed that they would receive more; but each of them also received a denarius. [11] Now when they received it, they were grumbling at the landowner, [12] saying, ‘These last men have worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ [13] But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius? [14] Take what is yours and go, but I wish to give to this last man the same as to you. [15] Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?’ [16] So the last shall be first, and the first last.”

The final sentence of this parable has really always stuck out to me, and the more I have read, studied, and prayed, the more I believe Jesus was speaking to two distinct corporate groups.

Israel was called to Be God’s Chosen People, early in the morning, during The **First Hour (sunrise)** (Abraham was Called and Given the Seed promise, and also the Abrahamic Covenant), and at the **third hour** (Moses & The Law given to Israel), the **sixth hour** (The Prophets Warn Israel to repent and do what they were called to do, both pre- and post-exilic), and **ninth hour (3 pm)**(Both John the Baptist, and Christ preach repentance and the Kingdom is at hand), and the Church was called at

the **11th Hour (the hour before sunset)**, the **Last Hour** (The apostles are called to spread the gospel across the globe to **both Jew and Gentile**, and the church to this day is doing the same, waiting for midnight when the Master returns to pay his workers).

How do we know we are in the last hour?

1 John 2:18 “Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared. From this we know that it is the last hour.”

Israel, in perspective, had been called to work for a much longer time in the field and was called at multiple points in the day, but in comparison, the Church had been called at the last hour.

But at the end they both will have their due reward corporately according to God's measure.

We can see clearly this is not a parable about salvation but rather about the corporate calling and rewards offered to Israel and the Church.

The sentence the **LAST** will be **FIRST**, and the **FIRST** will be **LAST** should really catch our attention...

It shows up in several other passages, which should trigger us to look at those passages to help with context.

Luke 13:22-30 (LSB): “And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem. [23] And someone said to Him, “Lord, are there just a few who are being saved?” And He said to them, [24] “Strive to enter through the narrow door (Jesus is the Door, **John 10:7**), for many, I tell you, will seek to enter and will not be able. [25] Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, ‘Lord, open up to us!’ then He will answer and say to you, ‘I do not know where you are from.’ (Matthew 25:10 Parable of the Virgins and the Oil; **Genesis 7:1-5** God shut the Door to the Ark 7 days before the rain fell) [26] Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ [27] And He will say, ‘I tell you, I do not know where you are from; depart from Me, all you workers of unrighteousness.’ (Unbelievers) [28] In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being cast out. [29] And they will come from east and west and from north and south, and will recline at the table in the kingdom of God. [30] And behold, some are last who will be first and some are first who will be last.”

We can see that the people referenced in the kingdom are both believing Jews, Abraham, Isaac, Jacob, and the prophets, and also believing Gentiles from the east, west, north, and south reclining at the table of God (the wedding feast of the Lamb), representing the Church, and again that phrase, The first will be last, and the last will be first.

Mark 10:28-31 (LSB): “Peter began to say to Him, “Behold, we have left everything and followed You.” **[29]** Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel’s sake, **[30]** except one who will receive one hundred times as much now in the present age—houses and brothers and sisters and mothers and children and farms, along with persecutions—and in the age to come, eternal life (talking about being born into the body of Christ, inheriting family and resources from fellow believers as a body of believers called to look out for each other, and of course persecutions! Which knocks down the name it, and claim it, God wants you to be happy and rich in this world heresy!). **[31]** But many who are first will be last, and the last, first.”

There is one part missing in this passage that we will get in the parallel passage from Matthew that puts it into perspective.

Matthew 19:28-30 (LSB): “And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. **[29]** And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, will receive one hundred times as much, and will inherit eternal life. **[30]** But many who are first will be last; and the last, first.”

There we go!!!

Jesus is telling the Apostles that they will be judging the 12 Tribes of Israel, reaffirming the corporate context, and also that the first will be last, telling them that it will be after God removes their partial hardening of their hearts as a nation and the national repentance occurs. This will take place in the refining of Israel during the 70th week of Daniel. That is when Israel will accept Christ as an entire nation, which will initiate the second coming of Christ and the establishing of the Messianic Kingdom on earth.

It reminds us that although the Church was called at the LAST HOUR, they'll be the FIRST into the resurrection as the Bride of Christ.

They will be taken by their Groom to His Father’s house (John 14:2-3, 1 Corinthians 15:52), and the

Nation of Israel, although being called FIRST, will be the LAST, having to endure the time of Jacob's trouble, or as we also call it, the Great Tribulation, or the 70th week of Daniel (Zechariah 13:8-9, Daniel 9:27), so as to be refined and finally ushered into the Millennial Kingdom of Christ after they repent and accept Christ as an entire Nation (Leviticus 26:40-45, Zechariah 12:10-11).

But regardless of who was first or last, they both receive an inheritance according to the Abrahamic covenant. That would make this interpretation make more sense than any other, because we know biblically we cannot as individuals work to earn salvation (Ephesians 2:8-9).

We also know that individuals will be rewarded at different proportions according to their work (1 Corinthians 3:13).

We know corporately the Church was grafted into the Abrahamic Covenant. That was the promise of redemption through Christ and the promise of blessings in the Messianic Kingdom. Jesus fulfilled the promise of the "seed" and established the New Covenant in his death, burial, and resurrection. Although the Church and the Nation of Israel are two separate entities, Israel being God's chosen people (Deuteronomy 14:2) and the Church being the Body of Christ (1 Corinthians 12), both are connected through the Abrahamic Covenant

(Romans 11), so both corporate groups are offered the gift of salvation.

The Jewish workday started at approximately 6 am; the 3rd hour would be 9 am, the 6th hour would be 12 pm, the 9th hour would be 3 pm, and the 11th hour would be approximately 5 pm. The Jewish “day” was night first and then day second, which is the opposite of what we do.

Their day started at sunset on what we would consider the previous night. The sun would set at around 6 pm, which in essence would be “midnight” to the Jews. They begin the day with 12-night hours from 6 pm to 6 am, then sunrise around 6 am, marking the start of the 12-day hours from 6 am to 6 pm. Showing that “midnight” (twilight from daytime to nighttime) for them is the midpoint between day and night (approx. 6 pm).

This shows that sunset also marks the beginning of their new day.

We needed to have that clear so we can understand the hours referenced in this parable.

Connecting all these dots helps to clarify what Jesus said in **Matthew 25:6 (LSB)**: “But at midnight

there was a shout, ‘Behold, the bridegroom! Come out to meet him.’”

That shows us the last minute of the day.

This shows clearly that this parable was speaking to corporate groups during different periods of time, the last being the times of the Gentiles, which refers to the Church being mostly Gentiles. We know this refers to the Church because they are closest to midnight and the coming of the bridegroom.

Now we can see the prophetic implications of Jesus speaking about the “day” and the “night.” Showing us that the day is for those who believe because Jesus is the “sun of righteousness,” and we are sons of the day.

That shows us that unbelievers are sons of the night, and when midnight comes, which in the Jewish day would be sunset, the unbelievers will be left in the outer darkness. Because the light of the world has been removed. Jesus is the light of the world, and we, as the body of Christ, are told to shine our light, which is the light of Christ. But if the light of the world, which is in the body of Christ, is removed in the rapture of the church, the unbelieving world will be left in darkness. Just as the 5 virgins who had no oil and no light were left in darkness. Jesus let those who had the Holy Spirit (oil), which shines the light of Christ, come in and feast with him. He closed the

door, leaving the world in darkness, as the Body of Christ, the world's light, was gone.

1 Thessalonians 5:5-11 (LSB): “for you are all sons of light and sons of day. We are not of night nor of darkness; [6] so then let us not sleep as others do, but let us be awake and sober. [7] For those who sleep, sleep at night, and those who get drunk, get drunk at night. [8] But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. [9] For God has not appointed us for wrath, but for obtaining salvation through our Lord Jesus Christ, [10] who died for us, so that whether we are awake or asleep, we will live together with Him. [11] Therefore, comfort one another and build up one another, just as you also are doing.”

Psalms 107 clearly connects us to Jesus calming the storm from John 6, which we saw as a prophetic type of the remnant of Israel being saved out of the great tribulation. We also see that it was out of the darkness that Yahweh saved Israel, again validating the interpretation of the outer darkness to mean the 70th week of Daniel.

Lastly, we can see that the sons of the kingdom are thrown into outer darkness in Matthew but then are called “good seed” that are planted into Christ’s messianic kingdom. Well, we know that if the outer darkness is hell, there is no coming back from that. And we know that the full remnant of Israel will repent and come to Christ before the 70th week of

Daniel is complete. And that is when Jesus returns to earth and sets up his kingdom on earth. This gives more than enough evidence for this interpretation of the meaning.

John 11:11-16 (LSB): “He said these things, and after that He ^{*}said to them, “**Our friend Lazarus has fallen asleep; but I go, so that I may awaken him.**” [12] The disciples then said to Him, “Lord, if he has fallen asleep, he will be saved from his sickness.” [13] Now Jesus had spoken of his death, but they thought that He was speaking of actual sleep. [14] So Jesus then said to them plainly, “**Lazarus is dead, [15] and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.**” [16] Therefore Thomas, who is called Didymus, said to his fellow disciples, “**Let us also go, so that we may die with Him.**”

We can see in the account of the death and resurrection of Lazarus that Jesus knew prior to his death that he would die but purposely waited to see him. Jesus allowed Lazarus to die so that he might raise him from the dead to show his disciples that he has power over death. This should have given them hope when they faced their lowest point after Christ’s crucifixion.

Thomas, often called Doubting Thomas because of his comments after the resurrection, is shown here to be the bravest and boldest of the disciples. They

were all concerned for the safety of Jesus and themselves because the religious leaders wanted to stone Jesus, but Thomas boldly says, “Let us also go, so that we may die with Him.” This shows us that even the bravest and boldest followers of Jesus can have moments of weakness. Just like Peter when he denied Christ 3 times.

This should immediately connect us to **Ezekiel 37:11-28 (LSB)**: “Then He said to me, “Son of man, these bones are the whole house of Israel; behold, they say, ‘Our bones are dried up, and our hope has perished. We are completely cut off.’ **[12]** Therefore prophesy and say to them, ‘Thus says Lord Yahweh, “Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. **[13]** Then you will know that I am Yahweh, when I have opened your graves and caused you to come up out of your graves, My people. **[14]** And I will put My Spirit within you, and you will come to life, and I will place you on your own land. Then you will know that I, Yahweh, have spoken and done it,” declares Yahweh.’” Israel Will No Longer Be Divided **[15]** The word of Yahweh came again to me saying, **[16]** “Now as for you, son of man, take for yourself one stick and write on it, ‘For Judah and for the sons of Israel, his companions’; then take another stick and write on it, ‘For Joseph, the stick of Ephraim and all the house of Israel, his companions.’ **[17]** Then draw them together for yourself one to another into one stick, that they may become one in your hand.

[18] And when the sons of your people speak to you saying, ‘Will you not declare to us what you mean by these?’ **[19]** say to them, “Thus says Lord Yahweh, “Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.” **[20]** And the sticks on which you write will be in your hand before their eyes. **[21]** And speak to them, “Thus says Lord Yahweh, “Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; **[22]** and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms. **[23]** They also will no longer defile themselves with their idols or with their detestable things or with any of their transgressions; but I will save them from all their places of habitation in which they have sinned, and I will cleanse them. And they will be My people, and I will be their God. Yahweh Cuts a Covenant **[24]** “And My servant David will be king over them, and they will all have one shepherd; and they will walk in My judgments and keep My statutes and do them. **[25]** They will inhabit the land that I gave to Jacob My servant, which your fathers inhabited; and they will inhabit it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever. **[26]** And I will cut a covenant of peace with them;

it will be an everlasting covenant with them. And I will give them the land and multiply them and will set My sanctuary in their midst forever. [27] My dwelling place also will be with them; and I will be their God, and they will be My people. [28] And the nations will know that I am Yahweh who sanctifies Israel, when My sanctuary is in their midst forever.””

John 11:17-27 (LSB): So when Jesus came, He found that he had already been in the tomb four days. [18] Now Bethany was near Jerusalem, about fifteen stadia away; [19] and many of the Jews had come to Martha and Mary, to console them about their brother. [20] Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary was sitting in the house. [21] Martha then said to Jesus, “Lord, if You had been here, my brother would not have died. [22] But even now I know that whatever You ask from God, God will give You.” [23] Jesus *said to her, “Your brother will rise again.” [24] Martha *said to Him, “I know that he will rise again in the resurrection on the last day.” [25] Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, [26] and everyone who lives and believes in Me will never die—ever. Do you believe this?” [27] She *said to Him, “Yes, Lord; I have believed that You are the Christ, the Son of God, the One who comes into the world.”

We see Mary and Martha, the sisters of Lazarus, in this passage. Martha is the first to go to Jesus. Her name means “she was rebellious,” showing her as a type of the remnant of Israel who will cry out in the last days and ask for forgiveness of their rebellion. Mary’s name means “rebellion” or “their rebellion,” again showing this typological picture of Israel. We can actually connect the two rebellious sisters to Ezekiel 16:45-63 (*read all of Ezekiel 16*). The northern kingdom is called Samaria, and the southern kingdom is called Sodom. Both were rebellious nations; they were called daughters of their mother Israel since they were born out of the unified nation into two parts.

We see Martha in this passage being shown as a type of the Northern Kingdom “Samaria,” which means to “keep watch” or give “head.” She is the first to recognize Jesus as the Christ, and she says that she believes in the resurrection of life through Christ.

We also have to see that Jesus did not go into the village as of yet, Martha came out to meet him. This is showing that some of the remnant will come to faith before the full remnant and prior to the second coming of Christ.

John 11:28-25 (LSB): And when she had said this, she went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.” **[29]** And when she heard it, she *got up quickly and was coming to Him. **[30]**

Now Jesus had not yet come into the village, but was still in the place where Martha met Him. **[31]** Then the Jews—who were with her in the house and consoling her—when they saw that Mary rose up quickly and went out, they followed her, thinking that she was going to the tomb to cry there. **[32]** Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.” **[33]** When Jesus therefore saw her crying, and the Jews who came with her also crying, **He was deeply moved in spirit and was troubled, [34] and said, “Where have you laid him?” They *said to Him, “Lord, come and see.” [35] Jesus wept.**

The last passage covered the confession of faith of Martha, being a type of the northern kingdom of Israel. Now we see her run to tell her sister, Mary, who is a type of the Southern Kingdom of Israel, which in Ezekiel 16 God calls Sodom. The capital city of the southern kingdom is Jerusalem, and in Revelation 11:8 they are also called Sodom and Egypt. Sodom means “burning.” This connects us to Israel, being tested through the fire of Tribulation as Zechariah 13:9 says, and it also shows us that Lot was a type of the remnant of Israel. He was the one-third of his family who was not wicked. His wife ($\frac{1}{3}$) turned back to Sodom and died, and his daughters ($\frac{1}{3}$) got him drunk and raped him.

Now we need to recognize that Jesus has still not come into the village; he was still in the place where Martha met him, but now Mary comes to him.

Mary pours her heart out to Jesus and tells him that if he were there, her brother wouldn't have died. We know that Jesus could have come earlier, and we also know Jesus could have spoken and healed him from far away, just as he did for the centurion. So we can see that Jesus allowed this event to happen to show them something. It was to show that he had power over life and death.

I also believe that it is to show us a prophetic type for the end times. We saw Jesus weep over Jerusalem when the religious leaders as representatives of corporate Israel rejected him. And now we are seeing Jesus weep again over Lazarus. This should connect us to the story of Joseph in Genesis. We can see that his story is a clear prophetic type of Jesus.

-
- Joseph spoke prophetically, and his brothers were jealous of him and despised him.
 - Jesus spoke the words from the Father, and the religious leaders were jealous of him and despised him.
-
- Joseph was sold for silver by his brother Judah.

- Jesus was sold by his disciple Judah (Judas in Greek).

-
- Potiphar's wife bore false witness about Joseph and said he committed sexual immorality (used for idolatry in scripture); she used that to condemn Joseph.

- The religious leaders bore false witness of Christ and said that he was an idolater (blasphemer) and used it to condemn Jesus.

-
- Joseph went to prison and spoke to two other prisoners. He prophesied that one would be set free and one condemned.

- Jesus was next to two prisoners on the cross; he said to one that he would be set free, and the other was condemned for his rejection of Christ.

-
- Joseph was released from prison and became second in command of all of Egypt. He was Pharaoh's right hand, with Pharaoh being greater than Joseph in name only.

- Jesus was resurrected and ascended to the right hand of the Father, and all authority is given to Christ, and the Father is only greater in name only.

-
- Joseph used his authority to save the world from famine and death.

- Jesus used his authority to offer the bread of life to the world, which will save them from the second death.

Now that we have made it through some of the typological connections between Joseph and Jesus. We can look more detailed at the two separate occasions that Joseph and Jesus wept to see if there is a prophetic significance.

The first time Joseph's brothers were sent to him after he rose to power, there was a famine in the land, and they came asking for help. They offered to give money for food. Joseph agrees to give them food but returns their money to them in their bags. But in the midst of their conversation, Joseph, knowing full well who they were, interrogated them and asked about his father and his younger brother Benjamin. He then told them that all of them except Simeon could leave. He kept him in Egypt until they brought Benjamin to Joseph as proof they were not spies. In Genesis 42:21-22, the brothers are speaking in Hebrew and said this: "Then they said to one another, "Surely we are guilty concerning our brother because we saw the distress of his soul when he begged us, yet we would not listen; therefore this distress has come upon us." And Reuben answered them, saying, "Did I not tell you, saying, 'Do not sin against the boy'; yet you would not listen? So also his blood, behold, it is required *of us*."

Joseph was listening to their conversation, but his brothers did not know he could understand Hebrew. When Joseph heard what they said, he turned around and wept.

This prophetically should remind us of when Jesus wept over Jerusalem. **Luke 19:41-44 (LSB): [41]** And as He approached *Jerusalem* and saw the city, He cried over it, **[42]** saying, “If you knew in this day, even you, the things which make for peace! But now they have been hidden from your eyes. **[43]** For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, **[44]** and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

This gives us a connection. The first time Israel saw Jesus, they did not recognize him, just as the first time Joseph’s brothers (Israel) saw Joseph, they didn’t recognize him either. Joseph and Jesus both wept because they knew of the suffering and pain that was coming to their brothers, and if only they would have recognized him and asked for forgiveness, they would have been saved.

Simeon was kept in Egypt, and the other brothers returned to Canaan. When they stopped, they realized that their bags of money they gave to purchase the grain were somehow in the bags of

grain. They were now afraid that they would be considered thieves, and if they returned with Benjamin, they would all be killed.

Prophetically speaking, Simeon's name means "hearing." He was kept from the brothers, showing how God has removed their spiritual ears from the truth until they give their broken and contrite hearts to him in repentance. The returning of their money shows that God does not want their offerings for blessings, but instead he wants humility, love, and obedience. This is showing God still offering blessings to Israel after they have been chastised for a time, not because they deserve it. But because God is merciful and gracious.

The next connection comes after the food runs out and the famine takes its toll on Israel. They return reluctantly with their brother Benjamin. They also bring back the money that was returned to them. But Joseph's servant said it must have been a blessing from their God. This time, Joseph invites them to dine with him, and he gives Benjamin five times more food than everyone else. He is testing the hearts of his brothers. So Joseph sends them away with more grain, but as a test he places his silver cup in the bag of Benjamin. He sends his guards after him and arrests them as thieves. The brothers swear they did not steal, so they say, Let the one who is found with the cup die. That is when they show them the silver cup in Benjamin's bag. The brothers are destroyed. They plead for their

brother, and Judah finally tells Joseph to please let Benjamin go and he will take his place. Joseph sees the heart of change and humility and selfless love that Judah shows for his brother. And that gets us to our next connection.

Genesis 45:1-7 (LSB): “Then Joseph could not restrain himself before all those who stood by him, and he called out, “Have everyone go out from me.” So there was no man with him when Joseph made himself known to his brothers. **[2]** Then he wept loudly. And the Egyptians heard it, and the household of Pharaoh heard it. **[3]** Then Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were terrified at his presence. **[4]** Then Joseph said to his brothers, “Please come near to me.” And they came near. And he said, “I am Joseph, your brother, whom you sold into Egypt. **[5]** So now do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life. **[6]** For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. **[7]** So God sent me before you to establish for you a remnant in the earth and to keep you alive for a great remnant of survivors.”

So we can see that Joseph was overcome with emotion and wept loudly before he revealed himself to his brothers. Just as Jesus wept over Lazarus before he raised him from the dead.

We see the clear connection of the great 7-year famine in Egypt to the famine of the word of God, which will take place in the 70th week of Daniel. We also see that Joseph revealed himself to his brothers two years into the 7-year famine. Showing us that Jesus will reveal himself to part of Israel two years in, and the rest will come to faith later in the Great Tribulation. Just as Martha, representing the northern tribe of Israel, came out to Jesus first, and Mary, representing the southern kingdom, came out later. Both believed in Jesus, and through the faith of both, Jesus showed compassion on them and their brother. That is when he raises Lazarus from the dead.

We already saw the connection to Ezekiel 16 and the two sisters. Well, it just so happens that the connection to Lazarus being raised from the dead as a type of the raising of Israel from spiritual death is found in Ezekiel too. Ezekiel 37, the valley of the dry bones, is such a beautiful and clear picture of the redemption of Israel, and it gives us a perfect connection to Jesus raising Lazarus from the dead and the saving of Israel by Joseph in Egypt.

That is more than enough evidence for us to see the connections. But let's look at one more.

Benjamin was the brother who had the cup of silver in his bag. Silver is a representation of blood in Scripture, like the silver tent pegs of the tabernacle

and the silver used as blood money for Jesus. We already say that Joseph was a clear type of Jesus. So we can say prophetically that Benjamin was the one who received Jesus' cup of blood. That should immediately connect us to the Lord's Supper and how Jesus raised the third cup of the Passover, which is called the cup of redemption or the cup of salvation, in **Matthew 26:27-29 (LSB)**: "And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; **28** for this is My blood of the covenant, which is poured out for many for forgiveness of sins. **29** But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

This shows us that Benjamin is a type of the remnant of Israel who will come to faith in Christ in the last days. We have a prophetic connection to Saul of Tarsus and Benjamin too. Saul was approached by Jesus on the road to Damascus while he was out with orders to arrest and persecute Christians as heretics. Jesus appeared to him and blinded his eyes and asked him, Why are you persecuting me? Saul is then told to go to Ananias, and it is there three days later that his vision was restored and he was baptized by the Holy Spirit and with water. He then went by the name Paul and began to preach the Gospel to the Gentiles. Paul tells us that he was a Pharisee of Pharisees, and he was also from the tribe of Benjamin. Showing us that Paul himself is a type of the remnant of Israel. And

we know from Zechariah 8:20-23 that in the messianic kingdom, Israel will be the chief nation with Jesus physically reigning and ruling from the temple in Jerusalem, and the Jews will be bringing Gentiles to worship Jesus. Just as Paul was sent as an apostle to preach the gospel to the Gentiles.

John 11:36-46 (LSB): So the Jews were saying, “See how He loved him!” [37] But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?” [38] So Jesus, again being deeply moved within, *came to the tomb. Now it was a cave, and a stone was lying against it. [39] Jesus *said, “Remove the stone.” **Martha, the sister of the deceased, *said to Him, “Lord, by this time he smells, for he has been dead four days.”** [40] Jesus *said to her, “Did I not say to you that if you believe, you will see the glory of God?” [41] **So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me. [42] And I knew that You always hear Me; but because of the crowd standing around I said this, so that they may believe that You sent Me.”** [43] And when He had said these things, He cried out with a loud voice, **“Lazarus, come forth.”** [44] The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus *said to them, **“Unbind him, and let him go.”** [45] Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. [46] But some of them went to the Pharisees and told them the things which Jesus had done.

I believe the death of Israel began when the splitting of Israel and falling into outward idolatry took place. This is when the Nation “died,” which kicks off a “4-day” countdown until they are brought back to life. We see a “3-day” countdown in Hosea 6:1-3, which begins its “1st day” when the temple is destroyed. That would coincide with the “2nd day” of the 4-day prophecy of Lazarus. If each day is represented by a millennium, we would see 4 millennia from the death of Israel until the great white throne judgment and the resurrection of Israel. Hosea’s “3-day” prophecy shows Israel being made alive on the second day, but not in reference to resurrection, but instead in reference to the regathering of the nation.

The prophetic meaning of Lazarus being raised on the fourth day.

DAY 1: 1st millennium: splitting of the kingdom.

DAY 2: 2nd millennium: destruction of the temple and wandering in the wilderness.

DAY 3: 3rd millennium: Regathering of Israel, building the third temple, the Great Tribulation, the redemption of Israel, and the second coming of Christ.

DAY 4: 4th millennium: The Messianic kingdom begins, the Messianic temple is built, the final rebellion happens, the Great White Throne Judgment occurs, death itself is thrown into the lake of fire, and Israel receives resurrected bodies.

So we can see the resurrection of Lazarus from the dead again, typifying the raising of the Nation of Israel from the dead prophetically. We have already made the connection to the valley of the dry bones in Ezekiel 37 and the redemption of Israel from the 7-year famine in Egypt.

We can see that many of the Jews came to faith in Christ as the messiah after seeing the many miracles that he had done.

Others who seemed to be in opposition to Jesus took word of the miracles to the religious leaders of Israel.

John 11:47-54 (LSB): “Therefore the chief priests and the Pharisees gathered the Sanhedrin together, and were saying, “What are we doing? For this man is doing many signs. [48] If we let Him go on like this, all will believe in Him, and the Romans will come and take away both our place and our nation.” [49] But one of them, Caiaphas, who was high priest that year, said to them, “**You know nothing at all, [50] nor do you take into account that it is better for you that one man should die for**

the people, and that the whole nation not perish.”

[51] Now he did not say this from himself, but being high priest that year, he prophesied that Jesus was going to die for the nation, **[52]** and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. **[53]** **So from that day on they planned together to kill Him. [54] Therefore Jesus no longer continued to walk openly among the Jews, but went away from there to the region near the wilderness, into a city called Ephraim; and there He stayed with the disciples.**

We can see that the religious leaders became even more threatened after hearing that people were following Jesus after the miracles he had performed, especially the raising of Lazarus from the dead. We will find out in John 12:9-11 that they even make a plot to kill Lazarus to snuff out the testimony of him being raised from the dead.

The religious leaders were afraid that with so many people following Jesus the Romans would come and take away their positions of power and wealth and destroy their country. So they started to become desperate.

The high priest Caiaphas said to them, **John 11:49-52 (LSB):** “You know nothing at all, **[50]** nor do you take into account that it is better for you that one man should die for the people, and that the whole nation not perish.” **[51]** Now he did not say this from himself, but being high priest that year, he prophesied that Jesus was going to die for the

nation, **[52]** and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

This passage gives us a connection to so much. Let's start with the connection to penal substitutionary atonement. Caiaphas' prophetic statement clearly shows us that Jesus was going to die for the people.

This clearly connects us to **Exodus 13:11-16 (LSB)**: "And it will be when Yahweh brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you, **[12]** and you shall devote to Yahweh the first offspring of every womb and the first offspring of every beast that you own; the males belong to Yahweh. **[13]** But every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem. **[14]** And it will be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a strong hand Yahweh brought us out of Egypt, from the house of slavery. **[15]** And it happened, when Pharaoh hardened his heart with stiffness about letting us go, that Yahweh killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to Yahweh the males,

the first offspring of every womb, but every firstborn of my sons I redeem.’ **[16]** So it will be as a sign on your hand and as phylacteries between your eyes, for with a strong hand Yahweh brought us out of Egypt.”

That clearly connects us to the first-firstborn, who was required to be offered to the LORD, but God redeemed him with a lamb.

Let’s check out **Genesis 22:9-14 (LSB)**:
“Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood and bound his son Isaac and put him on the altar, on top of the wood. **[10]** And Abraham stretched out his hand and took the knife to slay his son. **[11]** But the angel of Yahweh called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” **[12]** And He said, “Do not stretch out your hand against the boy, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only one, from Me.” **[13]** Then Abraham lifted up his eyes and saw, and behold, there was a ram after it had been caught in the thicket by its horns; and Abraham went and took the ram and offered it up for a burnt offering in the place of his son. **[14]** And Abraham called the name of that place Yahweh Will Provide, as it is said

this day, “In the mount of Yahweh it will be provided.”

Abraham prophesied and said, “In the mount of Yahweh it will be provided.” Showing that just as God provided a ram to be a substitute for Isaac, God would provide the Lamb of God to redeem the world.

That should clearly connect us to **Isaiah 53:4-6** “Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. **[5]** But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our peace fell upon Him, And by His wounds we are healed. **[6]** All of us like sheep have gone astray, Each of us has turned to his own way; But Yahweh has caused the iniquity of us all To fall on Him.”

This illustrates once again how God would crush and pierce Jesus, the Lamb of God, for our transgressions and iniquities.

In the New Testament, connections to this are in so many places. I will give a few examples to give more weight to the point.

Colossians 1:19-22 (LSB): For in Him all the fullness of God was pleased to dwell,

[20] And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven. **[21]** And although you were formerly alienated and enemies in mind and in evil deeds, **[22]** but now He reconciled you in the body of His flesh through death, in order to present you before Him holy and blameless and beyond reproach—

1 Peter 1:17-21 (LSB): “And if you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your sojourn, **[18]** knowing that you were not redeemed with corruptible things like silver or gold from your futile conduct inherited from your forefathers, **[19]** but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. **[20]** He was foreknown before the foundation of the world, but appeared in these last times for the sake of you **[21]** who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.”

2 Corinthians 5:20-21 (LSB): “So then, we are ambassadors for Christ, as God is pleading through us. We beg you on behalf of Christ, be reconciled to God. **[21]** He made

Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.”

Hebrews 2:17 (LSB): “Therefore, He had to be made like His brothers in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.”

1 John 4:10 (LSB): “In this is love, not that we have loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.”

1 John 2:2 (LSB): “and He Himself is the propitiation for our sins, and not for ours only, but also for *those of* the whole world.”

After that moment the Jews were set on killing Jesus.

Jesus no longer stayed openly in Judea; he went and stayed in Ephraim, which is about a short day’s journey from Jerusalem. The name Ephraim means doubly fruitful.

John 11:55-57 (LSB): “Now the Passover of the Jews was near, and many went up to Jerusalem from the region before the Passover to purify themselves. [56] So they were seeking Jesus, and were saying to one

another as they stood in the temple, “What do you think? That He will not come to the feast at all?” [57] Now the chief priests and the **Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.**

We are now coming to the final Passover, when Jesus will be offered once and for all as the Lamb of God.

The city was building with anticipation of Jesus' entry into Jerusalem for the Passover Feast, and the religious leaders instructed others to report to them if they saw Jesus. Jesus delayed his entry until his chosen time. This event would fulfill the prophecy from Daniel 9.

The Gospel According to John

Chapter 12

John 12:1-50 (LSB): “Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. [2] So they made Him a supper there, and Martha was serving; and Lazarus was one of those reclining at the table with Him. [3] Mary then took a litra of perfume of very costly pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume. [4] But Judas Iscariot, one of His disciples, who was going to betray Him, *said, [5] “Why was this perfume not sold for three hundred denarii and given to the poor?” [6] Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to take from what was put into it. [7] Therefore Jesus said, “Let her alone, so that she may keep it for the day of My burial. [8] For you always have the poor with you, but you do not always have Me.”

Jesus entering into Bethany takes place on the 9th of Nisan, which is 6 days before the Passover.

Let's look at the other accounts of Jesus being anointed at Bethany.

Matthew 26:6-13 (LSB): “Now when Jesus was in Bethany, at the home of Simon the leper, [7] a woman came to Him with an alabaster jar of very costly perfume, and she poured it on His head as He reclined *at the table*. [8] But when the disciples saw *this*, they were indignant, saying, “Why this waste? [9] For this *perfume* might have been sold for a high price and *the money* given to the poor.” [10] But Jesus, aware of this, said to them, “Why do you bother the woman? For she has done a good work to Me. [11] For you always have the poor with you; but you do not always have Me. [12] For when she poured this perfume on My body, she did it to prepare Me for burial. [13] Truly I say to you, wherever this gospel is proclaimed in the whole world, what this woman has done will also be spoken of in memory of her.”

Mark 14:1-11 (LSB): “Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how, after seizing Him in secret, they might kill Him; [2] for they were saying, “Not during the festival, lest there be a riot of the people.” The Costly Perfume [3] And while He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster jar of perfume of very costly pure nard; and she broke the jar and poured it over His head. [4] But some were

indignantly remarking to one another, “Why has this perfume been wasted? **[5]** For this perfume might have been sold for over three hundred denarii and given to the poor.” And they were scolding her. **[6]** But Jesus said, “Let her alone; why do you bother her? She did a good work to Me. **[7]** For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me. **[8]** She has done what she could; she anointed My body beforehand for the burial. **[9]** And truly I say to you, wherever the gospel is proclaimed in the whole world, what this woman did will also be spoken of in memory of her.” **[10]** Then Judas Iscariot, who was one of the twelve, went away to the chief priests in order to betray Him to them. **[11]** And when they heard this, they were glad and promised to give him money. And he began seeking how to betray Him at an opportune time.”

A surface reading of the accounts seems to show us a contradiction, or at the very least two separate events. However, with closer examination, we can see there is only one account, and there is no contradiction. John’s Gospel was written in a way that mirrors the structure of

Mark 11:1-12 shows that Jesus came to Jerusalem in the triumphal entry and then returned to Bethany. The next day, he came into Jerusalem again from Bethany. The evidence shows us that Jesus would spend the day in Jerusalem, but he was lodging in Bethany. This accounts for why John said he came

to Bethany 6 days before the Passover and reconciles why Mark 14 takes place after the Triumphal Entry and specifically tells us that the anointing with the perfume takes place 2 days before the Passover. So we can now see clearly that there is not a contradiction, nor are there two separate events. Instead, John, Matthew, and Mark are all giving us different details of the same event.

Here are some connections to perfume and anointing.

This passage seems to have a prophetic connection to the Song of Songs. We can see a woman with perfume, the king (Jesus) at his banqueting table, and myrrh in a pouch between her breasts. Myrrh represents death, and we know the woman was anointing Jesus for his death. The placement of the myrrh pouch between her breasts symbolizes that death was on her heart. Which gives us a connection to what Mary was thinking. **Song of Songs 1:12-13 (LSB):** “While the king was at his banqueting table, My perfume gave forth its fragrance. [13] My beloved is to me a pouch of myrrh Which lies all night between my breasts.”

We can also see a connection to the holy anointing oil in **Exodus 30:25-30 (LSB):** “And you shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil. [26] And with it you shall anoint the tent of meeting and the ark of the testimony, [27]

and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, [28] and the altar of burnt offering and all its utensils, and the laver and its stand. [29] You shall also set them apart as holy, that they may be most holy; whatever touches them shall be holy. [30] And you shall anoint Aaron and his sons, and you shall set them apart as holy, that they may minister as priests to Me.”

Finally, we can see the good oil coming down the head to the feet of the one spoken of in Psalm 133. This passage connects to the blessing of eternal life, which is what Jesus offers us through the cross and his resurrection.

Psalm 133:1-3 (LSB): “Behold, how good and how pleasant it is For brothers to dwell together in unity! [2] It is like the good oil upon the head, Coming down upon the beard, Aaron’s beard, Coming down upon the edge of his robes. [3] It is like the dew of Hermon Coming down upon the mountains of Zion; For there, Yahweh commanded the blessing—life forever.”

So if we connect the details, we can see that 6 days before the Passover, Jesus came into Bethany to lodge. The crowds heard Jesus was there, so they came to see him and Lazarus. The next day, Jesus rides into Jerusalem and presents himself as king. He returns to Bethany to sleep and continues the

back and forth from Bethany to Jerusalem, since it is only a short walk. We know that Jerusalem's population would swell tremendously during Passover, so it makes sense that Jesus would want to stay close enough to Jerusalem but also far enough away. Two days prior to the Passover, the dinner at Simon the leper's house takes place; Lazarus, Mary, and Martha are all there. This is when Jesus was anointed from head to toe with the costly perfume by Mary, and it is she who wipes Jesus' feet with her hair.

John places the account of the anointing in his Gospel before the Triumphal Entry because he is writing it as a parenthetical statement. We can see that John's style mirrors the writing of Genesis. Just as Genesis 1 provides an overview of creation, Genesis 2 and 3 highlight specific details. John is doing the same thing here.

John 12:9-11 (LSB): "Then the large crowd from the Jews learned that He was there. And they came, not because of Jesus only, but that they might also see Lazarus, whom He raised from the dead. **[10]** But the chief priests planned to put Lazarus to death also; **[11]** because on account of him many of the Jews were going away and were believing in Jesus."

The raising of Lazarus shook the nation of Israel. Jesus used this as the last miracle before his

crucifixion to draw those who would believe to himself and also to force the hands of the religious leaders. We can see that many of the Jews were believing in Jesus because of the raising of Lazarus. And because of that, the religious leaders wanted to kill both Jesus and Lazarus.

John 12:12-19 (LSB): On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, [13] took the branches of the palm trees and went out to meet Him, and began to shout, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.” [14] And Jesus, finding a young donkey, sat on it; as it is written, [15] “Fear not, daughter of Zion; behold, your King is coming, seated on a donkey’s colt.” [16] These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written about Him, and that they had done these things to Him. [17] So the crowd, who was with Him when He called Lazarus out of the tomb and raised him from the dead, continued to bear witness about Him. [18] For this reason also the crowd went and met Him, because they heard that He had done this sign. [19] So the Pharisees said to one another, “You see that you are gaining nothing; look, the world has gone after Him.”

The Triumphal Entry takes place on the 10th of Nissan.

The Triumphal Entry is such a big prophetic fulfillment! We have to spend some time to see why.

The Triumphal Entry (Palm Sunday) is the very specific day when Jesus chose to reveal himself as Messiah the King.

Fulfilling a prophecy from Daniel 9, which predicted the messiah's presentation as king TO THE DAY! (That same prophecy predicted that The Messiah would be killed in that year.)

He also fulfilled the prophecy from Zechariah 9:9 "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey."

He then went into the temple (his house) and cleansed it from leaven, fulfilling the law of Passover. When he flipped over the tables and sent out the sinful merchants in the temple.

He finally presented himself as the Passover Lamb to the religious leaders to inspect for 4 days before Passover (10th of Nissan, Exodus 12:3). They questioned him and found him to be without blemish but still plotted to kill him.

He did this all to fulfill the regulations for Passover.

The Gospel According to John

Jesus is our Passover Lamb; place your faith in him, and you will be forgiven for ALL of your sins.

According to Exodus 12:1-14 On the 10th day of Nissan, they are to select a lamb without blemish and keep it until the 14th of Nissan. Jewish practices in the time of Jesus had the priests inspect every lamb that was to be sacrificed for the Passover for blemishes to ensure it was worthy to be offered as the Passover lamb to God.

John 12:1 says that Jesus arrived 6 days before the Passover in Bethany. If we count backward from (14, 13, 12, 11, 10, 9), we see that it took place on the 9th of Nissan.

We then see in John 12:12-19 that the next day, which would be the 10th of Nissan. Showing that Jesus, the Lamb of God, brought himself to Jerusalem as the blemish-free sacrifice for the sins of the world.

This event is timed perfectly by God to fulfill numerous prophecies. We see throughout the gospels that Jesus kept his identity as the Messiah as close to the chest as he could. Anytime the crowds would start to rally behind him and declare him to be the Messiah, the king, he would slip away or tell people or even demons to be quiet (Mark 1:24-25, 1:34, 3:12, 1:43, 5:43, 7:33-36, 8:22-26, Mark 8:30, 9:9). Until you do a deep study of scripture, this

never makes sense, but once the dots are connected, it blows your mind.

The Book of Daniel prophesies the presentation of the Messiah as king.

Daniel 9:24-27 (LSB): “Seventy weeks have been determined for your people and for your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint *the* Holy of Holies. [25] So you are to know and have insight *that* from the going out of a word to restore and rebuild Jerusalem until Messiah the Prince, *there will be* seven weeks and sixty-two weeks; it will be restored and rebuilt, with plaza and moat, even in times of distress.”

This is showing us that God has ordained 7 prophetic weeks of years, which is represented by 7x7 prophetic years, which equals 49 years, from the decree to rebuild Jerusalem until its completion. From that point we need to add 62 prophetic weeks of years, which is represented by 62 x 7 prophetic years, which equals 434 years. The total of the 7 weeks of years and the 62 weeks of years is 69 weeks of years, which is 483 years total. This is when Jesus (Messiah the Prince) was prophesied to present himself as the “son of David,” or rightful king of Israel. This shows us Jesus’ Triumphal Entry was

timed exactly to match this prophecy, and this was the first and only time Jesus presented himself as king to the nation of Israel.

Daniel 9:24-27 (LSB) (continued): [26] “Then after the sixty-two weeks the Messiah will be cut off and have nothing,”

This passage shows that Jesus the Messiah would be killed after the 69 prophetic weeks, and we have concluded that the 7 weeks of years plus the 62 weeks of years, if added together, will equal 483 years. The death of Jesus happened just days after the triumphal entry. Showing that not only was the day of Jesus’ triumphal entry prophesied, but the year of his death was also prophesied.

Daniel 9:24-27 (LSB) (continued): [26] “and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are decreed.”

This prophecy will show us two major events. First, after the temple is rebuilt and the messiah is presented as king and killed, the temple and Jerusalem will be destroyed. Well, that happened in 70 AD by the Roman Empire.

Next, it reveals that the prince to come (Antichrist) is from those people... So we are anticipating him to be of European background.

Daniel 9:24-27 (LSB) (continued): [27] “And he will make a firm covenant with the many for one week, but in the middle of the week he will make sacrifice and grain offering cease; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

Verse 27 shows that the last prophetic week of the 70-week prophecy is in view.

The 70th week of this prophecy is tied directly to the Antichrist.

We know that this 70th week of Daniel is still in the future. The nation of Israel has not been able to perform sacrifices in the temple since it was destroyed in 70 AD. So this is a sign for those who are on the earth to watch for. We learn that after 3½ years, the Antichrist will break the covenant with Israel and stop the temple sacrifices. We know that Jesus quoted this prophecy when he was speaking to his disciples about the End Times, and we also see more direct connections in Daniel 12, Revelation 12, 2

Thessalonians 2:1-12, 1 John 4:3, and 1 John 2:18.

Jesus was waiting for the appointed time to offer himself as the Messiah and king of Israel to fulfill the prophecy of Daniel; he also needed to arrive specifically on the 10th of Nissan to fulfill the requirements as the Passover Lamb.

The palm branches being used and the crowd singing Hosanna give us a connection to both the Feast of Tabernacles and also Psalm 118. Both have end times connections and Messianic implications.

Hosanna is a plea for salvation. The Hebrew root words are found in **Psalm 118:15-29 (LSB)**: “The sound of joyful shouting and salvation is in the tents of the righteous; The right hand of Yahweh does valiantly. **[16]** The right hand of Yahweh is exalted; The right hand of Yahweh does valiantly. **[17]** I will not die; indeed I will live, And recount the works of Yah. **[18]** Yah has disciplined me severely, But He has not given me over to death. **[19]** Open to me the gates of righteousness; I shall enter through them, I shall give thanks to Yah. **[20]** This is the gate of Yahweh; The righteous will enter through it. **[21]** I shall give thanks to You, for You have answered me, And You have become my salvation. **[22]** The stone which the builders rejected Has become the chief corner stone. **[23]** This is from Yahweh; It is marvelous in our eyes. **[24]** This is the day which Yahweh has made; Let us rejoice and be glad in it.

[25] O Yahweh, save! O Yahweh, succeed! **[26]** Blessed is the one who comes in the name of Yahweh; We have blessed you from the house of Yahweh. **[27]** Yahweh is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar. **[28]** You are my God, and I give thanks to You; You are my God, I exalt You. **[29]** Give thanks to Yahweh, for He is good; For His lovingkindness endures forever.”

The Hebrew words *yasha* (“deliver, save”) and *anna* (“beg, beseech”) combine to form the word that, in English, is “hosanna.” Literally, *hosanna* means “I beg you to save!” or “please deliver us!”

Next we see the connection to the palm branches and the Feast of Tabernacles in **Leviticus 23:39-43 (LSB)**: “On exactly the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of Yahweh for seven days, with a rest on the first day and a rest on the eighth day. **[40]** And on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall be glad before Yahweh your God for seven days. **[41]** You shall thus celebrate it as a feast to Yahweh for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. **[42]** You shall live in booths for seven days; all the native-born in Israel shall live in booths, **[43]** so that your generations may know

that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am Yahweh your God.”

This connects us to end times prophecy because the Feast of Tabernacles is said to be celebrated in the Messianic kingdom in Zechariah 14:16-21.

So we saw 5 days before the 15th of Nissan, which is Sunday, the 10th of Nissan, Jesus came into Jerusalem as the conquering king. (Remember, Jewish days are from evening to morning, which is backward from what we do.) So there will be a shift of dates during the same Gregorian calendar day.

Triumphal entry: Takes place on the 10th of Nissan, which would end at sunset on Sunday

Jesus was tested by the Pharisees, which is a prophetic picture of the beginning of the Great Tribulation, the Hour of Testing that comes on the whole Earth.

Beginning of Day 1: 11th of Nissan (Night), which begins in the nighttime on Sunday.

End of Day 1: 11th of Nissan (Day), begins in the daytime on Monday and ends at sunset on Monday.

Beginning of Day 2: 12th of Nissan (Night), which begins in the nighttime on Monday.

End of Day 2: 12th of Nissan (Day), begins in the daytime on Tuesday and ends at sunset on Tuesday.

Beginning of Day 3: 13th of Nissan (Night), which begins in the nighttime on Tuesday.

End of Day 3: 13th of Nissan (Day), begins in the daytime on Wednesday and ends at sunset on Wednesday.

Beginning of Day 4: 14th of Nissan (Night), which begins in the nighttime on Wednesday.

This is a picture of the 3½-year mark of the Great Tribulation. This is when the tide changes.

End of Day 4: 14th of Nissan (Day), begins in the daytime on Thursday and ends at sunset on Thursday.

This is a picture of the 3½-year mark of the Great Tribulation, when the Antichrist dies and resurrects by the indwelling of Satan and declares himself to be God. This is when he receives authority over the earth for 3 ½ years, only to be interrupted at the very end of his reign by the second coming of Christ.

Beginning of Day 5: 15th of Nissan (Night), which begins in the nighttime on Thursday (Passover which is a high Sabbath)—Jesus in the Grave (Night 1)

End of Day 5: 15th of Nissan begins in the daytime on Friday and ends at sunset on Friday (Passover which is a high Sabbath)—Jesus in the Grave (Day 1)

Beginning of Day 6: 16th of Nissan (Night), which begins in the nighttime on Friday (the normal Sabbath)—Jesus in the Grave (Night 2)

End of Day 6: 16th of Nissan begins in the daytime on Saturday and ends at sunset on Saturday (the normal Sabbath)—Jesus in the Grave (Day 2)

Beginning of Day 7: 17th of Nissan (Night), which begins in the nighttime on Saturday—Jesus in the Grave (Night 3)

End of Day 7: 17th of Nissan begins in the daytime on Sunday and ends at sunset on Sunday (the Feast of Firstfruits)—Jesus in the Grave (Day 3)

The three days and three nights that Jesus spent in the grave mirror “the almost half an hour of silence in heaven,” seen in Revelation 8:1. We will see this picture of Satan and the Antichrist being given time to reign and rule without God’s interference. That is when God breaks his silence and pours his wrath on the wicked world.

Jesus’ resurrection occurs on the morning, or the second half, of Day 7.

The same applies to the second coming of Christ, which takes place at the end of the 2nd half of the 7th year of the Great Tribulation following the Wrath of God.

This connects us to the saints that we see in Revelation 7:9-17, who are in heaven holding palm branches. This prophetically shows us that they are those who have accepted Christ as their Messiah and king, and they will be in heaven on the first “day” of the seven-year time of the end, which we call the 70th week of Daniel or the Great Tribulation.

John 12:20-26 (LSB): “Now there were some Greeks among those who were going up to worship at the feast; [21] these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, “Sir, we wish to see Jesus.” [22] Philip *came and *told Andrew; Andrew and Philip *came and *told Jesus. [23] And Jesus *answered them, saying, “The hour has come for the Son of Man to be glorified. [24] Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. [25] He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. [26] If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.”

This passage starts us with the glimpse of the Gentiles coming to faith in Christ. We saw that the religious leaders who represent the corporate nation of Israel were rejecting Christ at his presentation as their messiah and king. However, we can see that

Gentiles came to faith in the God of Israel because of the Gospel of Jesus Christ.

This passage then speaks about Jesus having to die and resurrect from the dead.

The town Bethsaida means “house of fish,” and we know that Jesus connected his death, burial, and resurrection to Jonah being swallowed by the great fish. So we can clearly see the picture of the death and resurrection of Jesus being portrayed in this passage, even in the details of the town mentioned.

Next we see Jesus relating himself to grain that must fall to the earth and die so it can bear much fruit. This is an obvious picture of the Church coming to faith in Christ because of his death and resurrection. This also gives us a connection to 1 Corinthians 15, where the Apostle Paul uses similar phrasing to tell us that we must shed our earthly body and obtain a new heavenly body at the resurrection.

Then Jesus gives us a profound statement: “He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.”

This should immediately connect us to **Matthew 16:24 (LSB)**: “Then Jesus said to His disciples, “If anyone wishes to come after Me, let him deny himself, and take up his cross and follow Me.”

And that should bring us to **Romans 6:1-8 (LSB)**:
“What shall we say then? Are we to continue in sin so that grace may increase? [2] May it never be! How shall we who died to sin still live in it? [3] Or do you not know that all of us who were baptized into Christ Jesus were baptized into His death? [4] Therefore we were buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. [5] For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, [6] knowing this, that our old man was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; [7] for he who has died has been justified from sin. [8] Now if we died with Christ, we believe that we shall also live with Him, [9] knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. [10] For the death that He died, He died to sin once for all, but the life that He lives, He lives to God. [11] Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.”

He then says, “If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.”

This is showing us that we will not be left out of the kingdom and that Jesus will bring us to be where he is, which is in Heaven with the Father. Jesus

reiterates this in **John 14:1-6 (LSB)**: “Do not let your heart be troubled; believe in God, believe also in Me. **[2]** In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. **[3]** And if I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. **[4]** And you know the way where I am going.” **[5]** Thomas *said to Him, “Lord, we do not know where You are going. How do we know the way?” **[6]** Jesus *said to him, “I am the way, and the truth, and the life. No one comes to the Father but through Me.”

The Son of Man Must Be Lifted Up

John 12:27-33 (LSB): “Now My soul has become dismayed; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour. **[28]** Father, glorify Your name.” Then a voice came from heaven: “I have both glorified it, and will glorify it again.” **[29]** So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, “An angel has spoken to Him.” **[30]** Jesus answered and said, “This voice has not come for My sake, but for your sake. **[31]** Now judgment is upon this world; now the ruler of this world will be cast out. **[32]** And I, if I am lifted up from the earth, will draw all men to Myself.” **[33]** But He was saying this to indicate the kind of death by which He was about to die.

Here Jesus is again prophesying about his death. He explains that the entire purpose he was born into his own creation was to die for the sins of the world. He then explains that he will not ask to be spared from death, but instead he will glorify his father's name in his death.

God then speaks from heaven and says, "I have both glorified it, and will glorify it again."

Jesus then explains that God spoke for the benefit of those who could hear it. Unfortunately, only those with spiritual ears could hear what God said. Some only heard thunder, but we know that the voice of God sounds like thunder.

Jesus then says the ruler of this world will be cast out, showing that it was still a future casting out of Satan.

Next, Jesus says that once he is crucified, he will use his death to draw ALL MEN TO HIMSELF, which clearly connects us to John 6, when Jesus said that only those who God draws to Jesus can come to him. We also know that doing the works of God is believing in the one he sent, so clearly God draws all men to himself through the cross of Christ. Men were in rebellion and were not seeking him, so God was born into his own creation to die for sinful man and draw ALL men to himself. But unfortunately, even though God is drawing all men to himself, not all men will believe.

John 12:34 (LSB): [34] The crowd then answered Him, “We have heard from the Law that the Christ is to remain forever; and how do You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

The crowd was having a hard time understanding why Jesus was implying that he was going to have to die. They tell Jesus that the law says that the Messiah will remain forever as their king.

They ask him, How can you say the Son of Man must be lifted up?

Then they ask him who the son of man is that he's speaking of.

We know that the Son of Man that Jesus was speaking of is the prophecy from **Daniel 7:13-14 (LSB)**: “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And came near before Him. **[14]** And to Him was given dominion, Glory, and a kingdom, That all the peoples, nations, and men of every tongue Might serve Him. His dominion is an everlasting dominion Which will not be taken away; And His kingdom is one Which will not be destroyed.”

We can see clearly that the Son of Man Jesus called himself is to have an eternal kingdom. This explains their confusion. But in Daniel 9:26, we clearly see

that the Messiah will die. And in Psalm 22, Isaiah 53, Zechariah 12:10, and so on... They were only seeing what they wanted to see, rather than the entirety of scripture.

Unfortunately, the eyes of Israel were veiled, and they did not recognize the Messiah must first die and then return to reign and rule forever.

Paul tells us in 2 Corinthians 3:12-18 that until we come to faith in Christ, they have a veil over their hearts so as not to understand the glory of Christ explained in the Law.

Jesus said in **John 5:39 (LSB)**, “You search the Scriptures because you think that in them you have eternal life; it is these that bear witness about Me;”

Paul explains that without the Spirit, we cannot understand these spiritual things.

1 Corinthians 2:7-16 (LSB): “But we speak God’s wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages to our glory, **[8]** which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory. **[9]** But just as it is written, “Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him.” **[10]** But to us God revealed them through the Spirit, for the Spirit searches all

things, even the depths of God. [11] For who among men knows the depths of a man except the spirit of the man which is in him? Even so the depths of God no one knows except the Spirit of God. [12] Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the depths graciously given to us by God, [13] of which depths we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual depths with spiritual words. [14] But a natural man does not accept the depths of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually examined. [15] But he who is spiritual examines all things, yet he himself is examined by no one. [16] For who has known the mind of the Lord, that he will direct Him? But we have the mind of Christ.”

John 12:35-36 (LSB): “So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. [36] While you have the Light, believe in the Light, so that you may become sons of Light.” These things Jesus spoke, and He went away and hid Himself from them.

John has already connected us to Jesus being the light of the world in **John 1:6-13 (LSB):** “There was a man having been sent from God, whose name

was John. [7] He came as a witness, to bear witness about the Light, so that all might believe through him. [8] He was not the Light, but he came to bear witness about the Light. [9] There was the true Light which, coming into the world, enlightens everyone. [10] He was in the world, and the world was made through Him, and the world did not know Him. [11] He came to what was His own, and those who were His own did not receive Him. [12] But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, [13] who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

Jesus expounds on this in his discussion with Nicodemus in **John 3:16-21 (LSB)**: “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. [17] For God did not send the Son into the world to judge the world, but that the world might be saved through Him. [18] He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. [19] And this is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. [20] For everyone who does evil hates the Light, and does not come to the Light lest his deeds be exposed. [21] But he who practices the truth comes to the Light,

so that his deeds may be manifested as having been done by God.”

Paul reiterates all of this in **1 Thessalonians 5:4-11 (LSB)**: “But you, brothers, are not in darkness, that the day would overtake you like a thief, [5] for you are all sons of light and sons of day. We are not of night nor of darkness; [6] so then let us not sleep as others do, but let us be awake and sober. [7] For those who sleep, sleep at night, and those who get drunk, get drunk at night. [8] But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. [9] For God has not appointed us for wrath, but for obtaining salvation through our Lord Jesus Christ, [10] who died for us, so that whether we are awake or asleep, we will live together with Him. [11] Therefore, comfort one another and build up one another, just as you also are doing.”

Jesus tells those who believe in him that they are the light of the world in **Matthew 5:14-16 (LSB)**: “You are the light of the world. A city set on a hill cannot be hidden; [15] nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. [16] Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

This shows us that the light of Christ dwells in the hearts of believers. Therefore we become sons of the light and sons of the day. We are to shine the light of Christ in the dark world.

John 12:37-41 (LSB): But though He had done so many signs before them, they still were not believing in Him, [38] so that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?” [39] For this reason they could not believe, for Isaiah said again, [40] “He has blinded their eyes and He hardened their heart, lest they see with their eyes and understand with their heart, and return and I heal them.” [41] These things Isaiah said because he saw His glory, and he spoke about Him.

We can see that regardless of how many signs and wonders Jesus did, the people’s hearts were hardened to the truth. I was not because they didn’t recognize who Jesus was; it was only because they loved the darkness more than the light.

Next, Jesus quotes two passages from Isaiah that connect us to messianic prophecies:

Isaiah 53:1 (LSB): “Who has believed our report? And to whom has the arm of Yahweh been revealed?”

Isaiah 6:8-13 (LSB): “Then I heard the voice of the Lord, saying, “Whom shall I send, and who will go for Us?” Then I said, “Here am I. Send me!” [9] He said, “Go, and tell this people: ‘Keep on hearing, but do not understand; Keep on seeing, but do not know.’ [10] Render the hearts of this people insensitive, Their ears dull, And their eyes with their hearts, And return and be healed.” [11] Then I said, “Lord, how long?” And He said, “Until cities are devastated and without inhabitant, Houses are without people, And the land is devastated to desolation, [12] And Yahweh has removed men far away, And the forsaken places are many in the midst of the land. [13] Yet there will be a tenth portion in it, And it will again be subject to burning, Like a terebinth or like an oak Whose stump remains when it is felled. The holy seed is its stump.”

John 12:42-45 (LSB): “Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue; [43] for they loved the glory of men rather than the glory of God. [44] And Jesus cried out and said, “He who believes in Me, does not believe in Me but in Him who sent Me. [45] And he who sees Me sees the One who sent Me.

We can see that many of the religious leaders believed in Jesus, meaning that they believed he was the Messiah. But they loved the world, money and

status more than they loved Jesus. This shows us that they fall into the category of the 3rd seed in the parable of the sower. Which helps us to understand that knowing the truth of who Jesus is isn't enough. It is placing your faith in Christ alone, regardless of what it will cost you in this life. We can look at the rich young ruler as an example of someone who was unwilling to give up his earthly treasures to follow Jesus. And these religious leaders did the exact same thing.

Jesus tells us in **Matthew 10:28 (LSB)**: "And do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

And he also says in **Matthew 10:33 (LSB)**: "But whoever denies Me before men, I will also deny him before My Father who is in heaven."

Finally, we can see Jesus explain clearly that we have to make a choice: follow him or our own desires and the things of this world. But if we choose the things of this world over Jesus, there are eternal consequences.

Matthew 16:24-27 (LSB): "Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross and follow Me. **[25]** For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. **[26]** For

what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul? [27] For the Son of Man is going to come in the glory of His Father with His angels, and will then repay each one according to his deeds.”

John 12:46-50 (LSB): “I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. [47] And if anyone hears My words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. [48] He who rejects Me and does not receive My words, has one who judges him; the word I spoke is what will judge him on the last day. [49] For I did not speak from Myself, but the Father Himself who sent Me has given Me a commandment—what to say and what to speak. [50] And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

Jesus is reiterating what he said in **John 5:45-47 (LSB):** “Do not think that I will accuse you to the Father; the one who accuses you is Moses, in whom you have set your hope. [46] For if you believed Moses, you would believe Me, for he wrote about Me. [47] But if you do not believe his writings, how will you believe My words?”

We can't claim Jesus' perfect obedience to the law if we reject the gift of eternal life by the grace of God

through faith in Christ. Instead we will be judged according to our own works. That judgment comes from the law of Moses, and it will be the law that condemns us.

This time he added more to the statement, saying that it will be God the Father who condemns them because they rejected the one he sent.

The Gospel According to John

Chapter 13

John 13:1-2 (LSB): “Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. [2] And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,

We have made it to the Passover meal. This is the last meal that Jesus has with his disciples prior to his arrest, beating, and crucifixion. John is going to spend the next three chapters going through the details of this meal.

Jesus orchestrated this entire meal and event. Jesus, knowing that this would be his last meal and instructions to his disciples prior to his death and resurrection, uses this meal to teach the disciples so much.

Jesus also reveals that one of them would betray him. We often read past the emotion and weight of

this event because we are reading this 2000 years removed and in hindsight. But we have to think about this for a moment. Jesus and the 12 have built a very strong and close relationship over the 3 ½ years they spent together. Imagine the emotion and heartache that Jesus must have felt knowing that Judas was the one who would betray him from before he chose him. Yet he built a relationship with him, loved him, and gave him instruction just as the rest. We will notice that every disciple was shocked when Jesus said one of the 12 was going to betray them. That shows us that there were no outward signs of betrayal. Jesus had always known the devil was going to use Judas to betray him, but the others would have been completely caught off guard.

We can see that Jesus knew his “hour” had come, showing us that God had foreordained this event before the foundations of the world. Not only that, but the Passover itself was first instituted to point us to this event.

John 13:3-5 (LSB): “Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, [4] *got up from supper, and *laid aside His garments; and taking a towel, He tied it around Himself. [5] Then He *poured water into the washbasin, and began to wash the disciples’ feet and to wipe them with the towel which He had tied around Himself.”

Jesus begins the meal in an act of pure humility. The Apostle Paul explains to us so well the heart of Christ in **Philippians 2:5-11 (LSB)**: Have this way of thinking in yourselves, which was also in Christ Jesus, [6] who, although existing in the form of God, did not regard equality with God a thing to be grasped, [7] but emptied Himself, by taking the form of a slave, by being made in the likeness of men. [8] Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. [9] Therefore, God also highly exalted Him, and bestowed on Him the name which is above every name, [10] so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, [11] and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

This passage is a perfect example of Jesus being God, being born as a man, taking the role of a slave, and his willingness to be obedient to the point of death on a cross.

The washing of the feet of guests in a wealthy home was done by the slaves of the home.

The host, or master of the home, would never take this position because it is degrading and dishonorable. But Jesus willingly humbled himself to show himself as a slave, willing to serve, not wanting to be served. This is an example for us all:

if Jesus, being God in the flesh, the king of kings, and the lord of lords, was willing to serve others, even his enemy, how can we justify not doing the same?

We also need to remember the events that took place prior to this. In Matthew's Gospel, we see the disciples arguing over who will be the greatest and wanting positions of power and status.

Matthew 20:20-28 (LSB): "Then the mother of the sons of Zebedee came to Him with her sons, bowing down and making a request of Him. [21] And He said to her, "What do you wish?" She *said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left." [22] But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They *said to Him, "We are able." [23] He *said to them, "My cup you shall drink; but to sit on My right and on *My* left, this is not Mine to give, but it is for those for whom it has been prepared by My Father. [24] And hearing *this*, the ten became indignant with the two brothers. [25] But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and *their* great men exercise authority over them. [26] It is not this way among you, but whoever wishes

to become great among you shall be your servant, [27] and whoever wishes to be first among you shall be your slave; [28] just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Showing us through his example how he loved us first, so we too must love one another.

John 13:6-17 (LSB): “So He *came to Simon Peter. He *said to Him, “Lord, are You going to wash my feet?” [7] Jesus answered and said to him, “What I am doing you do not realize now, but you will understand afterwards.” [8] Peter *said to Him, “You will never wash my feet—ever!” Jesus answered him, “If I do not wash you, you have no part with Me.” [9] Simon Peter *said to Him, “Lord, not only my feet, but also my hands and my head.” [10] Jesus *said to him, “He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.” [11] For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean. [12] So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, “Do you know what I have done to you? [13] You call Me Teacher and Lord; and you are right, for so I am. [14] If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. [15] For I gave you an example that you also should do as I did to you. [16] Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. [17] If you know these things, you are blessed if you do them.”

Next we see Jesus go to wash Peter's feet, and he immediately interjects.

He asks, “Lord, are You going to wash my feet?”

Jesus tells Peter that even though he doesn't understand now, he will.

Peter responded, saying, “You will never wash my feet—ever!”

And Jesus answered him, “If I do not wash you, you have no part with Me.”

Finally, Peter submits and tells Jesus if that's the case, he wants Jesus to wash his hands and his head also. Jesus explains that Peter is already clean; only his feet need to be washed.

John tells us that the blood of Jesus cleanses is from all sin in **1 John 1:7-9 (LSB)**: “but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses 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.”

We can see that believers are washed by the blood of Jesus in **Revelation 7:13-14 (LSB)**: “Then one of the elders answered, saying to me, “These, clothed in the white robes, who are they, and from where have they come?” **[14]** And I said to him, “My lord, you know.” And he said to me, “These are the ones who come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.”

Which then brings us to **Ephesians 2:8-10 (LSB)**: “For by grace you have been saved through faith, and this not of yourselves, it is the gift of God; **[9]** not of works, so that no one may boast. **[10]** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”

We see that Jesus told Peter that he was already clean because he was washed by the blood of Christ through faith. However his feet needed to be cleaned so he could walk in the good works God prepared for him to walk in.

Paul explains how believers are to walk in **Ephesians 5:1-21 (LSB)**: “Therefore be imitators of God, as beloved children, **[2]** and walk in love, just as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. **[3]** But sexual immorality or any impurity or greed must not even be named among you, as is proper among saints; **[4]** nor filthiness and foolish

talk, or coarse jesting, which are not fitting, but rather giving of thanks. **[5]** For this you know with certainty, that no one sexually immoral or impure or greedy, who is an idolater, has an inheritance in the kingdom of Christ and God. **[6]** Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. **[7]** Therefore do not be partakers with them, **[8]** for you were formerly darkness, but now you are light in the Lord; walk as children of light **[9]** (for the fruit of that light consists in all goodness and righteousness and truth), **[10]** trying to learn what is pleasing to the Lord. **[11]** And do not participate in the unfruitful works of darkness, but instead even expose them. **[12]** For it is disgraceful even to speak of the things which are done by them in secret. **[13]** But all things become visible when they are exposed by the light, for everything that becomes visible is light. **[14]** For this reason it says, “Awake, sleeper, And arise from the dead, And Christ will shine on you.” **[15]** Therefore look carefully how you walk, not as unwise but as wise, **[16]** redeeming the time, because the days are evil. **[17]** On account of this, do not be foolish, but understand what the will of the Lord is. **[18]** And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, **[19]** speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; **[20]** always giving thanks for all things in the name of our Lord Jesus

Christ to God, even the Father; **[21]** and being subject to one another in the fear of Christ.”

John tells us that we need to walk in love as believers in **2 John 1:5-6 (LSB)**: “Now I ask you, lady, not as though I were writing to you a new commandment, but the one which we have had from the beginning, that we love one another. **[6]** And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.”

We know that we can only love Jesus, because he loved us first (1 John 4:19.)

So just as Jesus loved the 12 when he washed the feet of the disciples, which included Judas. We need to love, forgive, and serve others, including those who hurt us.

A prophetic connection to the washing of the feet of the 12 disciples is seen in the washing of the feet of the 12 tribes of Israel from the Old Testament in **Genesis 43:24 (LSB)**: “Then the man brought the men into Joseph’s house and gave them water, and they washed their feet; and he gave their donkeys fodder.”

Joseph is a type of Jesus, and his brothers are a type of Israel. The 12 disciples are also a type of the

nation of Israel; that's why Jesus tells them that they will sit on 12 thrones and judge over Israel in the kingdom (Matthew 19:28).

This event connects us to the future redemption of Israel, which Jesus alluded to when he said that he would not drink of the fruit of the vine until that day when he drinks it anew in the kingdom of God. He said that when he lifted the third of the four cups of wine during the Passover meal. Cup number 3 is the cup of salvation; that is why Jesus lifted it and said, This is the cup of my blood. He was showing that the cup of salvation was a shadow of his blood that would be shed to offer salvation to the world. The fourth cup is the “cup of praise”; that cup represents Israel becoming a nation. The fulfillment of that will be when Jesus returns and redeems the remnant of Israel and sets up the Messianic Kingdom.

Finally, we can see a connection to the Priests' requirement to wash their hands and feet before serving God, which is most likely why Peter told Jesus to wash his hands and head, too.

In Jewish custom, the high priest would wash his hands prior to performing the Priestly Prayer. Historically, this also included washing the feet. We can see this command to wash feet in Exodus 30:20-21. This shows us that priests must wash their hands and feet before they can come to the altar.

So we can see the foot washing in this chapter as preparation for Jesus' giving his High Priestly Prayer in John 17, and also showing the apostles that they too are to serve others in the name of God as priests under our Eternal High Priest Jesus Christ. Showing us that we are all kings and priests under Christ, not under the Aaronic Priesthood, but under the Order of Melchizedek (Hebrews 5:5-10).

John 13:18-19 (LSB): “I do not speak about all of you. I know the ones I have chosen; but that the Scripture may be fulfilled, ‘He who eats My bread has lifted up his heel against Me.’ **[19]** From now on I am telling you before it occurs, so that when it does occur, you may believe that I am He.”

Jesus now clarifies that not all of the 12 are cleaned and saved. He says that one of them will betray him to fulfill the prophecy from **Psalms 41:9-13 (LSB):** “Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. **[10]** ¶But You, O Yahweh, be gracious to me and raise me up, That I may repay them. **[11]** By this I know that You delight in me, Because my enemy makes no shout in triumph over me. **[12]** As for me, You uphold me in my integrity, And You make me stand firm in Your presence forever. **[13]** ¶Blessed be Yahweh, the God of Israel, From everlasting to everlasting. Amen and Amen.”

Jesus then explains that he keeps announcing his death and now that one of them will betray him, so after it happens, they will see that he has been prophesying these events prior to them happening.

John 13:20 (LSB): “Truly, truly, I say to you, he who receives anyone I send receives Me; and he who receives Me receives Him who sent Me.”

What we need to recognize is that when Jesus prophesies, he does not say, “Thus says the LORD,” like the prophets. Jesus instead speaks the words his father gave him in authority, showing his equality to God.

Now Jesus is saying that anyone who receives those he sends receives Jesus and the Father.

We see examples of this when Saul is rebuked by Jesus for persecuting him. However, we know that Saul was persecuting Jesus' Church, showing us that Jesus sees the Church as himself.

Paul then explains that in 1 Corinthians 12, he says that we, the church, are many members of one body, and Christ is our head.

We also see Jesus make this connection in the parable of the sheep and the goats. I believe this

event is specifically speaking about the establishment of the messianic kingdom. He is speaking of those who cared for Israel during the Great Tribulation, and since they fed, clothed, and visited them, they did those things to Jesus. And anyone who did not do those things for his brethren Israel, they did not do them for him. The fact that in that parable he was speaking about Israel does not take away from him having the same relationship with the Church. Because, as we already said, we are one body with many members and the head in Christ.

John 13:21-32 (LSB): “When Jesus had said these things, He became troubled in spirit, and bore witness and said, “Truly, truly, I say to you, that one of you will betray Me.” [22] The disciples began looking at one another, perplexed about whom He *spoke. [23] There was reclining on Jesus’ bosom one of His disciples, whom Jesus loved. [24] So Simon Peter *gestured to him to inquire, “Who is the one of whom He is speaking?” [25] He, leaning back thus on Jesus’ bosom, *said to Him, “Lord, who is it?” [26] Jesus *answered, “He is the one for whom I shall dip the piece of bread and give it to him.” So when He had dipped the piece of bread, He *took and *gave it to Judas, the son of Simon Iscariot. [27] And after the piece of bread, Satan then entered into him. Therefore Jesus *said to him, “What you do, do quickly.” [28] Now no one of those reclining at the table knew for what purpose He had said this to him. [29] For some were thinking, because Judas had the money box, that Jesus was saying to him, “Buy the

things we have need of for the feast”; or else, that he should give something to the poor. **[30]** So after receiving the piece of bread, he went out immediately. And it was night. **[31]** Therefore when he had gone out, Jesus *said, “Now is the Son of Man glorified, and God is glorified in Him; **[32]** if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.”

If we take a moment to read this passage slowly, we can learn so much about the emotional weight of this moment. Jesus again speaks up and tells the 12 that one of them will betray him. They 12 were shocked and confused. They begin looking around, and Peter gestures to the one reclining next to Jesus to ask him who. Most scholars believe that it was John sitting to Jesus’ right. When he asked who was the one who would betray him, Jesus said, “He is the one for whom I shall dip the piece of bread and give it to him.” That is when Jesus dipped the piece of bread and gave it to Judas. This would mean that Judas would have been close enough to receive the bread and close enough to have Jesus tell him to go quickly to do what he intended. So most scholars believe that Judas would have been on the left of Jesus.

We can see even with Judas getting up to leave after Jesus spoke to him, the other disciples had no clue that it was Judas. This again shows us how well unbelievers can blend within the Church. Judas, though being used by the devil to do the most evil

thing in history, showed no signs of wickedness or betrayal that would have put his brothers on high alert. Instead, they thought he was going out to buy food or give to the needy since he was the one who held the money.

Here we also find out that Judas was stealing from the money, showing again why he was upset that Mary “wasted” the expensive perfume. Because he wanted to sell it and take some of the money for himself.

We find out that Satan entered Judas, showing that he was possessed by the Devil. This showed that Satan had no intention of leaving this to chance and that he wanted to ensure that Jesus would be betrayed and killed. Little did he know that Jesus was in control of the entire situation, and he foreordained the Devil to do all of those things according to his will. Satan was just a pawn, and Jesus was using his pride to be the cause of his destruction.

Jesus says something in verses 31 & 32 that should bring some clarity to an earlier conversation he had.

Verses 31-32 “Therefore when he had gone out, Jesus *said, “Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.”

Now let's look at **Mark 10:35-40 (LSB)**: “Then James and John, the two sons of Zebedee, *came up to Jesus, saying to Him, “Teacher, we want You to do for us whatever we ask of You.” **[36]** And He said to them, “What do you want Me to do for you?” **[37]** And they said to Him, “Grant that we may sit, one on Your right and one on Your left, in Your glory.” **[38]** But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” **[39]** And they said to Him, “We are able.” And Jesus said to them, “The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. **[40]** But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared.”

We just saw in John 13:31-32 that Jesus explained that he was going to the cross and that would be when he was glorified, and through his obedience to the point of death, he would glorify God the Father.

So when James and John asked to be on Jesus' right and left when Jesus was in his glory, they didn't realize what they were asking. Jesus told them that there are people already appointed to his right and left, showing that it wasn't for James and John to be crucified with Jesus, but instead he needed to be crucified with transgressors to fulfill Isaiah 53:12.

John 13:33-38 (LSB): “Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’ [34] A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. [35] By this all will know that you are My disciples, if you have love for one another.” [36] Simon Peter *said to Him, “Lord, where are You going?” Jesus answered, “Where I go, you cannot follow Me now; but you will follow later.” [37] Peter *said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.” [38] Jesus *answered, “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.”

Jesus now speaks to the 11; he explains to them that he is only with them for a little while longer. He then tells them that they cannot come with him right now.

Jesus gives them a new commandment, which is connected to the second greatest commandment that Jesus had explained when he was questioned by the lawyers.

Matthew 22:33-40 (LSB): “But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. [35] And one of them, a scholar of the Law, asked Him a question, testing Him, [36] “Teacher, which is the great commandment in the Law?” [37] And He said

to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ **[38]** This is the great and foremost commandment. **[39]** And the second is like it, ‘You shall love your neighbor as yourself.’ **[40]** On these two commandments hang the whole Law and the Prophets.”

So Jesus expounded and emphasized that we are to love our brothers and sisters in Christ, and Jesus has loved us. Showing again why Jesus made it a point to serve the 12 and wash their feet. It was to show them and us that we are to always remember to walk in humility and love with our brothers and sisters in Christ.

Jesus reiterates and expounds on this in **John 15:12-17 (LSB)**: “This is My commandment, that you love one another, just as I have loved you. **[13]** Greater love has no one than this, that one lay down his life for his friends. **[14]** You are My friends if you do what I command you. **[15]** No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. **[16]** You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would abide, so that whatever you ask of the Father in My name He may give to you. **[17]** This I command you, that you love one another.”

We are going to notice a pattern in John 13, 14, and 15. The entirety of John 13 is pointing to Jesus' coming death, but during that time Jesus paused to wash the feet of the disciples. In John 14, Jesus points to his resurrection and ascension and also points to the resurrection of the Church. And even at the end of John 14, Jesus says, "Get up, let us go from here," giving us that prophetic connection. Finally, John 15 highlights the walk from the Last Supper to the Garden of Gethsemane (the olive press).

So in a prophetic sense we have death, resurrection, and the walk of obedience with the destination of the Garden, which points us to the New Heaven and New Earth. So this is showing the prophetic outline of a believer.

Let's look at this picture in 3 points:

- 1) We are washed with the blood of Jesus, and we die with him in baptism of the Holy Spirit.
- 2) We are born again in Christ by the power of the Holy Spirit.
- 3) We are to walk a life of obedience in the Holy Spirit with the New Garden of Eden as our destination, and even if we are to die for our faith, so be it.

The Gospel According to John

Chapter 14

John 14:1-4 (LSB): “Do not let your heart be troubled; believe in God, believe also in Me. **[2]** In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. **[3]** And if I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. **[4]** And you know the way where I am going.”

This conversation is a continuation from John 13. Jesus has explained to them that he was leaving them, and they couldn't go where he was going.

Jesus then explains to them that He is going to his father’s house, and there are many dwelling places.

He continues and says that he is going to prepare a place for them, and he will come again and receive them to himself where he is, so they can be with him there.

Jesus finishes his statement by saying that they know where he is going.

The question we need to ask ourselves is, where is Jesus going?

Well, he already told us. He is going to his father's house. Where is his father's house? The answer is heaven.

Jesus is saying that he is going to heaven to prepare places for his disciples and all believers so one day he can come and take them to be with him. This passage, if dealt with honestly, places an extremely difficult challenge on any view that denies the gathering of the believers to heaven before Christ's return.

Let's examine some other passages that connect to this one.

In Revelation 3:8-11 we see Jesus tell the Church of Brotherly Love (Philadelphia) that he was going to keep or take them from the hour of testing that is coming to the entire earth. In John 13-17 we see over and over that Jesus tells believers that the proof of their genuine faith in him is the love they show for their brothers and sisters in Christ, which gives us an obvious connection to John 14 and Revelation 3.

Next we see Paul in 2 Thessalonians 2:1 comforting the church in Thessalonica. He speaks to them about the coming of our Lord Jesus Christ and our gathering together to Him. This clearly connects to John 14. What confuses people is Paul switches

from speaking of Jesus gathering believers to himself to the “day of the LORD.” The reason this is significant is because the meaning of the “day of the LORD” is not explained to us in the New Testament, and unfortunately most modern Christians neglect the study of the Old Testament. The “day of the LORD” is speaking of a specific time in history that culminates in the second coming of Jesus Christ to enact judgment on the wicked world. After this is when Jesus sets up his Messianic Kingdom. Paul in 2 Thessalonians was explaining to the Church that they had not missed the gathering and they were not in the “hour of testing” that is coming upon the whole world, because certain events have to happen before that happens.

He then explains that the apostasy must first happen, which connects us to the Church of Laodicea in Revelation 3. They are the church that thinks they are rich and need nothing, but Jesus rebukes them and says they are in unbelief. They represent a prophetic connection to that apostasy that will take place when Jesus gathers all of his true-believing church to himself in heaven. We know the gathering has to happen before his 2nd coming, because when he returns, it is to set up his kingdom on earth for 1000 years. This takes place prior to the Great White Throne Judgment and the New Heaven and New Earth.

Paul continues to say that after the apostasy, the man of lawlessness must arise; then he will declare

himself to be God and sit in the Temple in Jerusalem. Well, there is no temple as of May 2025, so we know that is still in the future. We also know that this event takes place 3 1/2 years into the 7-year covenant that the Antichrist, the prince who is to come, who is spoken of in Daniel 9:26-27, will make with Israel. Paul then explains that Christ will return to destroy the Antichrist with the breath of his mouth.

The reason Paul took that detour from the gathering of believers to the “day of the LORD” is because the Church thought that they were in the tribulation because of the persecution they were facing. Paul was reiterating what he already taught them and then explained why their tribulation was not “The Tribulation.”

Next, if we look at Revelation 4, we see John being caught up to heaven in an instant, and he sees Jesus and saints in heaven (Revelation 4, 5 and 7), which types the gathering of the Church. We see that it is the voice that sounds like a trumpet that calls John into heaven in an instant, which connects us to 1 Corinthians 15:50-53. Paul tells us a mystery that not all believers in Jesus will die. He explains there will be some who are alive when this event happens, and they will be caught up in an instant, in the twinkling of an eye, and they will be with Jesus in heaven. He says this will happen with the sound of a trumpet, when the last trumpet sounds. Well, we just learned that John was caught up by a voice that

sounded like a trumpet, so we see the connection. We have another connection to this by what Paul says in 1 Thessalonians 4:13-18. Paul explains that not everyone will die and that Jesus will descend from heaven with a shout, with the voice of *the* archangel, and with the trumpet of God, and the dead in Christ will rise first. He then says that those who are alive will be caught up together with them in the clouds to meet Jesus in the air, and they will always be with Jesus. This is another obvious connection.

Also in Revelation 4, we see a door open in heaven that John is called through. We know that Jesus is the door, and in Revelation 3 he told the Church of Philadelphia that he opens a door that no one can shut and shuts a door that no one can open. Well, that leads us to another connection with the parable of the 10 virgins in Matthew 25:1-13. In this parable we see 5 of the virgins have oil and 5 do not. We know that oil represents the Holy Spirit in scripture, so this clearly shows 5 are believers in Christ and 5 only think that they are. We see a connection to the shout and calling to meet Jesus in Matthew 25:6, "But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.'"

The 5 who have oil go into the wedding feast, and the door was shut behind them. The 5 who were in unbelief we left knocking at the door in the outer darkness because they had no oil to produce light from their lamps.

The 5 virgins who are left outside the wedding feast clearly represent the coming apostasy of the church. We know that believers in Christ are told to let their light shine, and without the Holy Spirit there is no light to shine. And when all of the true believers are taken out of the world, it will be left in darkness.

So we have been given two more connections. First to the wedding feast and second to the outer darkness.

Jesus points us to both connections in **Matthew 8:10-12 (LSB)**: “Now when Jesus heard *this*, He marveled and said to those who were following, “Truly I say to you, I have not found such great faith with anyone in Israel. **11** And I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac, and Jacob in the kingdom of heaven; **12** but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.”

So we can see that many Gentiles will be called to the wedding feast. And we know that Jesus came first for the lost sheep of Israel, but Israel corporately rejected him. So he sends the gospel out to all nations. The Parable of the Prodigal Son actually describes that for us perfectly. The younger son, in contrast to the “firstborn,” outwardly was rebellious; he partook in sexual immorality (idolatry) and loved earthly treasures and pleasures. He became broke and humbled and wished to

repent and return home to his father as just a slave. But his father, met him in the field, clothed him, placed a ring on his finger, brought him into his home and threw a great banquet...

Does this sound familiar yet?

The firstborn is angry and jealous and refuses to go into the banquet feast. He felt his outward works merited him favor with his father because he saw his relationship as transactional.

The firstborn is Israel; they are called the firstborn of God. They thought their obedience was what merited them God's favor and became prideful and jealous.

The younger son is the Gentiles; they are the first to rebel against God in Babel, and they sought after false gods and treasures on earth.

The Gentiles were more receptive to the Gospel of Jesus, and many of them repented and willingly offered themselves as slaves to God. But God clothed them in Christ's righteousness and made them co-heirs and kings and priests. They will one day be brought into the banquet wedding feast, but Israel will refuse to come to Christ because of their pride and jealousy towards the Gentiles.

Paul explains this in **Romans 11:28-32 (LSB)**:
"From the standpoint of the gospel they are enemies

for your sake, but from the standpoint of *God's* choice they are beloved for the sake of the fathers; **[29]** for the gifts and the calling of God are irrevocable. **[30]** For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, **[31]** so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. **[32]** For God has shut up all in disobedience so that He may show mercy to all.”

So we can see that even though Israel, “the sons of the kingdom,” were left in the outer darkness, they will one day come to faith in Jesus and be redeemed.

Jesus explains that to us in the parable of the wheat and tares. He explains that the sons of the kingdom are the “good seed” that he plants into his kingdom. Well, we know that Jesus’ kingdom will be on earth for 1000 years, according to Revelation 20. So these are the people who refused to come to Christ prior to the 70th week of Daniel (the 7 years of testing). But through the struggles of that time, they chose to repent and turn to Christ rather than accepting Satan as their God. These will be the “good seed” who will enter into the Messianic kingdom alive.

Next, we have a connection to the consummation of the wedding taking place in heaven from the typological picture in Genesis 24:62-67. Here we see Abraham’s servant, who was sent to the Gentiles to receive a bride for Isaac, returning home with

Rebekah. Isaac, as a type of Christ, when it is almost evening, goes out to meet his bride in the field (the world) and takes her back to the tent of his mother Sarah. Well, Paul, in Galatians 5, tells us that Sarah is a type of Heavenly Jerusalem, so her tent would be in Heaven, showing that Isaac, a type of Christ, met his bride in the field (the world) and took her to be with him in heaven. It is there where he consummates the marriage.

In Genesis 29 we see Jacob as a type of Christ, going to Laban. Jacob wants to marry his first love, Rachael, but receives her sister Leah instead. After Jacob consummates the wedding, he is told to finish the week of the wedding with Leah, and then he will receive Rachel as his bride.

This gives us a connection to Jesus coming first to his bride, Israel, but they will not have him, so he receives the Gentiles instead. But when the fullness of the Gentiles comes in, he will gather his Church to himself and consummate their marriage in heaven, just as Isaac and Rebekah did. Then after the 70th week of Daniel, the Great Tribulation, the final 7 years. He will receive his bride, Israel. They will have a feast on earth and establish the messianic kingdom.

This shows us that there are two brides and wedding feasts typed in the story of Jacob, Rachel, and Leah. Which is a typological picture to clarify things to us while interpreting the scriptures.

Leah represents the Church, which, interestingly enough, has 7 kids, just like the 7 Churches of Revelation. Her final child is Dinah, which means judgment, and we already saw that Laodicea, the 7th church, was apostate. But “coincidentally,” the name Laodicea means “judgment of the people,” showing yet another connection to the typological pictures.

| Seven Children of Leah | Seven Churches of Revelation |
|---|---|
| 1. Rueben - Behold a son, see a son - Root word: ra'a (raw-aw) - to see, look at, inspect, consider. 2nd root word ben (bane) - son, male child | 1. Ephesus - They left their first love, Jesus, the only begotten son of the Father. They are told to look (raw-aw) to Jesus (bane: the only begotten son of the Father) and remember where they have fallen. |
| 2. Simeon - heard - Root word: sama (shaw-mah) to hear, listen to, or obey. | 2. Smyrna - They are given encouragement to listen to (shaw-mah) and are told to obey (shaw-mah) Christ even unto death. |
| 3. Levi - joined to - Root word: Lava (law-vaw) - to join, be joined, attend, be joined onto, abide, cleave | 3. Pergamum - They are warned that they have allowed themselves to be joined to (law-vaw) sexual immorality and idolatry. |
| 4. Judah - praised - Root word: yada (yaw-daw) to throw, shoot, cast, confess or praise | 4. Thyatira - They are rebuked for tolerating Jezebel and told that they would be thrown (yaw-daw) into tribulation if they do not repent. |
| 5. Issachar - there is recompense (payment) - 1st root word: nasa (naw-saw) lift, bear up, carry, sustain, endure, lift oneself up. 2nd root word - sakar (saw-kawr): reward, pay, hire or wages | 5. Sardis - They are warned that their faith is dead; they need to remember what they received (Greek word lambano)- receive what is given. As the body of Christ, we receive the Gospel, which tells us that Jesus paid (saw-kawr) our debt so we can endure (naw-saw) to the end. |
| 6. Zebulun - exalted - root word: zabal (zaw-bal), to exalt, honor, or dwell exaltedly. | 6. Philadelphia - They are told that they will be kept from the hour of testing that is coming on the entire world and that they will be placed at a high level and held in high regard (zaw-bal: exalted) in a place where those who are of the synagogue of Satan will bow before their feet. And they will be made pillars in the sanctuary of God, which is in heaven. Therefore they will also dwell exaltedly (zaw-bal) in heaven. |
| 7. Dinah - (Only Daughter of Jacob)- Judgement - <i>She was defiled by the prince of Shekem</i> | 7. Laodoea - (Only church named after a woman) Laos — meaning people group — and Dike — meaning judicial decision (sentence of condemnation), vengeance, judgment, or punish. They will face judgment if they don't repent. <i>This apostate church will be defiled by the Antichrist.</i> |

We have the peculiar story of Enoch, which is the first type of the rapture that took place prior to the Flood, which was a type/shadow of the Great Tribulation. We have the connection of Enoch to this event because of the prophecy that Jude quotes speaking of Jesus' return with his holy ones...

Let's look at some passages that show us the first type of the rapture in the Bible:

First we will look at the story of Enoch in **Genesis 5:21-24 (LSB)**: "And Enoch lived 65 years and became the father of Methuselah. **[22]** Then Enoch walked with God 300 years after he became the father of Methuselah, and he became the father of other sons and daughters. **[23]** So all the days of Enoch were 365 years. **[24]** Enoch walked with God; and he was not, for God took him."

We see Enoch referenced again in **Hebrews 11:5 (LSB)**: "By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for prior to being taken up, he was approved as being pleasing to God."

Which should remind us of **1 Corinthians 15:51-52 (LSB)**: "Behold, I tell you a mystery: we will not all sleep, but we will all be changed, **[52]** in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed."

And also **1 Thessalonians 4:17 (LSB)**: “Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.”

Enoch was a type of the church. He was not a Jew since Israel did not exist, and he walked with God and was taken. He did not face the judgment of the flood, and he was not spared through the flood. Instead, he was taken to be with God prior to the flood. Just as the faithful believers will be taken prior to the 70th week of Daniel.

We have another connection in Jude that I saw just recently that almost didn't make it into the book, but I figured it would be fruitful.

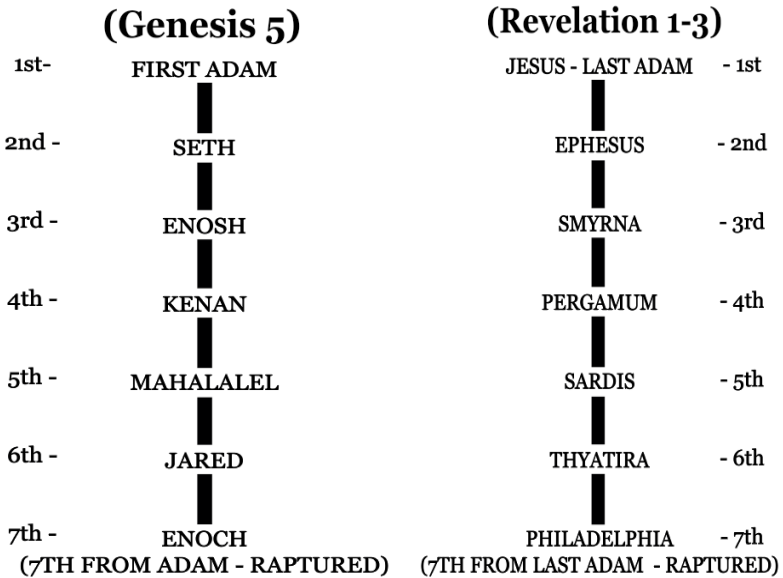
Jude 1:14-16 (LSB): “But Enoch, in the seventh generation from Adam, also prophesied about these men, saying, “Behold, the Lord came with many thousands of His holy ones, **[15]** to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” **[16]** These are grumblers, finding fault, following after their own lusts; and their mouth speaks arrogantly, flattering people for the sake of their own benefit.”

Jude reminds us that Enoch is the 7th generation from Adam. From our study of Revelation, we recognized the typology of the 7 churches and the 7 generations of church history. So by following the

model of Enoch being the 7th from Adam, I thought to myself... Who would the seventh from the last Adam, Jesus, be? Well, we know that Jesus didn't have children, but look at what the author of Hebrews says.

Hebrews 2:9-10 (LSB): “But we do see Him who was made for a little while lower than the angels—Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. **[10]** For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.”

Now we can see that Jesus would bring many sons to glory, and since the churches are used as a type for generations, they could be counted as generations from Christ. So let's see if there is a connection. Take a look at the graphic to get a better idea of where we are going with this.



Enoch, the 7th generation from the first Adam, was taken prior to the Great Flood because he walked with God and was approved as being pleasing to God.

The church of Philadelphia, the 7th generation from the last Adam, is promised to be kept from (taken from) the hour of testing that is coming on the whole world. This promise was given because they walked with God and were approved as being pleasing to God.

Coincidence... Well, that is for you to decide, but I don't think so.

Let's look at some passages that show us the second type of the rapture in the Bible:

Let's look at Elijah in **2 Kings 2:9-12 (LSB)**: "Now it happened when they crossed over, that Elijah said to Elisha, "Ask what I shall do for you before I am taken from you." And Elisha said, "Please, let a double portion of your spirit be upon me." **[10]** And he said, "You have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so." **[11]** As they were going along and talking, behold, there appeared a chariot of fire and horses of fire, and it separated the two of them. And Elijah went up by a whirlwind to heaven. **[12]** And Elisha was seeing this and he was crying out, "My father, my father, the chariots of Israel and its horsemen!" And he saw Elijah no more."

We have now seen two types and groups represented in a rapture event. Enoch is a type of the church, and Elijah is a type of the faithful prophet of Israel, the 144,000. This shows two raptures and two groups of people at two different times.

We can possibly tie these events to the harvests of Israel. We know that the wheat harvest is the birth of the church. So it could make sense that they would be resurrected (raptured) at some point during the wheat harvest (Pentecost). Because we know that Jesus was resurrected during the Feast of Firstfruits of the Barley Harvest, which takes place in the time of Passover. However, we have other evidence that says they may be raptured during the

Feast of Trumpets. But we will look at that when we get to Revelation 16.

If the harvests are connected to the raptures, that would mean that the firstfruits of Israel, the 144,000, would be raptured at some time during Tishri, since that is when the last 3 festivals of Israel that have not been fulfilled take place... The 1st of Tishri, the feast of trumpets; the 10th of Tishri, the Day of Atonement; and the 15th of Tishri, the feast of Tabernacles.

We have now seen the biblical evidence and probability that there are two separate raptures and two separate groups from the hints given in Revelation 3 and Revelation 7.

Revelation 3:10-13 (LSB): “Because you have kept the word of My perseverance, I also will keep you from the hour of testing, which is about to come upon the whole world, to test those who dwell on the earth. [11] I am coming quickly; hold fast what you have, so that no one will take your crown. [12] He who overcomes, I will make him a pillar in the sanctuary of My God, and he will never go out from it anymore. And I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. [13] He who has an ear, let him hear what the Spirit says to the churches.”

Revelation 7:9-17 (LSB): “After these things I looked, and behold, a great multitude which no one

could count, from every nation and all tribes and peoples and tongues;

This passage clearly says they are from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands (not only the 144,000 as we see in Revelation 14). This connects us to **Leviticus 23:39-40 (LSB)**: “On exactly the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of Yahweh for seven days (the time of a week-long wedding), with a rest on the first day and a rest on the eighth day. On the first day, you shall take for yourselves the foliage of beautiful trees, palm branches, and boughs of leafy trees and willows of the brook, and you shall be glad before Yahweh your God for seven days,”

The connection to the palm branches shows us that Revelation 7 takes place on the first “day” (prophetic year) of the Great Tribulation. Which is the marriage of Christ to his bride, the Church. Just as Jacob married Leah first. Christ and the Church will spend 7 days (prophetic years) before Yahweh in the Great Wedding Feast. After that feast, Jesus will marry his bride, Israel, just as Jacob married Rachael, 7 days after Leah

John 14:5-7 (LSB): “Thomas *said to Him, “Lord, we do not know where You are going. How do we know the way?”
[6] Jesus *said to him, “I am the way, and the truth, and

the life. No one comes to the Father but through Me. [7] If you have come to know Me, you will know My Father also; from now on you know Him, and have seen Him.”

Here Jesus clearly says that he is the only way to get to heaven, and beyond that he declares equality with the Father in nature. This is a clear refutation to universalism and also a clear passage to Jesus claiming to be God.

John 14:8-11 (LSB): Philip *said to Him, “Lord, show us the Father, and it is enough for us.” [9] Jesus *said to him, “Have I been with you all so long and have you not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father’? [10] Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father abiding in Me does His works. [11] Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

Philip now tells Jesus to show them the Father. Jesus explains to them that since they have seen him, they have seen the Father.

Jesus is not saying he is the father, but what he is saying is that he is equal in nature to the father. He is telling them that he is God in the flesh and that the miracles that he does testify to that truth.

John 14:12-14 (LSB): “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do because I go to the Father. **[13]** Whatever you ask in My name, this will I do, so that the Father may be glorified in the Son. **[14]** If you ask Me anything in My name, I will do it.”

The Greek word for greater is the word *meas*, which refers to the amount or number of works, not their substance.

So, he is telling us, as the corporate church, the body of Christ, that over the almost 2000 years that we have been present, we will, in number, do far more of the works than Jesus did in his ministry on Earth.

What are some of the works that Jesus did?

Healed the blind - Matthew 9:27-31

Raised the dead - Luke 7:11-17

Healed the lame (Paralyzed) - Matthew 9:1-18, Mark 2:1-2, Luke 5:17-26

Healed the deaf - Mark 7:31-37

Healed the lepers - Matthew 8:1-, Mark 1:40-45, Luke 5:12-14

Cast out demons - Mark 1:21-27, Luke 4:31-36

Healed the mute - Matthew 9:32-34

And fed the hungry - Matthew 14:13-21, Mark 6:30-44, Luke 9:10-17, John 6:1-15, Matthew 15:32-39, Mark 8:1-13

So, if we ask for any of those things in Jesus' name, he will do it to glorify the Father through the Son. The Church is the body and bride of Christ, so we glorify the Father in the Son's name. I'm glad we cleared that up! Go raise the dead! Ok, I know what you are thinking...

Are you serious?

Yes... Yes, I am.

Now let me explain. What we need to realize is that every miracle that Christ did had two parts to it. There was the physical aspect, but then the more profound meaning behind the physical aspect. Let's elaborate.

Healed the blind - showing the spiritually blind are healed by putting their faith in Christ, and because of him, they can now see.

Raised the dead—showing the spiritually dead who were standing condemned now can be raised from the spiritual death they are in by putting their faith in Christ.

The Gospel According to John

Healed the lame - showing the spiritually lame are healed by putting their faith in Christ, and because of him, they can now walk for God in faith.

He healed the deaf, showing the spiritually deaf are healed by putting their faith in Christ, and because of him, they can now truly hear the truth of God's word.

He healed the lepers, showing that the spiritually corrupted by sin are healed by putting their faith in Christ, and because of him, they are a new creation, their sin is forgiven, and they are reconciled to God.

Cast out demons - showing the spiritually oppressed are healed by putting their faith in Christ, and because of him, the demons cannot make their home in their bodies anymore, because their body is now the temple of the Holy Spirit, and God does not share his house with the enemy.

Healed the mute - showing the spiritually mute are healed by putting their faith in Christ, and because of him, they can now preach the Gospel of Christ to the unbelieving world.

And fed the hungry - showing that by putting our faith in Christ, we can now feed the unbelieving world who are hungry for truth, the bread of life (the Gospel of Christ).

So don't think that I'm saying that God cannot choose to manifest the physical healings or other

physical miracles. I cannot biblically justify that. But what I can biblically justify is the fact that God cares more about the spiritual than the physical, and the importance behind the spiritual aspect of the miracles far exceeds the physical manifestation of the miracle. Therefore, we can conclude that healing somebody physically does not compare to the spiritual healing that comes from them accepting the gospel, in the same way any other physical manifestation of miracles in no way, shape, or form even compares to the spiritual implications behind the picture that those physical miracles typified.

So we as believers can perform all of those spiritual miracles by the power of the Holy Spirit, and if we ask for help in that ministry, Jesus will give us what we ask in his name. That does not mean that every person we preach the gospel to or pray for will be saved, but we will have the ability to be used by the Holy Spirit for those ministries and plant the seeds, but we know that Scripture says that only God has the growth over those seeds; it is just our job to plant them and water them.

John 14:15-21 (LSB): “If you love Me, you will keep My commandments. [16] And I will ask the Father, and He will give you another Advocate, that He may be with you forever; [17] the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him. You know Him because He abides with you and will be in you. [18] “I will not leave you as orphans; I will come to you.

[19] After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. **[20]** On that day you will know that I am in My Father, and you in Me, and I in you. **[21]** He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”

What commandments is Jesus telling us to keep?

Jesus stated that the two greatest commandments encompass the entirety of the Law. Love God with all of your heart, mind, soul, and strength. The second commandment is to love our neighbors as ourselves. Jesus then told the disciples to love one another as he loved them, putting extra emphasis on loving our brothers and sisters in Christ.

So how do we love God? We do that by believing in the one he sent (John 6:29).

How do we love our neighbor? The only way to truly love an unbeliever is to preach the Gospel of Jesus Christ to them. After that we can attend to their physical needs. But if we tend to the physical and ignore the spiritual, we are doing the opposite of love.

How do we love our brothers and sisters in Christ? We show our love by teaching, correcting, rebuking,

edifying, caring for their physical needs, and so on.
We are to love them self-sacrificially

John 14:22-26 (LSB): “Judas (not Iscariot) *said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?” **[23]** Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our dwelling with him. **[24]** He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me. **[25]** “These things I have spoken to you while abiding with you. **[26]** But the Advocate, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

The other Judas asks Jesus why he is only disclosing himself to his disciples.

Jesus explains that if people “keep his word,” Jesus and God the Father will make their dwelling with them, pointing us to Revelation 21-22. And he also says that he is speaking on behalf of the Father to reassure them but also show them his equality with the Father. Because when Jesus speaks, he says, “Truly, truly, I tell you.” If he was not equal in nature to the father, he would have said, “Thus says the LORD.”

Jesus then tells them that God the Father will send the Holy Spirit to them in Jesus' name, and he will help them to understand all that Jesus said and bring into remembrance all of Jesus' teaching.

So clearly those who keep Jesus' word are believers, and those who do not are not. But what does that mean? Let's look at some passages to see if we can get some connections and clarity.

John 8:51-52 (LSB): "Truly, truly, I say to you, if anyone keeps My word he will never see death—ever. [52] The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets *also*; and You say, 'If anyone keeps My word, he will never taste of death—ever.'

John 12:47-28 (LSB): "And if anyone hears My words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. [48] He who rejects Me and does not receive My words, has one who judges him; the word I spoke is what will judge him on the last day.

John 15:20 (LSB): "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

Revelation 3:10 (LSB): “Because you have kept the word of My perseverance, I also will keep you from the hour of testing, which is about to come upon the whole world, to test those who dwell on the earth.”

John explains all of these passages in detail in 1 John 2. He tells us that those who love their brothers have kept the words of Christ. And those who hate their brothers have not. He also explains that if someone denies Jesus as the Christ or denies that he was in the flesh, he has not kept his word.

James explains this to us when he tells us not to just hear the word of Christ but instead to do it. Because one who just hears the word and does not do it has a superficial faith (James 1:19-27). He then says that we cannot hold faith in Christ and show partiality to others for status, power, or wealth (James 2:1-7). James continues to say that we must follow the Royal Law, which is to love our neighbors as ourselves (James 2:8). He continues to say that we must show mercy, which he uses as an example of love, because we know that God showed mercy to us, so how can we deny mercy to others (James 2:12-13)? James continues to say that faith without works is dead, showing again a connection to being a doer of the word, not just a hearer (James 2:18-20). He then gives two examples of people who showed their faith by their works.

First is Abraham, and the work he did was to trust God's faithfulness and show his obedience to God by obeying his command to offer Isaac to God. This was an example of Abraham loving God with all of his heart, mind, soul, and strength.

Next, we see Rahab, who protected the two spies from harm, even at the risk of her own life. She showed her faith in God by loving her neighbor as herself.

Showing us clearly now that keeping the word of Jesus is not just being a hearer but instead a doer of his word. Which starts with placing your faith in Jesus and is shown through your love for your neighbors and your brothers and sisters in Christ.

Jesus himself was the first to coin the phrase to be doers and not hearers only.

Matthew 7:24-27 (LSB): "Therefore everyone who hears these words of Mine and does them, may be compared to a wise man who built his house on the rock. [25] And the rain descended, and the rivers came, and the winds blew and fell against that house; and yet it did not fall, for it had been founded on the rock. [26] And everyone hearing these words of Mine and not doing them, may be compared to a foolish man who built his house on the sand. [27] And the rain descended, and the rivers came, and the winds blew and slammed against that house; and it fell—and great was its fall."

Jesus is the rock and foundation of our faith, and by placing our faith in him and showing love, joy, peace, patience, kindness, goodness, gentleness, self-control, mercy, forgiveness, and obedience, is how we show our faith by our works.

Someone who hears the Gospel of Jesus and professes faith with their mouth and does not love is a liar, and the truth is not in him.

1 John 2:4-6 (LSB): “The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him; [5] but whoever keeps His word, truly in him the love of God has been perfected. By this we know that we are in Him: [6] the one who says he abides in Him ought himself to walk in the same manner as He walked.”

John 14:27-31 (LSB): “Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. [28] You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. [29] And now I have told you before it happens, so that when it happens, you may believe. [30] I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; [31] but so that the world may know that I

love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.”

Jesus finishes this discourse by telling the disciples they should have been happy that Jesus is leaving. He says that the Father is greater than he is. This is a passage that many stumble over. And to be honest, the only reason people stumble is because they read the Bible like each verse and passage is isolated from the rest of the text. Consistency and honesty while reading would clarify these passages so easily. However many people read to validate their thoughts, views, or doctrines, rather than using basic reading comprehension skills to answer basic questions.

Jesus has already, in John’s Gospel alone, been shown in equality in nature to God the Father. John 1:1, John 5:17-18, John 10:30, John 14:6, and on and on the list goes.

So, what is Jesus saying?

Paul explains this passage for us in **Philippians 2:5-11 (LSB)**: “Have this way of thinking in yourselves which was also in Christ Jesus, [6] who, although existing in the form of God, did not regard equality with God a thing to be grasped, [7] but emptied Himself, by taking the form of a slave, by being made in the likeness of men. [8] Being found in appearance as a man, He humbled Himself by

becoming obedient to the point of death, even death on a cross. **[9]** Therefore, God also highly exalted Him, and bestowed on Him the name which is above every name, **[10]** so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, **[11]** and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

And Jesus reiterates that in John 17. Specifically in John 17:5, we see Jesus say, “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” This shows us that Jesus had the glory of God prior to the existence of the world. Which now shows us that Jesus had to lower himself for a time and be born as a man so he could die to pay the debt of mankind. After his death he would raise himself from the dead and be restored to the glory that he had with the Father from eternity past. If Jesus didn’t “go away,” die, we would have no hope in eternal life. But if he died but didn’t resurrect from the dead and ascend to heaven, we would have no assurance that his words of eternal life were true. So it was necessary for Jesus to die, resurrect, and ascend so we could have hope. But if he stopped there, how could we know if we truly have placed our faith in him? So after his ascension, God the Father sends the Holy Spirit, who had dwelt fully in Christ on earth, to dwell in the believers throughout history. He is sent as a seal and a guarantee of our inheritance in Christ.

The Gospel According to John

Chapter 15

John 15:1-5 (LSB): “I am the true vine, and My Father is the vine-grower. [2] Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He cleans it so that it may bear more fruit. [3] You are already clean because of the word which I have spoken to you. [4] Abide in Me, and I in you. As the branch cannot bear fruit from itself unless it abides in the vine, so neither can you unless you abide in Me. [5] I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.”

Here we see Jesus compare himself to a grapevine. Israel is often called the vineyard of God, so Jesus is showing that he is true and faithful Israel. But he is also pointing to the prophetic type of the Menorah. Jesus had already called himself the light of the world, which connects us typologically to the menorah. And now we can see Jesus calling himself the vine and the branches.

The menorah is made to represent a vine with seven branches. The seven branches are filled with oil and

produce light. The entire menorah is fashioned from one piece of solid gold. And it gives us a prophetic picture of Jesus and his Church. We abide in him, and he in us. He is the light of the world, and we are to shine “our light” into the darkness of the world. We are told not to put a bowl on our lamps, and the seven churches in Revelation are a representation of the seven branches of the menorah. That is why each church is represented by a lampstand.

Paul tells us that we are many members of one body and Christ is the head, showing again the connections to Christ and his Church.

This reiterates what Jesus said: that if we are not abiding in him, we cannot bear fruit. Because if a branch is separated from the sustainer of life, it will wither and die. And if the body is separated from the head, it will wither and die.

Jesus explains to the 11 that they are clean from the words that he has spoken to them, showing that their cleansing came from their faith in Christ.

Christ is the sustainer of life for all, but anyone who does not place their faith in him is cut off from that life.

The first tree spoken of in Scripture is the Tree of Life, which is a type of Christ. When Adam and Eve sinned, they were cast out of the garden away from

the Tree of Life to show their separation from Christ.

The Last Tree spoken of in scripture is also the Tree of Life, and it is in the New Heaven and New Earth, and its fruit will sustain those who are there with God forever.

We know that the branches that do not bear fruit are not believers who lost their salvation but instead human beings who reject Christ and are blotted out of the Book of Life. Jesus just said that only a branch that abides in him can bear fruit, which clearly shows us that the branches who do not bear fruit did not abide in Christ. John explains this to us in 1 John 2:19 (LSB): “They went out from us, but they were not *really* of us; for if they were of us, they would have remained with us; but *they went out*, so that it would be manifested that they all are not of us.”

We can also get clarity on this statement from the parable of the sower seen in Matthew 13:1-9, and Jesus explains it in Matthew 13:18-23.

We find out that the seed sown is the Gospel, the word of Jesus. The different soils are showing the conditions of the hearts who hear.

- 1) Heart that is hard, and the devil snatches the Word from them so they can't understand. Bears no fruit.

- 2) Heart that is rocky, which accepts the word, but when trials come it falls away because they have no root. Bears no fruit.
- 3) Heart that is divided between loving Jesus and the riches and worries of the world. Bears no fruit.
- 4) Heart that accepts the word and bears much fruit. Showing that only the fourth seed is a true believer.

John 15:6 (LSB): “If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.”

Eternal life only comes through faith in Christ. So if someone does not have faith in Christ, they will be condemned to the lake of fire.

We need to be clear: the branches that are thrown away for not bearing fruit are not believers who lost their salvation.

Jesus already told us that he will lose none of his sheep, and nobody will take a believer from his hand. To understand this passage, we will need to look at the book of life.

Revelation 17:8 (LSB): “The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.”

Let’s first address this phrase: “those who dwell on the earth, whose name has not been written in the Book of Life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.”

We will get some more insight if we combine this passage with **Revelation 3:5 (LSB):** “He who overcomes will thus be clothed in white garments, and I will never erase his name from the book of life, and I will confess his name before My Father and before His angels.”

Ok, now let’s take a detailed look at this...

The Bible talks about us being in the Book of Life since before the world was created in Revelation 13:8 and specifically references people's names being blotted out in Exodus 32:32-34.

That only leaves us with two conclusions...

God writes the names of only believers in the book, and if they “fall away,” he blots them out.

Or, God writes the names of all people into the book of life from the foundations of the world. This would show his desire for all people to be saved. It also shows that only out of their rebellion and unbelief are their names blotted out...

But before we answer those questions, we need to ask another question.

Can a believer lose their salvation?

I could give you a yes or no answer, but that will not be fruitful. So, let's look closer and see what the Scriptures say. That way we can take the time to learn proper doctrine and be able to defend it in our minds to ourselves when our understanding is challenged.

We will see why the security of the believer is something that we can consider to be biblical truth.

I will also go over some arguments made by those who bring opposition to this doctrine. And we will address the questions about specific verses that seem to imply a believer can lose their salvation.

My intention through this teaching is not to convert you or convince you. But only to present biblical evidence by using a hermeneutical approach to understanding the Holy Spirit's intention presented through the Scripture.

I pray that we all approach the topic with a heart of learning and seeking truth. My opinion and your opinion do not matter. The only thing that matters is coming to an understanding of what Scripture says as a whole. By letting Scripture interpret Scripture, we will see clearly what God has revealed through his word.

Let us apply the model of the Bereans from **Acts 17:11 (LSB)**: “Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.”

Ok, let's jump into some passages that show proof of the security of salvation for the believer.

1 John 5:11-12 (ESV): “And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life.”

Here we can see clearly that whoever places their faith in Jesus will have eternal life, and whoever does not will not.

Romans 5:10-11 (LSB): “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. **11** And not only this, but we also boast in God through our Lord

Jesus Christ, through whom we have now received the reconciliation.”

In this passage, we learn that those who have placed their faith in Jesus have been reconciled to God.

John 3:18 (LSB): “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

We see here that anyone who believes in the name of Jesus will not be judged.

Hebrews 6:13-20 (LSB): “For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, [14] saying, “I WILL GREATLY BLESS YOU AND I WILL GREATLY MULTIPLY YOU.” [15] And so, having patiently waited, he obtained the promise. [16] For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute. [17] In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, guaranteed it with an oath, [18] so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us. [19] This hope we have as an anchor of the soul, a hope both sure and confirmed and one which enters within the veil, [20] where a forerunner has

entered for us—Jesus, having become a high priest forever according to the order of Melchizedek.”

We are told to “take hold” of the hope of salvation because Jesus is the anchor for our soul, and by his sacrifice and resurrection, we can be sure of our salvation.

Romans 8:38-39 (LSB): “For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, [39] nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

If we have our faith in Christ, there's nothing within creation that can separate us from him.

Philippians 1:6 (LSB): “For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.”

God began the work in us upon faith and will perfect it until the day of Christ Jesus.

1 Peter 1:3-9 (LSB): “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, [4] to obtain an inheritance incorruptible and undefiled and unfading, having been kept in heaven for you, [5] who are protected

by the power of God through faith for a salvation ready to be revealed in the last time. **[6]** In this you greatly rejoice, even though now for a little while, if necessary, you have been grieved by various trials, **[7]** so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ. **[8]** And though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you rejoice with joy inexpressible and full of glory, **[9]** receiving as the outcome of your faith the salvation of your souls.”

When we have been born again, our inheritance is kept for us in heaven. It is impossible to be un-born-again.

John 10:24-30 (LSB): “The Jews then gathered around Him, and were saying to Him, “How long will You keep us in suspense? If You are the Christ, tell us openly.” **[25]** Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these bear witness of Me. **[26]** But you do not believe because you are not of My sheep. **[27]** My sheep hear My voice, and I know them, and they follow Me; **[28]** and I give eternal life to them, and they will never perish—ever; and no one will snatch them out of My hand. **[29]** My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. **[30]** I and the Father are one.”

We are born again; we are kept in the father's hand and in Jesus's hand, and no one can snatch us out of either of their hands.

Romans 8:34-35 (LSB): “who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. **[35]** Who will separate us from the love of Christ? Will affliction, or turmoil, or persecution, or famine, or nakedness, or peril, or sword?”

Paul affirms that there is no condemnation for those who are in Christ.

Hebrews 10:19-25 (LSB): “Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, **[20]** by a new and living way which He inaugurated for us through the veil, that is, His flesh, **[21]** and since we have a great priest over the house of God, **[22]** let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. **[23]** Let us hold fast the confession of our hope without wavering, for He who promised is faithful. **[24]** And let us consider how to stimulate one another to love and good deeds, **[25]** not forsaking our own assembling together, as is the habit of some, but encouraging one another, and all the more as you see the day drawing near.

We are being told that the promise of our salvation is given to us by Christ, and he is faithful to keep his promise. So we should have confidence in our salvation because of Christ.

1 John 2:1-2 (LSB): “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; [2] and He Himself is the propitiation for our sins, and not for ours only, but also for those of the whole world.”

John tells us that we have an advocate with the Father, and Jesus died for the sins of the world. If we place our faith in Christ, we are forgiven.

Scripture is clear that the believer who has true saving faith and has placed their trust in Jesus Christ alone is sealed with the indwelling of the Holy Spirit. That sealing is a promise, an earnest deposit, and a guarantee of our inheritance and eternal salvation. The Bible is also clear that even though we are faithless at times, God remains faithful because he cannot deny himself. And since his Spirit lives within us and we live in and abide in Christ, he cannot deny himself. Now this promise does not include those who have a false profession of faith. There are many so-called Christians who live a life of debauchery and wickedness and disregard their ambassadorship in Christ.

Paul warns us all to examine ourselves in **2 Corinthians 13:5-6 (LSB)**: “Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize about yourselves that Jesus Christ is in you—unless indeed you fail the test? **[6]** But I hope that you will realize that we ourselves do not fail the test.” As believers in Christ, we should be living a life that brings honor and glory to God. That doesn’t mean we will be perfect, but we should give ourselves up daily as a living sacrifice to God, not because we are earning or keeping our salvation. But because we are giving ourselves up as a thanksgiving offering to God as our worship of him (Romans 12:1-2). As believers, we have been given the ability by the Holy Spirit to choose not to intentionally sin against God. Obviously, our unintentional sin is something that we will not overcome because of the weakness of our flesh (Romans 7:21–25). But what business do we have intentionally sinning against God (Romans 6:1–7)?

As believers, we understand the consequences of our sin, which were ultimately what put Jesus on the cross (Colossians 2:14). Therefore, we should strive to honor God in everything we watch, how we act, what we say, and in the way we speak to others. And although we know we will never be sinless in the flesh, we should be asking God to help us sin less.

2 Corinthians 5:1-5 (ESV): “For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with

hands, eternal in the heavens. [2] For in this tent we groan, longing to put on our heavenly dwelling, [3] if indeed by putting it on we may not be found naked. [4] For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. [5] He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.”

2 Corinthians 1:20-22 (ESV): “For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory. And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.”

Ephesians 1:11-14 (ESV): “In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, [12] so that we who were the first to hope in Christ might be to the praise of his glory. [13] In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, [14] who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.”

Ephesians 4:30 (ESV): “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

The second argument for the security of the believer comes from passages that define the sovereignty of God, his foreknowledge, and his inability to lie or change his mind.

God does not lie:

Hebrews 6:18 (LSB): “so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.”

Numbers 23:19 (ESV): “God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?”

Titus 1:2 (LSB): “in the hope of eternal life, which the God who cannot lie promised from all eternity”

God does not change his mind:

Malachi 3:6 (LSB): “For I, Yahweh, do not change; therefore you, O sons of Jacob, are not consumed.”

Numbers 23:19 (ESV): “God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?”

God knows the end from the beginning:

Isaiah 46:9-10 (ESV): “remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, **[10]** declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose,’”

If he didn't, he wouldn't be God; he proves this over and over through prophecy and fulfillment.

Since God knows the end from the beginning, he has foreknowledge of all things.

God has foreknowledge of all things:

Acts 2:23 (ESV): “this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.”

These passages demonstrate that God knows the end from the beginning; he does not lie, he does not change his mind, and he foresees who will reject and accept him before the foundations of the earth.

The Gospel According to John

By saying that a believer can lose their salvation, we are saying that we have somehow surprised God with our sin. Can we surprise God, which would result in him taking away the eternal salvation that he has given us? Did God not know whose faith would not “persevere”? God knows his sheep, and he knows who true believers are. In all reality, the Bible tells us that he knew them before the foundations of the world.

We have learned that believers are sealed with the Holy Spirit as an earnest deposit in our hope of the resurrection. We also know that God is the author and perfecter of our faith. So losing your salvation would mean that God failed in what he promised he would do, and by failing in his part of the covenant, he would lose his Holy Spirit that was given to us as a seal, a guarantee, and an earnest deposit of our eternal inheritance. Do you see the problem with this teaching?

We have to ask ourselves, is God not aware who would “fall away,” “stumble,” or falter in any way?

God is sovereign and all-knowing; he knew every sin, every thought, and every intention of our hearts before the existence of the universe.

By questioning God's sovereignty, we are putting into question his power and his very nature as God.

We have seen that God is not a liar, that he does not change his mind, and that he knows all things. We also saw that nothing within creation can separate us from the love of God. So now we need to ask, are we a part of that creation? Yes! So then that includes us as well. We saw that Jesus said nothing can snatch us from his hand, and nothing can snatch us from God the Father's hand...

Was Jesus mistaken?

Do we honestly have the audacity to say that Jesus was either mistaken, a liar, or failed at his promise? I advise against taking that stance.

I don't mean this in an insulting way to anyone who has been taught that we must keep our salvation, or we will lose it. I'm just pointing out how that teaching contradicts the entirety of Scripture and how it's contrary to God's nature. It's contrary to God's preeminence, his foreknowledge, and his sovereignty.

So how do we reconcile all of that information with some of the verses that seem to imply we must keep our salvation, or we will lose it?

- 1) Hebrews 6:1-8
- 2) Hebrews 10:26-29
- 3) Galatians 5:1-4
- 4) 2 Peter 2:20-22

Let's look at them each individually and see what they are telling us from a biblical perspective.

The first thing that we must do is recognize that the Bible is filled with typology. Meaning the record of the historical events in scripture are literal events, but God orchestrated them to show us a picture. The book of Hebrews has two passages that we are going to examine. The author of Hebrews uses typology throughout the entirety of his letter. How the angels are lesser messengers than Christ, since he is God in the flesh and they are created. Moses is the lesser prophet than Christ because he is both God and man, making him the son of God rather than a slave of God. He demonstrates how the Aaronic priesthood, the sacrifices, and the laws serve as a scaled-down version of Jesus' priesthood, with the sacrifices serving as a mere shadow of Jesus' ultimate sacrifice. He shows that the veil in the temple that was torn was a picture of his flesh being broken for us to grant us access to approach God. He also uses the Exodus and the unbelieving nation of Israel as a type of that first-century generation of Israel who rejected Christ. We are going to focus on the Exodus and those pictures as a guide to understand these passages in Hebrews.

Let's begin with **Hebrews 6:1-8 (LSB)**:
“Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, [2] of teaching about

washings (Baptismos—plural) and laying on of hands, and the resurrection of the dead and eternal judgment. **[3]** And this we will do, if God permits.”

Remember a key to reading and studying the Bible: whenever you get to a place that says “therefore,” go backward to get some more context. And this case is not any different.

This is one of the most misunderstood chapters of the Bible, but it is because people do not read the Bible as they should. They come to a difficult verse, isolate it, and end up making false doctrine from their misinterpretation instead of weighing it against the entirety of the letter, book, or ALL of Scripture, as you are supposed to. The entire Bible is pointing to and pulling from itself and every book and writing within it. The writer of Hebrews is speaking to a Jewish audience. Some are believers in Christ, some are professing believers who are missing the truth of the gospel, and some are not believers at all.

The writer of Hebrews has gone over so much in the previous 5 chapters.

Jesus is greater than the angels, and He is the creator of all things and the author of salvation (**Hebrews 1-2**). He explains how Jesus is greater than Moses, then warns these Israelites about falling away from the Gospel of Christ just as the corporate nation of Israel fell away from God after the exodus from Egypt in the wilderness. Then He

explained that the Nation of Israel “fell away” because of their rebellion against God because of their unbelief, as seen in Hebrews 3.

Then he explains and warns them about testing themselves to see if their faith is genuine. He explains how Jesus is our Eternal High Priest in the order of Melchizedek. The writer finally ends chapter 5 by rebuking them with this statement, **Hebrews 5:11-14 (LSB)**: “Concerning him (Jesus) we have much to say, and it is hard to explain, since you have become dull of hearing. **[12]** For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. **[13]** For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. **[14]** But solid food is for the mature, who because of practice have their senses trained to discern both good and evil.”

Let's continue...

Hebrews 6:1-8 (LSB) (continued): “For in the case of those once having been enlightened and having tasted of the heavenly gift and having become partakers of the Holy Spirit, **[5]** and having tasted the good word of God and the powers of the age to come, **[6]** and having fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and

put Him to open shame. [7] For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; [8] but if it yields thorns and thistles, it is unfit and close to being cursed, and its end is to be burned.”

We need to look closely at each of the phrases and also remember what we have already gone over in Hebrews.

What does “to be enlightened” mean? It means to be shown the light. Well, we know God is the light that illuminates. We also know the letter to the Hebrews is written to Israel. And Israel became a chosen people during the Exodus, so let's see if we can find a connection. We know that the writer of Hebrews brought up the Exodus in Hebrews 3. So, can we see a connection to this statement?

Let's check out **Exodus 13:21 (LSB)**: “And Yahweh was going before them in a pillar of cloud by day to guide them on the way, and in a pillar of fire by night to give them light, that they might go by day and by night.”

Ok, so the nation of Israel was enlightened by Yahweh's light in the wilderness.

Do we have a connection to the first-century generation of Israel that the author of Hebrews might be speaking of also? Yes! Jesus said, **John 8:12 (LSB)**: “I am the Light of the World.”

So, the first-century nation of Israel was enlightened by God in the flesh, just as the nation was enlightened when they were brought out of Egypt in the Exodus.

Next, what does “tasted of the heavenly gift” mean, and who does that relate to? Does that connect to the Exodus too? Well, actually, yes, they did taste the heavenly gift!

Deuteronomy 8:16 (LSB): “In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end,”

Okay, so the manna was the heavenly gift they tasted. But do we have a connection to the first-century generation of Israel that the author of Hebrews might be speaking of also?

Again, yes, Jesus said this in **John 6:51 (LSB):** “I am the living bread that came down from heaven; if anyone eats of this bread, he will live forever; and also the bread which I will give for the life of the world is My flesh.”

He related this statement to the Manna in the wilderness in **John 6:57–58 (LSB):** “As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. [58] This is the bread which came down out of heaven, not as the fathers ate and died. He who eats this bread will live forever.”

Not to mention that Jesus fed unbelievers with bread that was multiplied in the feeding of the 4000 and 5000.

So, the first-century nation of Israel walked with Jesus and was fed by the miraculous bread and His Word. Showing that they too tasted the Heavenly Gift, just as the nation was delivered from Egypt in Exodus.

Ok, but what does partakers of the Holy Spirit mean?

Only believers partake in the Holy Spirit. Right???

Again, we have to see if there is a connection to the Exodus.

Well, we do have a connection.

Let's check out **Exodus 17:1-7 (LSB)**: “Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of Yahweh, and they camped at Rephidim, and there was no water for the people to drink. **[2]** Therefore the people contended with Moses and said, “Give us water that we may drink.” And Moses said to them, “Why do you contend with me? Why do you test Yahweh?” **[3]** But the people thirsted there for water; and they grumbled against Moses and said, “Why, now, have you brought us up from Egypt, to put us and our children and our livestock to death with thirst?” **[4]** So Moses cried

out to Yahweh, saying, “What shall I do to this people? A little more and they will stone me.” **[5]** Then Yahweh said to Moses, “Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. **[6]** Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” And Moses did so in the sight of the elders of Israel. **[7]** So he named the place Massah and Meribah because of the contending of the sons of Israel, and because they tested Yahweh, saying, “Is Yahweh among us or not?”

We know that the living water is a picture of the Holy Spirit. And Paul said in 1 Corinthians 10:4 that the rock that was struck in the wilderness is a type of Christ. Meaning it pictured Jesus being killed by the leadership of Israel, just as Moses, who represented Israel, struck the rock. That also means that the living water that flowed from the rock was a type of the Holy Spirit that was sent from Jesus and the Father at Pentecost. Israel in the wilderness also had the blessings and miracles and signs and wonders performed by the power of the Holy Spirit, but they still fell into idolatry. This is showing that the nation of Israel participated in the blessings of the Holy Spirit during the Exodus. Yet they still were not able to enter into God’s rest because of their unbelief (Hebrews 3:18–19).

We also know that the first-century nation of Israel partook in the blessings of the Holy Spirit.

Jesus, God in the flesh, filled with the Holy Spirit, walked among them. He did miracles and healings and taught them face-to-face. Even after his resurrection, most refused to believe. Then his Holy Spirit was given to the believers at Pentecost, and they went out to preach the gospel by the power of the Spirit, but they rejected him because of unbelief. Fulfilling the typology that we see from the Exodus.

Next, what about having tasted the good word of God and the powers of the age to come?

Let's first look at the good word of God.

Again, does that connect us to the Exodus?

Well, yes, it does! **Deuteronomy 5:24 (LSB):** "And you said, 'Behold, Yahweh our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives.'"

They heard the voice of God but begged Moses to tell God not to speak to them anymore. And we know, according to Hebrews 3, they were still in unbelief...

Do we have a connection to the first-century generation of Israel that the author of Hebrews might be speaking of also?

Again, yes, Jesus is the word of God, and he came in the flesh to offer salvation to Israel. **John 1:1-5 (LSB):** “In the beginning was the Word, and the Word was with God, and the Word was God. **[2]** He was in the beginning with God. **[3]** All things came into being through Him, and apart from Him nothing came into being that has come into being. **[4]** In Him was life, and the life was the Light of men. **[5]** And the Light shines in the darkness, and the darkness did not overtake it.”

This passage is then explained in **John 1:14–18 (LSB):** “And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. **[15]** John *bore witness about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has been ahead of me, for He existed before me.’” **[16]** For of His fullness we have all received, and grace upon grace. **[17]** For the Law was given through Moses; grace and truth came through Jesus Christ. **[18]** No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.”

So we can see Jesus, the word of God came to Israel, performed miracles, and spoke with power and authority from heaven, but they still rejected him because of unbelief.

Finally, let’s look at “the powers of the age to come.”

Again, how does that connect to the Exodus?

This is obvious: the Nation of Israel, who were delivered from Exodus, saw all of the plagues, miracles, and amazing signs and wonders of God. They ate manna from heaven and drank water from the rock. They were even spared from the fiery serpents by looking upon the brazen serpent that God had Moses set up. They saw the glory of God on the mountain and heard his voice. They saw the tablets with God's law given to them by Moses and so much more. But they still died in the wilderness because of unbelief...

What about the first-century generation of Israel? Did they also experience the powers of the age to come?

The answer is, of course, yes!

They witnessed Jesus perform countless miracles. They saw him feed the thousands with a couple of fish and loaves; he healed the blind, deaf, mute, and lame. They watched him heal lepers, cast out demons, and even raise the dead. They even saw him raised from the dead after his crucifixion and had the testimony of his apostles, yet they were still in unbelief. They had more than enough evidence from the miraculous signs that Jesus performed to recognize that Jesus is God with us (Immanuel).

Okay, what does "having fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame" mean?

Well, we can ask ourselves, does the writer of Hebrews explain this in Hebrews 3 by connecting it to the Exodus? Yes!

Let's check out **Hebrews 3:12-19 (LSB)**: "See to it brothers, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. [13] But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. [14] For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, [15] while it is said, "Today if you hear His voice, Do not harden your hearts, as when they provoked Me." [16] For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? [17] And with whom was He angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness? [18] And to whom did He swear that they would not enter His rest, but to those who were disobedient? [19] So we see that they were not able to enter because of unbelief."

So that wicked generation of Israel was not allowed to enter into the rest of God because of their unbelief. We see clearly that they fell away from the offer of salvation because of their wicked and unbelieving hearts.

This is all outlined in **Isaiah 63:7-10 (LSB)**: "I shall bring to remembrance the lovingkindnesses of

Yahweh, the praises of Yahweh, According to all the ways that Yahweh has dealt bountifully with us, And the abundant goodness toward the house of Israel, Which He has dealt bountifully to them according to His compassion And according to the abundance of His loving kindnesses. [8] And He said, "Surely, they are My people, Sons who will not deal falsely." So He became their Savior. [9] In all their distress He was distressed, And the angel of His presence saved them; In His love and in His mercy He redeemed them, And He lifted them and carried them all the ancient days. [10] But they rebelled And grieved His Holy Spirit; Therefore He turned Himself to become their enemy; He fought against them."

The fact that they grieved his Holy Spirit should remind us of a corporate warning from Paul to the church in Ephesus. **Ephesians 4:25-32 (LSB):** "Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another. [26] Be angry, and yet do not sin; do not let the sun go down on your anger, [27] and do not give the devil an opportunity. [28] He who steals must steal no longer, but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need. [29] Let no unwholesome word proceed from your mouth, but only such a word as is good for building up what is needed, so that it will give grace to those who hear. [30] And do not grieve the Holy Spirit of God, by whom you were sealed for the

day of redemption. **[31]** Let all bitterness and anger and wrath and shouting and slander be put away from you, along with all malice. **[32]** Instead, be kind to one another, tender-hearted, graciously forgiving each other, just as God in Christ also has graciously forgiven you.” Paul was warning the corporate body not to follow the footsteps of evil and wickedness of corporate unbelieving Israel.

This shows the Nation of Israel’s rebellion and rejection of God in spite of all of the signs and wonders and provisions he blessed them with. However, we know God allowed a remnant of Israel to survive the wilderness, and they eventually entered into his rest. We know that only Caleb and Joshuah were saved from the cursed corporate generation of unbelieving Israel because they had true faith. And, the children of those unbelievers who were not yet at the age of understanding, were allowed to enter into God's rest.

We see this outlined in **Isaiah 63:11-14 (LSB)**: “Then His people remembered the ancient days, of Moses. Where is He who brought them up out of the sea with the shepherds of His flock? Where is He who put His Holy Spirit in the midst of them, **[12]** Who caused His glorious arm to go at the right hand of Moses, Who split the waters before them to make for Himself an everlasting name, **[13]** Who led them through the depths? Like the horse in the wilderness, they did not stumble; **[14]** As the cattle which go down into the valley, The Spirit of Yahweh

gave them rest. So You led Your people, To make for Yourself a glorious name.”

Do we have an example of this same rejection of God because of unbelief in the first-century nation of Israel? Yes!!

Jesus condemned that generation of Israel because of their blasphemy of the Holy Spirit. Corporately, they could not enter into the rest of God in Christ as a nation. Just as God condemned the wicked generation from the Exodus. But individuals could enter by faith, like we saw with the Apostles and the many other individual Jews who came to faith in Christ.

So this shows that as a corporate nation, Israel couldn't repent and enter into God's rest during the time of the wilderness and also at Jesus' time. Because they both rejected God.

The nation that was saved from the Exodus rejected God after they saw and experienced His miracles, His glory, and His power. And the first-century generation of Israel rejected God in the flesh after they experienced him doing the very same things.

So why is there a distinction between the corporate nation of Israel and individuals?

Because Israel was in a corporate covenant with God that pertains to promises that they are still privy to but are waiting for the fulfillment. Because they

rejected Christ, they were left in the wilderness until God would allow them back in corporately to fulfill his promises to them as a nation.

Now let's not be confused; salvation was always offered to the individual. We saw that with Joshua and Caleb. But the National Covenant is important to understand so we can rightly understand what this passage is saying.

Jesus said that the generation of Israel would not be forgiven in this age or the age to come. But that doesn't mean a future generation will not be offered the chance to enjoy the promises God made to Israel.

We saw in the story of the Exodus that there were not only two from that generation who were able to enter into the promised land, but also the generation who were not yet at the age of understanding.

Who are those people speaking of prophetically?

They would be the remnant of Israel who will be saved in the Last Days, as Paul outlines in Romans 11. They were not yet at the age of understanding because they were not born when Israel rejected Jesus.

Now that doesn't mean that they don't need to accept Jesus to be saved or to reap the benefits of God's covenant...

On the contrary, that is how the entire remnant will be saved in the End Times and will finally receive the kingdom that was promised to them with Jesus reigning and ruling over the earth from Jerusalem.

The Covenant between Corporate Israel and God can be seen in Deuteronomy 29.

We have seen God hold Israel accountable on numerous occasions. Most notably with the exile to Babylon, which is also a shadow of the exile of the wicked generation that rejected Jesus. But even in the Babylonian exile, we saw a remnant preserved until the regathering. And today we too see a remnant preserved, and we have seen the beginning of the regathering. We are now waiting on their recognition of Christ, and that is when they will enter into the promised land of the Messianic kingdom.

Finally, we see in **Hebrews 6:7-8 (LSB)**: “For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; **[8]** but if it yields thorns and thistles, it is unfit and close to being cursed, and its end is to be burned.”

This should remind us of the Parable of the Sower and also John 15. Showing us that only those who have accepted Christ will bear fruit, but those who do not will only bear thorns and thistles. They are a

representation of sin since they first appeared as a curse upon the land because of the sin of Adam.

So we can see now that Hebrews 6 was a warning not to follow the footsteps of the unbelief of the Nation of Israel from the Exodus that rejected God. Which was given as an example and a shadow of the generation of Israel that rejected Christ. They were both corporately cursed and forbidden from receiving the kingdom God promised. The post-exodus group was allowed to enter into the promised land and rose to power as a shadow of today's post-exodus nation of Israel. They will one day accept Christ and be given the kingdom that was once promised to them as well. But they still have a couple of steps to go. They must rebuild the temple to fulfill the typology of the prophets Haggai, Zechariah, and Malachi. They will then accept a king of their choosing (the Antichrist) as they did with Saul before David reigned as king over them.

So finally, we can conclude that this passage is not about losing salvation. But instead, it's a warning about the rejection of Christ even though you experience all he has to offer. It's a warning for those who think that just because they are in the proximity of God, they are saved. And it's a reminder that we can only be saved by the grace of God through faith in Christ.

That makes sense. But what about **Hebrews 10:26–29 (LSB)**: “For if we go on sinning willfully

after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, **[27]** but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. **[28]** Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. **[29]** How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?”

What is being said here? If I become a believer and then continue to sin, will I lose my salvation? No!

Look at what the author says next. He first gives the example of setting aside the law of Moses, showing what would happen to them physically according to the Old Testament if they were not following the law of Moses. He says they would physically die without mercy on the testimony of two or three witnesses. Then he asks a question. How much worse punishment will someone deserve who has trampled underfoot the Son of God? And also, how much worse a punishment for someone who has called the blood of the Covenant unclean, which was given for his sanctification, since they insulted the spirit of Grace?

The author presents a point of comparison and contrast. He is showing us that if we hear the gospel, which is receiving the knowledge of the truth, and

we continue sinning willfully. Which means rejecting the gospel of Jesus Christ, even after they were given the witness and testimony of Christ. There would be no more sacrifice left available for them.

So in short, if you reject the gospel of Jesus, you are rejecting the sacrifice he made for your sins. That rejection is the willful sin that would leave you without a sacrifice since you rejected Christ. Therefore, you are trampling on the blood of Jesus and saying his sacrifice for your sin was not good enough. That would place you in a position to be eternally judged for the rejection of the only sacrifice available.

The next passage is an easy one because Paul is saying the same thing throughout the entire book of Galatians that the writer in Hebrews is saying in the passages we just covered. The only difference is that Paul is speaking to Gentile believers who were being enticed by the Judaizers to go back to the system of the law. Claiming that they could never be full Christians without following the Mosaic law.

Ok, now that we have that preface, let's look at **Galatians 5:1-4 (LSB)**: "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery (the law). **[2]** Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. **[3]** And I testify again to every man who receives

circumcision, that he is under obligation to keep the whole Law. **[4]** You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.”

Does “fallen from grace” mean that they have lost their salvation? No!

It means that they have rejected the grace that has been offered to them by the blood of Christ. And instead they are willingly choosing trust in their works according to the law. And we know that the law has no opportunity to redeem anyone for their sins. They have fallen from the offer of Grace, not having already obtained it.

Grace is offered to all, salvation is offered to all, and the only way to obtain salvation is by the grace of God through faith in Christ, which is to put your true saving faith in him alone. Not by our own works, so we can’t boast about our righteousness (Ephesians 2:8–9).

Next, let’s look at **2 Peter 2:20-22 (LSB)**: “For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. **[21]** For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. **[22]** It has

happened to them according to the true proverb, “A dog returns to its own vomit,” and, “A sow, after washing, returns to wallowing in the mire.”

This passage should be easy for us to understand as long as we look at it in context.

The first thing we need to ask is, what is a dog, and what is a pig?

According to Scripture, they are both unclean animals. A dog is also a metaphor for an unbelieving gentile. And it is also used as a metaphor for a male prostitute. We know that sexual immorality is a metaphor for idolatry and unbelief. Next, a sow (pig), in Scripture, is an unclean animal, which is a metaphor for an unbeliever.

Peter is quoting a proverb; which one is he quoting? Maybe it will give us some more insight. He’s quoting **Proverbs 26:11 (LSB)**: “Like a dog that returns to his vomit is a fool who repeats his folly.” A fool is also used in the Bible as a metaphor for an unbeliever.

Clearly showing that Peter was likening this proverb to the false professors of faith. They saw the power of God in the flesh. They heard him teach and followed him for food and wisdom but never truly accepted him. So he was calling them unbelieving fools who repeated his folly. Peter is repeating what the writer of Hebrews was teaching in Hebrews 6.

We can also see 2 Peter 2:20-22 is pointing to the third seed of the parable of the sower and the seeds from Matthew 13. The first two seeds sown in this parable are shown to be unbelievers; it's very apparent by the explanation Jesus gives. The last two are the ones that most people stumble upon.

What about the last two?

The third one is choked by the weeds, referring to a person who has heard the gospel and may even be a professing Christian, but they have no fruit. They have roots; they grew some; they just haven't reached maturity. They haven't grown to the point where they have fruit. And we know that if you do not bear fruit, you are not a believer. Jesus explains this for us in **John 15:1-6 (LSB)**: “I am the true vine, and My Father is the vine-grower. **[2]** Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He cleans it so that it may bear more fruit. **[3]** You are already clean because of the word which I have spoken to you. **[4]** Abide in Me, and I in you. As the branch cannot bear fruit from itself unless it abides in the vine, so neither can you unless you abide in Me. **[5]** I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. **[6]** If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.”

Next, we can also see Peter was quoting Jesus from **Luke 11:24–26 (LSB)**: “When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, ‘I will return to my house from which I came.’ [25] And when it comes, it finds the house swept and put in order. [26] Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first.”

So we can see clearly that the body of the individual who the unclean spirit has gone out from has not been indwelt by the Holy Spirit, because when the demons returned, they found the house empty. Showing us clearly that the person or people being spoken of by Peter while quoting and referencing Jesus from Luke 11 are not indwelt by the Holy Spirit, which means they were pretenders. They were Christians in name only.

It's simple to draw this conclusion because the entire chapter focuses on false teachers and prophets, clearly demonstrating that they are not believers but rather wolves in sheep's clothing.

We can also connect the same concept to the passage about false prophets In **Matthew 7:15-23 (LSB)**: “Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. [16] You will recognize them by their fruits.

Are grapes gathered from thornbushes, or figs from thistles? **[17]** So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. **[18]** A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. **[19]** Every tree that does not bear good fruit is cut down and thrown into the fire. **[20]** Thus you will recognize them by their fruits. **[21]** “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. **[22]** On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ **[23]** And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

Jesus warns us about these people in **Matthew 7:6 (LSB)**: “Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.”

Showing us one more time that dogs and pigs are a metaphor for unbelievers.

We have another passage that people will often use to argue the possibility of losing salvation, so let’s look at **Revelation 2:10 (LSB)**: “Be faithful unto death, and I will give you the crown of life.”

If they were not faithful, does that mean they lost their salvation? No, it means that they did not have salvation to begin with. And we are told that in **1**

John 2:19 (LSB): “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 it might become plain that they all are not of us.”

And finally, we have made it back to The Lamb's Book of Life.

The Bible talks about us being in the Book of Life since before the world was created in Revelation 13:8 and specifically references people's names being blotted out in Exodus 32:32-34.

That only leaves us the two options that we started with at the beginning of this teaching.

Option 1: Only believers' names are put into the Lamb's book of life but can be blotted out if they lose their salvation.

Option 2: Everyone's name is put into the Lamb's book of life before the foundations of the world. And if you reject the offer of salvation according to the amount of revelation you received, then your name will be blotted out.

Well, we have learned that a true believer can't lose their salvation, so we can only conclude that the Bible teaches that unbelievers' names will be blotted out because of their rebellion and unbelief...

Let's look at all of the verses that go over this topic together to get a better understanding of what the Bible teaches.

Revelation 13:8 (LSB): “and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.”

We have to look at a couple of other passages to understand what this means.

Revelation 3:5 (LSB): “He who overcomes will thus be clothed in white garments, and I will never erase his name from the book of life, and I will confess his name before My Father and before His angels.”

Showing us clearly that believers will never be blotted out, because all believers overcome **1 John 5:4-5 (LSB):** “For everything that has been born of God overcomes the world; and this is the overcoming that has overcome the world—our faith. [5] Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?”

We also see that those who do not overcome were never believers in the first place, according to **1 John 2:19 (LSB):** “They went out from us, but they were not really of us; for if they were of us, they would have remained with us; but they went out, so

that it would be manifested that they all are not of us.”

Next, we see God tell Moses that he will only blot out those who rebelled against him in the wilderness, but Moses would NOT be blotted out of his book.

Exodus 32:32-34 (LSB): “But now, if You will forgive their sin—but if not, please blot me out from Your book which You have written!” **[33]** And Yahweh said to Moses, “Whoever has sinned against Me, I will blot him out of My book. **[34]** But now go, guide the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin.”

So were those people God blotted out, believers, losing their salvation? No, because we have already learned in Hebrews 3 that they were in unbelief.

Hebrews 3:16-19 “For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? **[17]** And with whom was He angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness? **[18]** And to whom did He swear that they would not enter His rest, but to those who were disobedient? **[19]** So we see that they were not able to enter because of unbelief.”

We also know that God is the one who keeps his sheep in the faith because it is He who began the work in us. **Philippians 1:6 (LSB):** “And I am

sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”

And that thought is continued in **Philippians 2:13 (LSB)**: “for it is God who works in you, both to will and to work for his good pleasure.”

And we know that Paul is just echoing what Jesus says in **John 10:27–30 (LSB)**: “My sheep hear my voice, and I know them, and they follow me. **[28]** I give them eternal life, and they will never perish, and no one will snatch them out of my hand. **[29]** My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. **[30]** I and the Father are one.”

Now we see that it was the rebellious people who were unbelievers who have been blotted out of the Lamb's book of life, and if they have been blotted out for unbelief, we can see that everyone's name was once in the book. We can also see that they were only removed because of unbelief. So all of the names of all people were all written in the Lamb's book before the foundation of the world. And their rebellion, unrepentant hearts, and unbelief are what caused their name to be blotted out. And since they are removed from the book, they would no longer be in the book. Showing that they are no longer considered to be written in the book from the foundation of the earth—to that point... Because they have been removed completely from

remembrance. In the same way that our sin is blotted out by the finished works of Christ on the cross, it is no longer remembered by God. as seen in **Hebrews 10:17 (LSB)**: “I will remember their sins and their lawless deeds no more.”

So now we see clearly that the rebellious, unbelieving people have been blotted out of the Lamb's Book of Life, as seen in Psalms 69:22-28, and their name is also no longer remembered by God. Which should again remind us of what Jesus said in **Matthew 7:23 (LSB)**: “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’”

John 15:7-17 (LSB): “If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. **[8]** My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. **[9]** Just as the Father has loved Me, I have also loved you; abide in My love. **[10]** If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love. **[11]** These things I have spoken to you so that My joy may be in you, and that your joy may be complete. **[12]** “This is My commandment, that you love one another, just as I have loved you. **[13]** Greater love has no one than this, that one lay down his life for his friends. **[14]** You are My friends if you do what I command you. **[15]** No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made

known to you. [16] You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would abide, so that whatever you ask of the Father in My name He may give to you. [17] This I command you, that you love one another.”

Jesus continues by saying if we abide in him, then he abides in us. Showing that we are members of the body of Christ and we are sealed with the indwelling of the Holy Spirit. He continues to tell us that we are bringing glory to God when we bear much fruit.

What is the fruit that a believer is supposed to bear?

Paul tells us the fruit of the Spirit in **Galatians 5:22-23** “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, [23] gentleness, self-control. Against such things there is no law.”

Selfless love is the root and greatest of all the gifts, and without the love of Christ in us, we cannot truly love others in the way God intended.

1 Corinthians 13:1-13 (LSB): “If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. [2] And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I

am nothing. [3] And if I give all my possessions to feed *the poor*, and if I surrender my body to be burned, but do not have love, it profits me nothing. [4] Love is patient, love is kind, is not jealous, does not brag, is not puffed up; [5] it does not act unbecomingly, does not seek its own, is not provoked, does not take into account a wrong suffered; [6] it does not rejoice in unrighteousness, but rejoices with the truth; [7] it bears all things, believes all things, hopes all things, endures all things. [8] Love never fails, but if *there are gifts of prophecy*, they will be done away; if *there are tongues*, they will cease; if *there is knowledge*, it will be done away. [9] For we know in part and we prophesy in part, [10] but when the perfect comes, the partial will be done away. [11] When I was a child, I used to speak like a child, think like a child, reason like a child. When I became a man, I did away with childish things. [12] For now we see in a mirror dimly, but then face to face. Now I know in part, but then I will know fully just as I also have been fully known. [13] But now abide faith, hope, love—these three; but the greatest of these is love.”

1 John 4:7-21 (LSB): “Beloved, let us love one another, for love is from God; and everyone who loves has been born of God and knows God. [8] The one who does not love

does not know God, because God is love. **[9]** By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. **[10]** In this is love, not that we have 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 one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us. **[13]** By this we know that we abide in Him and He in us, because He has given us of His Spirit. **[14]** We have beheld and bear witness that the Father has sent the Son to be the Savior of the world. **[15]** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **[16]** And we have come to know and have believed the love which God has in us. God is love, and the one who abides in love abides in God, and God abides in him. **[17]** By this, love has been perfected with us, so that we may have confidence in the day of judgment, because as He is, so also are we in this world. **[18]** There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. **[19]** We love, because He first loved us. **[20]** If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God

whom he has not seen. [21] And this commandment we have from Him, that the one who loves God should love his brother also.”

John 15:18-27 (LSB): “If the world hates you, know that it has hated Me before it hated you. [19] If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. [20] Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. [21] But all these things they will do to you for My name’s sake, because they do not know the One who sent Me. [22] If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. [23] He who hates Me hates My Father also. [24] If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. [25] But this happened to fulfill the word that is written in their Law, ‘They hated Me without cause.’ [26] “When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, He will bear witness about Me, [27] and you will bear witness also, because you have been with Me from the beginning.”

Jesus clearly tells us that if we follow him, the world will hate us. The reason is because followers of Christ are supposed to be shining the light of Christ

into the darkness of this world. So if we are actually doing what we are called to do, we will be exposing the darkness in the world and in the lives of others. That makes people uncomfortable and angry because most do not want to feel conviction. Biblical love is sharing the Gospel of Jesus with unbelievers. But you cannot preach the Gospel without addressing sin. If you do not teach about sin, then people will not understand why they need Jesus' sacrifice.

We have to step back and look at our lives. Do we long to please God or the world? Do we want to be liked by people or be obedient to what God called us to do?

We can call out sin in love without compromising the truth. If your friend or child was eating something that was filled with poison, would it be loving to just let them eat it because they are enjoying it?

No! That would be the opposite of love.

How can we sit back, allow people to live in darkness, refrain from sharing the truth of the Gospel with them, and still believe that this is an act of love?

Love is looking out for the best for others regardless of their feelings and emotional response.

Buying your child or spouse drugs or alcohol because they are addicted is not love; instead, you have now contributed to their destruction. If we know that people will burn in hell without accepting Jesus' salvation, how can we be loving if we don't warn them?

Share the love of Christ in gentleness and compassion without watering down the truth, and once you share, remember that it is not your job to grow the seeds you planted. We plant, others may water, but only God gives the growth. We are called to be witnesses, and depending on the response of those who hear, we could be a witness for their defense or prosecution.

1 Corinthians 3:6 (LSB): “I planted, Apollos watered, but God was causing the growth.”

When persecution comes because of our boldness for Christ, do not be alarmed, but instead know that Jesus was persecuted and hated first.

Jesus continues to teach that if anyone hates him, they hate his father. But remember, hating Jesus is denying his deity, humanity, or anything he taught. We have no right to redefine Jesus to who we want him to be. Because if we do that, we have transformed Jesus into something different from the teachings of the Bible.

Jesus then quotes Psalm 69:3 (LSB): “Those who hate me without cause are more than the hairs of my head;” Jesus is showing us that Psalm 69 is Messianic, and I would highly recommend reading it with Jesus in mind.

Jesus continues to say that Israel is rejecting him as a corporate group to fulfill the prophecies from the Old Testament. Then he says again that the Holy Spirit is going to be sent into the world to bear witness of Jesus and that he will give believers the ability to do the same.

The Gospel According to John

Chapter 16

John 16:1-11 (LSB): “These things I have spoken to you so that you may be kept from stumbling. [2] They will put you out of the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. [3] These things they will do because they did not know the Father or Me. [4] But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you. [5] “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ [6] But because I have said these things to you, sorrow has filled your heart. [7] But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Advocate will not come to you; but if I go, I will send Him to you. [8] And He, when He comes, will convict the world concerning sin and righteousness and judgment; [9] concerning sin, because they do not believe in Me; [10] and concerning righteousness, because I go to the Father and you no longer see Me; [11] and concerning judgment, because the ruler of this world has been judged.”

In chapter 15, Jesus had explained to his disciples that whoever rejects him rejects God the Father. He also explained how they will know their true brothers in Christ by the love they show for one another.

Jesus is now telling them that they are approaching a time when they will be openly persecuted by their own people. The religious leaders are going to kick them out of the synagogues and persecute them in the name of God. We know that Saul, who became the Apostle Paul, did exactly that. We also need to recognize that being removed from the synagogue was not a small thing to the Jews. This form of excommunication would have made them a pariah in the culture. They would have been treated as lepers; they would have been mocked, avoided, and ridiculed. They would lose family and business relationships and more. This was a huge threat to their entire way of life. Beyond that, the persecution of the religious leaders could result in their death if they are considered heretics or blasphemers.

The reason Jesus was telling them these things was to prepare them for this persecution. If they had been caught off guard without warning, they would have shrunk back and doubted their calling. But since Jesus forewarned them, when these things came, it emboldened them since they knew it was God's plan.

God's sovereignty and plan are often hard to understand in the moment; however, hindsight helps us to see why things went that way. We know that comfort causes complacency, which does not challenge or strengthen us. We also know that community and comfort for the Jews in the first century would have been a factor in their decision-making and evangelistic efforts. Unfortunately, without that persecution, the evangelistic efforts would have been confined to the area around Jerusalem and Capernaum. But will God allow the excommunication and persecution? The apostles were scattered all over the Roman Empire, allowing for a fast and wide spreading of the gospel all over the world. That is how a small group of men were used to preach the gospel all over the world in such a short time.

Next we see Jesus again tell him that he is going away. He tells them it's for the best because he can send the Holy Spirit when he leaves. We know that the fullness of the Holy Spirit dwelt within Jesus (John 3:34), so he needed to go to heaven after his resurrection to sprinkle his blood on the altar in the Heavenly Tabernacle (Hebrews 9:11-14 , Hebrews 9:23-28) and be glorified to the glory he had with the Father before the foundations of the world (John 17:5). Jesus kept telling them that they should be glad he was going away because he needed to die for the sins of the world to pay the debt that we owed. Then he needed to rise from the dead to conquer death and show us that his words of eternal

life are true. Next he needed to return to the glory he had from eternity past with the Father so he could send the Holy Spirit as an advocate to the Church to give them the ability and strength to do what God had chosen them for. Finally, we know that the Holy Spirit comes to us also as a seal and the guarantee of our salvation in Christ.

Jesus then makes some statements that we will look at in detail.

Speaking of the Holy Spirit, Jesus said in John 16:8-11, “when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged.”

So the Holy Spirit is coming to indwell the body of Christ, the Church. And he bears witness to the world through them, condemning those who reject Jesus by preaching the Gospel of Christ.

He also will testify of the righteousness of Christ as being the standard that you would have to follow if you were to try to reach heaven on your own merit. Unfortunately for those who reject the finished work of Christ, they have zero opportunity to achieve that righteousness, because as Jesus said in Matthew 5:48 (LSB), “Therefore you are to be

perfect, as your heavenly Father is perfect.” We know that by our own works this is impossible, but for those who accept the gift of salvation by faith in Christ, it is Christ’s righteousness that is imputed onto us, and through his righteousness and his shed blood for our sins, we have become clean.

Finally, Jesus said that the Holy Spirit is coming to bring judgment because the ruler of this world had been judged.

We need to take a moment to recognize that just because something is being spoken of in the past tense by Jesus, it does not mean physically that event has been accomplished. Jesus, being God, speaks of things from the eternal perspective at times, showing an event to be sure and complete even prior to the event taking place. For example, Jesus spoke of seeing Satan fall from heaven like lightning. But if we read Revelation 12, Isaiah 14, and Ezekiel 28, we will see that this event is still yet future. Also, we can see in Isaiah 9:6 that the prophecy about Jesus being born was given in the past tense even though it was 700 years before Jesus’ birth. This happens in prophecy to show the assurance of events and also because time is a construct for those who are bound to it in creation. God is outside of creation, and he alone knows the end from the beginning.

Think of this... We are told as Christians that we are currently seated in the heavenly places with Christ (Ephesians 2:4-10).

Are you seated in heaven right now with Jesus physically?

Well, if you are reading this, then I would say no... However, the statement is made to show that your hope in eternity and your salvation are final and guaranteed. Just as guaranteed as the final judgment and condemnation of Satan is.

So we can see that the finality of Satan's judgment in the eternal and spiritual sense is set, but the physical judgment in all reality is not until the Great White Throne Judgment, when Jesus throws Satan into the lake of fire.

We know that Satan is not bound physically yet, even though his power is restrained by the Holy Spirit within the Body of Christ.

Let's take some time to look at the binding of Satan.

Some take this passage more spiritually and believe that the binding of Satan took place when Jesus was either born or after his resurrection. The problem with this argument is that you would have to stretch the text far beyond what we see.

I know what you are thinking: what about when the book of Hebrews says that the power of the devil has been taken from him?

Is that really what that passage says?

Let's take a look...

Hebrews 2:10-18 (LSB): “For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. [11] For both He who sanctifies and those who are being sanctified are all of One; for which reason He is not ashamed to call them brothers, [12] saying, “I will recount Your name to My brothers, In the midst of the assembly I will sing Your praise.” [13] And again, “I will put My trust in Him.” And again, “Behold, I and the children whom God has given Me.” [14] Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, [15] and might free those who through fear of death were subject to slavery all their lives. [16] For assuredly He does not give help to angels, but He gives help to the seed of Abraham. [17] Therefore, He had to be made like His brothers in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. [18] For since He Himself was

tempted in that which He has suffered, He is able to come to help those who are tempted.”

So we see now that that entire chapter explains how Jesus is greater than the angels. It also explains how he took on flesh so he could be our kinsman redeemer and high priest. We also see that because of Christ’s sacrifice, we now have the opportunity through faith to become adopted sons of God. But there is a statement that speaks of an event that is still yet to come.

Let’s read it: “For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory.” We can see that bringing many sons to glory is still in the future. Although we have been justified and are being sanctified, we are yet to be glorified.

This is pointed out in **1 John 3:2 (LSB)**: “Beloved, now we are children of God, and it has not been manifested as yet what we will be. We know that when He is manifested, we will be like Him, because we will see Him just as He is.”

But what about when Jesus said the kingdom of God has come upon you and He has to bind the strong man (Satan) to plunder his house?

Let’s look at those passages.

Matthew 12:28-29 (LSB): “But if I cast out demons by the Spirit of God, then the kingdom of

God has come upon you. **[29]** Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house."

Jesus is saying that Satan (represented as the strong man) must have been bound to be able to cast out one of his demons, especially one of this type. He was also saying that if Satan was bound, then the person who bound him must be greater (more powerful) than Satan. Since we know that Satan was the most perfect of all created beings, according to Ezekiel 28, then only the power of God is able to bind Satan. So Jesus is using that analogy to claim to wield the power of God. And since we know God does not share his throne or glory, then we know Jesus was claiming to be the messiah, God in the flesh.

But is this the final binding of Satan that Revelation talks about? The one that comes after the defeat of the First and Second Beasts and before the 1000-year reign of Christ on Earth?

Well, let's see if that makes sense.

First, we can rule out the idea that Satan was bound when Jesus was born because Satan tempted Jesus in the wilderness (Matthew 4:1-11), and Jesus also said Satan requested to sift Peter like wheat (Luke 22:31). So that is a straightforward refutation.

What about after the resurrection of Christ? Is that when Satan was bound?

Let's look at some verses that would refute that idea:

Acts 5:3 (LSB): "But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land?"

Romans 16:20 (LSB): "And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you."

1 Corinthians 5:5 (LSB): "deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord."

1 Corinthians 7:5 (LSB): "Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control."

2 Corinthians 2:11 (LSB): "so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes."

2 Corinthians 11:14 (LSB): "And no wonder, for even Satan disguises himself as an angel of light."

2 Corinthians 12:7 (LSB): "Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was

given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself!”

1 Thessalonians 2:18 (LSB): “For we wanted to come to you—I, Paul, more than once—and yet Satan hindered us.”

2 Thessalonians 2:9 (LSB): “whose coming is in accord with the working of Satan, with all power and signs and false wonders,”

1 Timothy 1:20 (LSB): “Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.”

1 Timothy 5:15 (LSB): “for some have already turned aside after Satan.”

Ephesians 4:27 (LSB): “and do not give the devil an opportunity.”

Ephesians 6:11 (LSB): “Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil.”

1 Timothy 3:7 (LSB): “And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.”

We can see clearly that the Devil/Satan was not thought of as ultimately bound, as Revelation 20 plainly states. But instead, we see that he is “bound” only in the sense of being restrained.

Paul validates in **2 Thessalonians 2:3-12 (LSB)**:

“Let no one in any way deceive you, for it has not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, **[4]** who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the sanctuary of God, exhibiting himself as being God. **[5]** Do you not remember that while I was still with you, I was telling you these things? **[6]** And you know what restrains him now, so that in his time he will be revealed. **[7]** For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. **[8]** And then that lawless one will be revealed—whom the Lord Jesus will slay with the breath of His mouth and bring to an end by the appearance of His coming— **[9]** whose coming is in accord with the working of Satan, with all power and signs and false wonders, **[10]** and with all the deception of unrighteousness for those who perish, because they did not receive the love of the truth so as to be saved. **[11]** And for this reason God sends upon them a deluding influence so that they will believe what is false, **[12]** in order that they all may be judged who did not believe the truth, but took pleasure in unrighteousness.”

We can see clearly that someone is restraining the mystery of lawlessness, the Antichrist, from rising to power.

Paul also says that “the Apostasy” must take place first...

So if there needs to be “The Apostasy,” someone would need to be taken out of the way. This someone would have to have a lot of power to restrain Satan and his plan to bring in the True Antichrist... Who is on Earth now that would have that power?

Could it be the Body of Christ, since we are all many members but “one body,” whose head is Christ, and this one body has the fullness of the Holy Spirit living within them? I would say, yes!

So in the same way that Jesus bound, or restrained, Satan spiritually while he was on Earth, we too are restraining him spiritually. However, we have not seen the fullness of **Revelation 20:2–3 (LSB)**: “And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; **[3]** and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were finished.”

Because we can see from Scripture that Satan is still active, not bound in the abyss, shut in and sealed...

John 16:12-15 (LSB): “I still have many more things to say to you, but you cannot bear them now. **[13]** But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak from Himself, but whatever He

hears, He will speak; and He will disclose to you what is to come. **[14]** He will glorify Me, for He will take of Mine and will disclose it to you. **[15]** All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”

Jesus again explains the role of the Holy Spirit in the lives of the believers. He is explaining that he will come to guide us to all truth. But he will not come to speak for himself, meaning that he is coming to bear witness to what has already been revealed through scripture about Jesus. The entire Bible testifies of Christ. From Genesis to Revelation, all things testify of Christ. That is why Jesus says the Law and the prophets testify of me and why Jesus explained how the scriptures testified of him to the disciples on the road to Emmaus.

Jesus had explained that He and the Father are one, meaning equal in nature, but he also said that he only spoke what the Father told him to say, showing his willingness to submit to the authority of the Father. Now Jesus is continuing the same thought with the Holy Spirit. The Father, Son, and Spirit are all equal in nature, but the Son and Spirit willingly submit to the will of the Father. Not because they are less than in nature but because they are showing love and honor to the Father. Just as a husband and wife are no longer two but instead become one flesh, we still see that the wife is to submit to her husband.

This is showing an equality in nature and value, but a difference in role and authority.

So when looking at this Biblically, all three Persons of the Trinity (Father, Son, and Holy Spirit) have the same essence, nature, and glory, but each one has different roles or activities when it comes to how God relates to the world.

John 16:16-20 (LSB): “A little while, and you will no longer see Me; and again a little while, and you will see Me.” [17] Some of His disciples then said to one another, “What is this He is telling us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’?” [18] So they were saying, “What is this that He says, ‘A little while’? We do not know what He is talking about.” [19] Jesus knew that they were wishing to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’? [20] Truly, truly, I say to you, that you will cry and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.”

In verse 16, Jesus tells the disciples that they won't see him, and then they will see him. The disciples in verse 17 question this statement. Jesus then tells them that they will cry and lament because of his impending crucifixion, but the world will rejoice because of it.

Jesus was trying to explain to them that even though he was about to die, they would see him again when he rose from the dead. Jesus on numerous occasions told them about the need for his death and resurrection, but the conversations didn't make sense to them until after the resurrection. Again, the Holy Spirit, who Jesus said would come was the one who would bring into remembrance all that Jesus taught, and he brought clarity to the disciples.

John 16:21-22 (LSB): “Whenever a woman is in labor she has sorrow, because her hour has come; but when she gives birth to the child, she no longer remembers the suffering because of the joy that a child has been born into the world. [22] Therefore you too have sorrow now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you.”

Jesus is comparing his impending death to a mother in labor, showing that they must suffer agony for a short time, but then they will have great joy because they will have the assurance of eternal life in the proof of Jesus' resurrection.

John 16:23-28 (LSB): “And on that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. [24] Until now you have asked for nothing in My

name; ask and you will receive, so that your joy may be made complete. **[25]** “These things I have spoken to you in figures of speech; an hour is coming when I will no longer speak to you in figures of speech, but will tell you openly of the Father. **[26]** On that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; **[27]** for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. **[28]** I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.”

Jesus now explains that the teachings that he had given the disciples over the years were in parables and veiled figures of speech. But after they receive the Holy Spirit, they will be taught openly and directly.

The disciples had been speaking to Jesus, and he was praying for the disciples to the Father. But Jesus explains that they will be able to approach the throne of Grace boldly and no longer need another to pray for them. But instead, Jesus will be our advocate in heaven with the Father, rather than him being on earth with them.

Hebrews 4:14-16 (LSB): “Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us take hold of our confession. **[15]** For we do not have a high priest who cannot sympathize with our weaknesses,

but One who has been tempted in all things like *we are, yet* without sin. **[16]** Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

Jesus’ job as our high priest was to shed his blood once and for all and to tear the veil between heaven and earth. And unlike the Aaronic priesthood, whose job was never finished, Jesus sat down at the right hand of the Father to show his work is finished. His sacrifice is sufficient, and he no longer needs to sacrifice. Jesus has advocated for us and the whole world with his blood. And unlike the insufficient blood of bulls and goats, whose blood only cleansed the sins of the flesh, Jesus is the spotless lamb of God, whose blood takes away the sins of the world, and his blood cleans the conscience.

1 John 2:1-2 (LSB): “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; **[2]** and He Himself is the propitiation for our sins, and not for ours only, but also for those of the whole world.”

Hebrews 9:11-14 (LSB): “But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, **[12]**

and not through the blood of goats and calves, but through His own blood, He entered the holy places once for all, having obtained eternal redemption. **[13]** For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, **[14]** how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?”

John 16:29-33 (LSB): “His disciples *said, “Behold, now You are speaking openly and are not using a figure of speech. **[30]** Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.” **[31]** Jesus answered them, “Do you now believe? **[32]** Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. **[33]** These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

The disciples now state that they understand and believe that Jesus knows all things and that he has come from the Father.

Jesus answers them by questioning their statement, saying, “Do you now believe?”

Jesus understands that removing all doubts from them requires his resurrection. He has healed the blind, deaf, mute, lame, and lepers. He has walked on water and calmed storms with his words. He has fulfilled countless prophecies and even brought the dead back to life. He has spoken the thoughts of men's hearts and cast out deaf and mute demons. But now, because of the upper room discourse, they have believed.

We know they believed in Jesus, but they also needed to witness the greatest miracle yet to come: the resurrection.

Jesus foretold these things to the disciples to give them confidence in his teachings and the hope of eternal life that Jesus promises to all who believe. He then explains that tribulations in this world are always present and will affect us in this life, but we should not be shaken to the point of falling because Jesus overcame the world.

The world in this context is the corruption of sin and death. We can see that Jesus is speaking to the disciples of an event that had not yet taken place, but he spoke of it in the past tense to show the surety of his victory.

We need to understand clearly who overcame the world and what that means for us. We can see clearly that it is Jesus who overcomes the world. And John gives us more details in 1 John.

John explains that believers in Jesus have overcome because our sins have been forgiven because of his name's sake in **1 John 2:12-14 (LSB)**: "I am writing to you, little children, because your sins have been forgiven you for His name's sake. **[13]** I am writing to you, fathers, because you have known Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you have known the Father. **[14]** I have written to you, fathers, because you have known Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one."

We then find out that since the Holy Spirit of God dwells in believers, we have overcome the world. Because the Holy Spirit is greater than Satan in **1 John 4:4 (LSB)**: "You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world."

We again find out that believers in Jesus are those who have been born again of God, and because of Christ, we have overcome the world in **1 John 5:4-5 (LSB)**: "For everything that has been born of God overcomes the world; and this is the overcoming"

that has overcome the world—our faith. [5] Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?”

Clearly showing us that since Christ overcame the world, those who have placed their faith in Jesus have overcome because of the grace of God through faith in Christ.

So if anyone tries to quote any of the “overcoming” passages from Revelation 2 & 3 to tell you that if you do not overcome, you can lose your salvation, remember what you have learned. The ones who don’t overcome the world are those who haven’t placed their faith in Jesus Christ. But everyone who has truly placed their faith in Jesus has already overcome, because it is Christ who overcame the world for us. And the ones who do not persevere to the end are the ones who professed faith in Christ but were only Christians in name. Jesus never knew them, and they left the faith because they were never truly of the faith.

Matthew 7:21-23 (LSB): “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. [22] Many will say to Me on that day, ‘Lord, Lord, in Your name did we not prophesy, and in Your name cast out demons, and in Your name do many miracles?’ [23] And then I will declare to them, ‘I never knew you;

depart from Me, you who practice lawlessness.”

1 John 2:19 (LSB): “They went out from us, but they were not really of us; for if they were of us, they would have remained with us; but they went out, so that it would be manifested that they all are not of us.”

The Gospel According to John

Chapter 17

John 17:1-5 (LSB): “Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, [2] even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. [3] And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. [4] I glorified You on the earth, having finished the work which You have given Me to do. [5] Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

This is often referred to as Jesus’ high priestly prayer. This passage is the longest prayer by Jesus recorded in the Gospels.

Jesus begins his prayer by saying that the time for his crucifixion has come. This is the whole reason that Jesus was born into his own creation. Paul explains this in **Philippians 2:5-11 (LSB):** Have this way of thinking in yourselves which was also in Christ Jesus, [6] who, although existing in the form of God, did not regard equality with God a thing to

be grasped, [7] but emptied Himself, by taking the form of a slave, by being made in the likeness of men. [8] Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. [9] Therefore, God also highly exalted Him, and bestowed on Him the name which is above every name, [10] so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, [11] and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

We can see that Jesus, having equality with God, emptied and lowered himself, taking human form. In humility, he was obedient to the purpose of being crucified. He brought glory to the Father and was exalted above every other name.

That is why Jesus said, “Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

John 17:6-11 (LSB): “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. [7] Now they have come to know that everything You have given Me is from You; [8] for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. [9] I ask on their behalf; I do not ask on behalf of the world but of those whom You have

given Me; for they are Yours; **[10]** and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. **[11]** And I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.”

Jesus continues his prayer, explaining that he has informed his disciples that everything he does and says originates from the Father. He then says that he is not requesting the Father on behalf of the unbelievers in the world but instead on behalf of those who will accept him.

Obviously God knows who will and won't accept Christ; however, we do not. So we are to openly preach the Gospel indiscriminately regardless of how lost and hopeless someone appears in our eyes. I often need to remind myself of my own past and what God saved me from so that I do not become spiritually proud and judgmental towards those who do not match my expectations of who will accept the Gospel of Christ.

I often remind myself of Saul's conversion to Paul, Moses from murderer to deliverer, and David being an adulterer who killed one of his best friends to cover it up. God does not always call the “equipped,” but instead he equips those he calls. So we need to remember to sow the seeds of the Gospel

everywhere and leave the growth and choosing to God.

Next we see Jesus say something interesting: “And I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.”

We can easily understand why Jesus said, I am no longer in the world, and they are. Because Jesus was about to die, resurrect, and ascend to the right hand of the Father.

But what does he mean when he says, Keep them in your name, the name that you have given me, that they may be one even as we are one?

For a Biblical understanding, we need to go to **Exodus 23:20-25 (LSB)**: “Behold, **I am going to send an angel** before you to keep you along the way and to bring you into the place which I have prepared. **[21]** Keep watch of yourself before him and **listen to his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him. [22]** But **if you truly listen to his voice and do all that I speak**, then I will be an enemy to your enemies and an adversary to your adversaries. **[23]** For **My angel will go before you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the**

Jebusites; and I will annihilate them. **[24]** You shall not worship their gods, you shall not serve them, and you shall not do according to their deeds; but you shall utterly pull them down and shatter their sacred pillars in pieces. **[25]** **But you shall serve Yahweh your God, and He will bless your bread and your water; and I will remove sickness from your midst.**”

In this passage we saw the “Angel,” which is the Hebrew word “malak,” which means messenger. This messenger has the name of God in him; he speaks the words of God, and God says he is speaking when the messenger speaks. And we also see that the messenger is able to forgive sins. He also has the ability to bless, and he is synonymous with Yahweh.

If you haven’t figured this out yet, this is speaking of Jesus while he was pre-incarnate and prophetically about him after the incarnation.

John already explained to us in John 1 that Jesus is the word of God who became flesh. The word of God is not just an audible word, but instead he is the one who God the Father chose to use to reveal himself to the world through. He is the second person of the Godhead, and when the word became flesh, we now know him as Jesus.

Here are a couple of examples of the word of Yahweh coming to Abram and then speaking to

Abram. This shows that the word of Yahweh was not just an audible voice but instead the preincarnate Christ, who spoke.

Genesis 15:1 “After these things the word of Yahweh came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; Your reward shall be very great.”

Genesis 15:4 “Then behold, the word of Yahweh came to him, saying, “This one will not be your heir; but one who will come forth from your own body, he shall be your heir.”

Additionally, there is a passage that requires in-depth examination, and I would like to reference a translation from the Babylonian Targum Onkelos to clarify our understanding.

Genesis 3:8-10 “And They heard the voice of [**the Word of**] Adonoy Elohim moving in the Garden at the breeze [**in the evening**] of the day. The man and his wife hid themselves from [**the Presence of**] Adonoy Elohim among the trees of the Garden. Adonoy Elohim called to the man, and He said, Where are you? He said, I heard Your voice [**the voice of Your Word**] in the Garden, and I was afraid because I was naked, so I hid myself.”

From the Jewish perspective, it is clear that they recognized the word of God not only as a voice but also as a person.

Adam and Eve didn't hear the "sound" of the LORD God in the Garden; they heard the "voice of the WORD of God."

This gives so much more clarity to what John was talking about in John 1 and why he chose to call Jesus the Word become flesh. This was done to demonstrate to his Jewish audience that Jesus is the divine word, a concept they would have readily recognized and comprehended. It would have also made sense to them why Jesus never said, "Thus says Yahweh," but instead he said, "Truly, truly I say to you."

There is a heretical teaching called "oneness," which is similar to Unitarianism.

The Oneness doctrine teaches that there is only one God who reveals Himself in various forms, sometimes as the Father, sometimes as Jesus, and sometimes as the Holy Spirit.

Oneness, Unitarianism, and Jesus-only teachings are just a modern branch of old and condemned heresies, such as Sabellianism and modalism. They reject the Trinitarian doctrine, which is that there is one God who exists eternally in three persons: Father, Son, and Holy Spirit.

The Father is God, the Son is God, and the Holy Spirit is God. However, the Father is not the same person as the Son nor the Holy Spirit. The Son is not

the same person as the Father or the Holy Spirit. Neither the Son nor the Father are the same person as the Holy Spirit.

Oneness causes more issues than it tries to explain.

If Jesus is the Father, then who is he praying to in this passage?

If Jesus and the Father are the Holy Spirit, then why does Jesus say this in **John 14:16-17 (LSB)**: “And **I will ask the Father**, and **He will give you another Advocate**, that He may be with you forever; **[17] the Spirit of truth**, whom the world cannot receive, because it does not see Him or know Him. You know Him because He abides with you and will be in you.”

Also, the Father, Son, and Spirit are present at Jesus’ baptism, and the Father speaks at the Mount of Transfiguration while Jesus is speaking with Moses and Elijah.

Do not be fooled by people who speak with authority and charisma, but instead be like the Bereans and test everything that is taught against the scripture.

I would recommend reading Hebrews 1 in its entirety to see how Jesus is greater than all and how the Father calls the Son God, showing not only equality but also a separateness in personhood.

Also, we can look at Daniel 7 to see God the Father sitting on the throne and Jesus, “the son of man,” being given an eternal kingdom, which connects us to Isaiah 9:6: “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”

Once we recognize that in the context of Daniel and Isaiah, these prophecies are telling us that Jesus is the everlasting “father” in the sense of an eternal patriarch of Israel, who will rule and reign in righteousness forever, never dying like Abraham and David to leave them under the rule of others. We can see that Jesus is not God the Father but instead King Jesus with the everlasting kingdom, which has no end.

Finally, we can look at Jesus’ actual name in Hebrew. We call him Jesus, which is an English transliteration of the Greek word Iesous. That is the Greek equivalent of “Yehosua” or “Yeshua,” which is a conjunction of two words, which are “Yehova,” or “Yahweh,” and “Yasa,” which means to save or salvation. So Jesus’ name literally means “Yahweh is Salvation.”

So when Jesus says, “Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are,” We can see that

God's name that Jesus was given that he asks the Father to keep them in is "Salvation."

That's why Jesus said He and His Father won't lose any of their sheep, and no one can take them from their hands. This is due to the fact that God is the one who maintains our salvation in his name

John 17:12-19 (LSB): "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled. **[13]** But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves. **[14]** I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. **[15]** I do not ask You to take them out of the world, but to keep them from the evil one. **[16]** They are not of the world, even as I am not of the world. **[17]** Sanctify them by the truth; Your word is truth. **[18]** As You sent Me into the world, I also sent them into the world. **[19]** For their sake I sanctify Myself, that they themselves also may be sanctified in truth."

Jesus continues and speaks about how he lost none of his disciples whom the Father had given him, other than Judas, who was an unbeliever. And that was to fulfill the scriptures.

This connects us to **John 10:27-30 (LSB)**: “My sheep hear My voice, and I know them, and they follow Me; **[28]** and I give eternal life to them, and they will never perish—ever; and no one will snatch them out of My hand. **[29]** My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand. **[30]** I and the Father are one.”

Which just reiterates what we just spent time going over in the previous passage.

Jesus keeps his sheep in the Father’s name, which is Salvation, as their Good Shepherd.

We see the name of Jesus being brought before all of those from high priestly descent by Peter and John in **Acts 4:7-12 (LSB)**: “And when they had placed them in their midst, they began to inquire, “By what power, or in what name, have you done this?” **[8]** Then Peter, filled with the Holy Spirit, said to them, “Rulers and elders of the people, **[9]** if we are being examined today for a good deed done to a sick man, as to how this man has been saved from his sickness, **[10]** let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health. **[11]** He is the stone which was rejected by you, the builders, but which became the chief corner stone. **[12]** And there is salvation in no one else, for there is no other

name under heaven that has been given among men by which we must be saved.”

Peter and John were fulfilling the calling that they were chosen for. They were proclaiming salvation in the name of Jesus as a testimony against those who have rejected him and as a witness to those who will accept him.

Jesus's name describes his nature and his purpose, showing that being God in the flesh is the only path for salvation.

All those who place their faith in Christ are sanctified, meaning set apart from the world, in the truth, which is the Word of God, and sealed by the Holy Spirit. It is the Holy Spirit who brings into remembrance all things from God's word.

Jesus also explains how he has sanctified himself, meaning he has set himself apart from the world, willing to be the sacrifice for all humanity, for the sake of those who will place their faith in him.

John 17:20-23 (LSB): “I do not ask on behalf of these alone, but for those also who believe in Me through their word; **[21]** that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. **[22]** The glory which You have given Me I have given to them, that they may be one, just as We are one; **[23]** I in them and You in

Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.”

Jesus' prayer is now specifying that he's not only praying for the 11 disciples but for everyone who will come to faith in Christ through the preaching and teaching of them. He then prays for them to be unified as one, just as Jesus and the Father are one. Which connects us to **John 15:4-5 (LSB)**: “Abide in Me, and I in you. As the branch cannot bear fruit from itself unless it abides in the vine, so neither can you unless you abide in Me. **[5]** I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.” and **1 Corinthians 12:12-27 (LSB)**: “For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. **[13]** For also by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. **[14]** For also the body is not one member, but many. **[15]** If the foot says, “Because I am not a hand, I am not a part of the body,” it is not for this reason any the less a part of the body. **[16]** And if the ear says, “Because I am not an eye, I am not a part of the body,” it is not for this reason any the less a part of the body. **[17]** If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? **[18]** But now God has appointed the members, each one

of them, in the body, just as He desired. [19] And if they were all one member, where would the body be? [20] But now there are many members, but one body. [21] And the eye cannot say to the hand, “I have no need of you”; or again the head to the feet, “I have no need of you.” [22] On the contrary, how much more is it that the members of the body which seem to be weaker are necessary, [23] and those members of the body which we think as less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, [24] whereas our more presentable members have no such need. But God has so composed the body, giving more abundant honor to that member which lacked, [25] so that there may be no division in the body, but that the members may have the same care for one another. [26] And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. [27] Now you are Christ’s body, and individually members of it.”

And again we are seeing Paul explain how we are many members of one body in **Romans 12:4-8 (LSB)**: “For just as we have many members in one body and all the members do not have the same function, [5] so we, who are many, are one body in Christ, and individually members one of another, [6] but having gifts that differ according to the grace given to us: whether prophecy, in agreement with the faith; [7] or service, in his serving; or he who teaches, in his teaching; [8] or he who exhorts,

in his exhortation; he who gives, with generosity; he who leads, with diligence; he who shows mercy, with cheerfulness.”

Paul breaks this down in detail in **Colossians 1:3-22 (LSB)**: “We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, [4] since we heard of your faith in Christ Jesus and the love which you have for all the saints, [5] because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel [6] which has come to you, just as in all the world also it is constantly bearing fruit and multiplying, just as it has been doing in you also since the day you heard and understood the grace of God in truth; [7] just as you learned it from Epaphras, our beloved fellow slave, who is a faithful servant of Christ on our behalf, [8] who also informed us of your love in the Spirit. [9] For this reason also, since the day we heard, we have not ceased to pray for you and to ask that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding, [10] so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and multiplying in the full knowledge of God; [11] being strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously [12] giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. [13] Who rescued us from the authority of darkness, and transferred us to the kingdom of the

Son of His love, **[14]** in whom we have redemption, the forgiveness of sins. The Firstborn of All Creation **[15]** ¶Who is the image of the invisible God, the firstborn of all creation. **[16]** For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. **[17]** ¶And He is before all things, And in Him all things hold together. **[18]** And He is the head of the body, the church; Who is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. **[19]** For in Him all the fullness of God was pleased to dwell, **[20]** And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven. **[21]** And although you were formerly alienated and enemies in mind and in evil deeds, **[22]** but now He reconciled you in the body of His flesh through death, in order to present you before Him holy and blameless and beyond reproach—”

Showing us clearly what it means to be one with Jesus and God the Father.

John 17:24-26 (LSB): “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. **[25]** “O righteous Father, although the world has not known You,

yet I have known You; and these have known that You sent Me; [26] and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.”

Jesus now explains how God the Father has loved God the Son prior to the foundation of the world. He explains how he has always known the Father, even though the world has not.

Jesus thanks his father for giving him those who would place their faith in him. He explains again how he has made God's name known to them, which means he has made the salvation of God known to them. And we know that the salvation of God comes by the grace of God through faith in Christ.

It is his finished work on the cross that paid the debt that we owed, and his resurrection was given as proof of his power over both sin and death. And by trusting in the finished works of Jesus, we are sealed with the Holy Spirit of God as a guarantee of our eternal inheritance.

Jesus finished his prayer, which points to what he said in **John 3:16-17 (LSB)**: “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. [17] For God did not send the Son into the world to judge the world, but that the world might be saved through Him.”

The Gospel According to John

Chapter 18

John 18:1 (LSB): “When Jesus had spoken these words, He went forth with His disciples to the other side of the Kidron Valley, where there was a garden, into which He entered with His disciples.

Jesus goes to the Garden of Gethsemane, which means olive press. Showing that this is where Jesus is going to feel the pressure and weight of what is coming.

We understand that Adam served as a prototype for Christ, and we refer to Jesus as the Last Adam. Which is fascinating because we know that the first Adam was called to obedience in a garden, and he chose to willingly sin to obtain equality with God by eating from the tree of the knowledge of good and evil.

Now we are seeing Jesus as the Last Adam in a garden, and even though he had equality with God, he emptied himself and was born as a man so he could be obedient to the point of being killed on a cross (tree) to pay for the disobedience from the first

Adam in the garden and the sin that came from the Tree of the Knowledge of Good and Evil.

Jesus took his disciples to the garden while he was praying and preparing to become the sacrifice for the sins of the world, therefore fulfilling the entire purpose he was born into his own creation.

Romans 5:12-21 (LSB): “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— [13] for until the Law sin was in the world, but sin is not imputed when there is no law. [14] Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the trespass of Adam, who is a type of Him who was to come. [15] But the gracious gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. [16] And the gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the gracious gift *arose* from many transgressions resulting in justification. [17] For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of

the gift of righteousness will reign in life through the One, Jesus Christ. [18] So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. [19] For as through the one man's disobedience the many were appointed sinners, even so through the obedience of the One the many will be appointed righteous. [20] Now the Law came in so that the transgression would increase, but where sin increased, grace abounded all the more, [21] so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord."

John 18:2-9 (LSB): "Now Judas also, who was betraying Him, knew the place, for Jesus had often gathered there with His disciples. [3] Judas then, having received the Roman cohort and officers from the chief priests and the Pharisees, *came there with lanterns and torches and weapons. [4] So Jesus, knowing all the things that were coming upon Him, went forth and *said to them, "Whom do you seek?" [5] They answered Him, "Jesus the Nazarene." He *said to them, "I am He." And Judas also, who was betraying Him, was standing with them. [6] So when He said to them, "I am He," they drew back and fell to the ground. [7] Therefore He again asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." [8] Jesus answered, "I told you that I am He; so if you seek Me,

let these go their way,” [9] in order that the word which He spoke would be fulfilled, “Of those whom You have given Me, I lost not one.”

John is clearly letting us know that the garden was a common visiting place for Jesus and the disciples. We can see that Judas, who went to betray Jesus into the hands of the religious leaders, would have known exactly where to find them.

We also see that Judas came with a Roman cohort. (*a cohort was a standard tactical unit of a Roman legion, composed of 480 soldiers and six centuriae.*) He also was accompanied by officers from the temple guard. They were all armed with torches and weapons. We can see that both the religious leaders and Rome were making sure that the arrest of Jesus didn't turn into a riot or spark a revolt against the establishment. The entire purpose the leaders wanted to rid themselves of Jesus was because they wanted to preserve their power, status, and wealth, and if a revolt started, they would lose all of that and their lives.

As they approached Jesus' area, we see Jesus go to them. He asks them who they are looking for, and they say, “Jesus the Nazarene.”

Jesus responds with the phrase “I am.” In some translations it reads “I am He,” however in the Greek it reads “ego eimi,” which translates to “I am.”

This is the same phrase that Jesus used when he told the Pharisees that before Abraham was, “I am” (ego eimi). Jesus is announcing himself to the mob with the name of God given to Moses from the burning bush. You can see the power of Jesus’ words alone could have destroyed the entire mob, but we know that Jesus’ entire purpose was to offer himself as the perfect sacrifice. After they fall to the ground and get up, Jesus repeats the question, and they again ask for “Jesus the Nazarene.”

Jesus answers them again and says, “I told you that I am He; so if you seek Me, let these go their way.”

John explains why Jesus made it a point to tell them to release his disciples because it was prophesied, “Of those whom You have given Me, I lost not one.”

John 18:10-11 (LSB): “Simon Peter then, having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus. [11] So Jesus said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?”

Peter drew his sword and struck the high priest’s slave Malchus on the right ear. If Peter was right-handed, he was swinging at an angle that would have resulted in a death blow. If Malchus had moved his head, it would have caused him to cut his right

ear off instead of killing him. We know that Peter had great zeal for Jesus and had said he would die for Him earlier in the evening. However, Jesus told Peter that he would not die for him that night, but instead he would deny him three times. We can be sure that Peter did not forget about that rebuke and was probably trying to prove to himself and the others that he would do anything to protect Jesus.

Jesus rebukes Peter and says, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?”

This should remind us of when Peter rebuked Jesus and told him that he would never let him die in **Matthew 16:21-23 (LSB)**: “From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. [22] And Peter took Him aside and began to rebuke Him, saying, “God forbid it, Lord! This shall never happen to You.” [23] But He turned and said to Peter, “Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God’s interests, but man’s.”

What is intriguing about this account prophetically is that Malchus’ name means “kingdom.” And as a representative of the high priest, we can see that from the time of Jesus’ arrest, the corporate nation of Israel was unable to hear the spiritual truth of Jesus. What is even more interesting is that Peter’s

name prior to Jesus changing it was Simon, which in Hebrew is Simeon, which means hearing or to hear.

We see that after Peter cut off Malchus' ear, Jesus healed it in **Luke 22:49-51 (LSB)**: "And when those around Him saw what was going to happen, they said, "Lord, shall we strike with the sword?" **[50]** And one of them struck the slave of the high priest and cut off his right ear. **[51]** But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him."

This is showing us that even though Israel is unable to hear the truth of the Gospel for a time, Jesus will give them ears to hear and redeem them in the end of days.

This exact prophetic scenario is shown to us in the story of Joseph and his brothers in Genesis 42-45. We know that Joseph is a type of Christ and his brothers are a type of Israel. When his brothers first came to see Joseph in hopes he could trade them food so they wouldn't die in the famine. Joseph gives them food but also returns their money, but his brothers didn't recognize him. Joseph then has one of the brothers arrested because he accused them of being enemy spies. He then says until they bring their youngest brother, Benjamin, to him to prove they are not spies, he is going to keep one of their brothers as a prisoner. The brother he kept from them just so happened to be Simeon, which

again is showing that Israel didn't recognize Jesus in his first coming, so he removed their hearing from them until the remnant comes to faith in him in the last days. We see them eventually come to Joseph after a long time and bring Benjamin to him. He releases Simeon and reveals himself to them. Again validating the prophetic interpretation.

John 18:12-18 (LSB): “So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, [13] and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. [14] Now Caiaphas was the one who had advised the Jews that it was better for one man to die on behalf of the people. [15] And Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, [16] but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. [17] Then the servant-girl who kept the door *said to Peter, “Are you not also one of this man’s disciples?” He *said, “I am not.” [18] Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.”

We see Jesus arrested and led to Annas, who was the high priest of Israel according to birthright. However, Rome removed him from the position and

eventually placed his son-in-law Caiaphas in his place. Annas, however, stayed in a position of great influence with the people.

Caiaphas unknowingly prophesied about Jesus when he said it was better for one man to die for the people.

We find out in verses 15-17 that there was another disciple who knew the high priest and was allowed into the courtyard, and it was he who got the doorkeeper to let Peter in. Most people believe this disciple was John, and since John is the only male disciple recorded being with Jesus all the way to the foot of the Cross, that would make sense.

In this passage, we see a recording of Peter's first denial of Jesus. The slave girl who kept the door and whom John told to let Peter in questions Peter. John 18:17 indicates that the slave girl recognized John and was aware that he was a disciple of Jesus, making Peter's denial of his association with Jesus appear to be an irrational response, especially since John was present and had followed Jesus to the cross.

Matthew 26:69-70 (ESV): “Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, “You also were with Jesus the Galilean.” **[70]** But he denied it before them all, saying, “I do not know what you mean.”

Mark 14:67-68 (ESV): “she looked at him and *said, “You also were with the Nazarene, Jesus.” [68] But he denied it, saying, “I neither know nor understand what you are talking about.”

John 18:16-17 (ESV): “but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. [17] Then the servant-girl who kept the door *said to Peter, “Are you not also one of this man’s disciples?” He *said, “I am not.”

Luke 22:55-57 (ESV): “And after they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. [56] And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, “This man was with Him too.” [57] But he denied it, saying, “Woman, I do not know Him.”

John 18:19-24 (LSB): “The high priest then questioned Jesus about His disciples, and about His teaching. [20] Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. [21] Why do you question Me? Question those who have heard

what I spoke to them; behold, they know what I said.” **[22]** And when He had said this, one of the officers standing nearby gave Jesus a slap, saying, “Is that the way You answer the high priest?” **[23]** Jesus answered him, “If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?” **[24]** So Annas sent Him bound to Caiaphas the high priest.”

We see Jesus is brought before Annas so he can interrogate him. Jesus rebukes him and says that he has done nothing in secret and has openly taught for everyone to hear. He tells Annas to go and question those who heard him teach. Annas’ guard slaps Jesus and rebukes him for speaking to the high priest that way. Jesus then points out the wrongdoing of the soldier for slapping him without cause.

One thing we need to recognize about this entire scene is that, according to Jewish law, the entire arrest and trial of Jesus is illegal. They are trying him at night, which is illegal; they have no witnesses, which is illegal; and they are physically abusing him with no cause, which is illegal.

The religious leaders’ hypocrisy is truly astounding. They pride themselves on being the elite, exuding a sense of self-righteousness, but in reality, they are merely hypocrites and whitewashed tombs, as Jesus described them. They knew better but chose to be wicked, unlawful judges.

Leviticus 19:15 (LSB): “You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you shall judge your neighbor in righteousness.”

Deuteronomy 1:16 (LSB): “Then I commanded your judges at that time, saying, ‘Hear the cases between your brothers, and judge righteously between a man and his brother or the sojourner who is with him.’”

Matthew 7:2 (LSB): “For with what judgment you judge, you will be judged; and with what measure you measure, it will be measured to you.”

John 7:24 (LSB): “Do not judge according to appearance, but [a]judge with righteous judgment.”

John 18:25-27 (LSB): Now Simon Peter was standing and warming himself. So they said to him, “You are not also one of His disciples, are you?” He denied it, and said, “I am not.” [26] One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, *said, “Did I not see you in the garden with Him?” [27] Peter then denied it again, and immediately a rooster crowed.”

In this passage, we first see a recording of Peter's second denial of Jesus. The same slave girl who was the doorkeeper who let Peter in at the request of John and another female slave continued to question him and went on speaking to others in the crowd. That is when a man questions Peter, and he denies Jesus by swearing an oath.

Mark 14:68-70 (ESV): “And he went out into the entryway. [69] And when the servant-girl saw him, she began once more to say to the bystanders, “This is one of them!” [70] But again he was denying it.

John 18:25 (ESV): “Now Simon Peter was standing and warming himself. So they said to him, “You are not also one of His disciples, are you?” He denied it, and said, “I am not.”

Matthew 26:71-72 (ESV): “And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” [72] And again he denied it with an oath: “I do not know the man.”

****This shows that there was more than one servant girl interacting. Different ones are being recognized by the different accounts.*

Luke 22:58 (ESV): “A little later, another saw him and said, “You are one of them too!” But Peter said, “Man, I am not!”

****This shows that there was more than one servant girl interacting. Different ones are being recognized by the different accounts.*

Finally, we see a recording of Peter’s third denial of Jesus, followed by the rooster crowing. A slave of the high priest, who was a relative of Malchus, the man whose ear Peter cut off in the garden, questions Peter. Peter invoked a curse on himself and swore he didn’t know Jesus.

John 18:26-27 (ESV): “One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, *said, “Did I not see you in the garden with Him?” [27] Peter then denied it again, and immediately a rooster crowed.

Luke 22:59-62 (EV): “And after about an hour had passed, another man began to insist, saying, “Certainly this man was with Him too, for he also is a Galilean.” [60] But Peter said, “Man, I do not know what you are talking about.” Immediately, while he was still speaking, a rooster crowed. [61] And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, “Before a rooster crows today,

you will deny Me three times.” [62] And he went out and cried bitterly.”

Matthew 26:73-75 (ESV): “After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for your accent betrays you.” [74] Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the rooster crowed. [75] And Peter remembered the saying of Jesus, “Before the rooster crows, you will deny me three times.” And he went out and wept bitterly.”

Mark 14:70-72 (ESV): “And after a little while the bystanders were again saying to Peter, “Surely you are one of them, for you are also a Galilean.” [71] But he began to curse and swear, “I do not know this man you are talking about!” [72] And immediately a rooster crowed a second time. And Peter remembered how Jesus had said the statement to him, “Before a rooster crows twice, you will deny Me three times.” And throwing himself down, he began to cry.”

John 18:28-32 (LSB): “Then they *led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover. [29]

Therefore Pilate went out to them and *said, “What accusation do you bring against this man?” [30] They answered and said to him, “If this man were not an evildoer, we would not have delivered Him to you.” [31] So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “It is not lawful for us to put anyone to death,” [32] in order that the word of Jesus which He spoke would be fulfilled, signifying by what kind of death He was about to die.”

The discourse between Caiaphas and Jesus is not recorded in John’s gospel; however, we can go to the parallel passage in Mark 14:61-64. Here we will get a very clear picture of who Jesus claimed to be during his “trial” and why the High Priest said he committed blasphemy.

Mark 14:61-64 (ESV): “Again the high priest asked him, “Are you the Christ, the Son of the Blessed?” [62] And Jesus said, “I am (*Exodus 3:14*), and you will see the Son of Man seated at the right hand of Power (*Psalms 110*), and coming with the clouds of heaven (*Daniel 7:13-14*).” [63] And the high priest tore his garments and said, “What further witnesses do we need? [64] You have heard his blasphemy. What is your decision?”

The first title of God Jesus claimed was “I AM”, he was claiming the name God given to Moses in

Exodus 3:14 (ESV): “God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel: ‘I AM has sent me to you.’”

Next, we see Jesus claim a title that puts him equal to God because he is seated at the right hand of God.

Psalms 110:1 (ESV): “The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”

Finally, we can see Jesus saying he is the son of man coming with the clouds of heaven from

Daniel 7:13-14 (ESV): “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. [14] And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

So, Jesus claimed for himself three titles of God. He said he is the God of Israel from the Exodus.

He said he is the one who rides the clouds, and his kingdom and dominion will never be destroyed, and he says that he sits at the right hand of God the Father.

The Holy of Holies in the Temple in Israel was a picture of the throne room of God in Heaven, and the Ark of the Covenant is a picture of God's throne itself.

The Ark's cover, the mercy seat, is where God's glory rested in the Temple.

In the passage we just read, Jesus was speaking to the High Priest of Israel.

The high priest was the only man in Israel allowed in the temple's Holy of Holies, and he could only go in there once a year, on the Day of Atonement.

He had to tie a rope around his leg before he went into the holy of holies just in case he did something wrong and God killed him on the spot.

That way if he died... The other priests could pull his dead body out. Because nobody would be going back in there until the high priest that replaced the one who died... Went in the following year.

And we just saw Jesus look the high priest in the face and say, I can walk into the Holy of Holies right now and sit on the mercy seat (the right hand of the Power) because I am God, the one who deserves worship!

Now we have made it to where John's account picks back up. Jesus is taken from Caiaphas and brought to Pilate to be tried and condemned by Rome.

According to Jewish law, the punishment for blasphemy is stoning; however, the religious leaders

were reluctant to involve themselves during the Passover. They knew that killing Jesus then would make them hated and possibly killed by those who believed he was the messiah. So through their manipulation, they used the Romans to do their dirty work.

We can make note that the Romans had removed the “right of the sword” from Israel, which meant that it was unlawful for them to execute prisoners. However, we can see through all four of the gospel accounts that never stopped them from trying to stone Jesus before. We know that Isaiah 53 and Psalm 22 had prophesied of Jesus’ death on the cross, and Daniel 12:10 shows Jesus being pierced with the spear, so we know that God orchestrated and ordained Jesus’ death on the cross. He used the wicked hearts of these men to fulfill his purposes.

Next we see the Jews refused to enter into the Praetorium, because that would have made them ceremonially unclean. This is yet another example of their hypocrisy. They tried and condemned an innocent man in an illegal trial, but wouldn’t enter into a gentile’s home because they thought that would make them unclean...

So we see Pilate obliged, and he came to them to hear their complaint.

Pilate tries to refuse getting involved and tells them to kill Jesus themselves, but the religious leaders tell him that it would be unlawful for them to do that. John then points out that all of this happened to

fulfill the words of Jesus, again proving the conclusion we have already come to.

John 18:33-36 (LSB): “Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?” **[34]** Jesus answered, “Are you saying this from yourself, or did others tell you about Me?” **[35]** Pilate answered, “Am I a Jew? Your own nation and the chief priests delivered You to me; what did You do?” **[36]** Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be delivered over to the Jews; but as it is, My kingdom is not from here.”

The conversation between Pilate and Jesus is an interesting one, to say the least. It seems Pilate is intrigued and is interested in engaging in conversation with Jesus. We can assume that Pilate had been well aware of Jesus and the uproar he had caused in Judea.

Pilate asks Jesus if he is a king, and Jesus basically says, You say that I am, and it is the truth. But then he explains that his kingdom is not from earth, and if they were in his kingdom in heaven, his servants would have stopped anyone from touching him.

John 18:37-40 (LSB): “Therefore Pilate said to Him, “So

You are a king?” Jesus answered, “You yourself said I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice. **[38]** Pilate *said to Him, “What is truth?” And when he had said this, he went out again to the Jews and *said to them, “I find no guilt in Him. **[39]** But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?” **[40]** So they cried out again, saying, “Not this man, but Barabbas.” Now Barabbas was a robber.”

Pilate asks Jesus again if he is a king, and Jesus says, “You yourself said I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice.”

Pilate then responds in a way that demonstrates the profound influence of philosophical thought on his Roman mind. He says, “What is truth?” He is demonstrating that he views things subjectively and relativistically, rather than from a stance of objective truth.

Even though Pilate did not quite understand who Jesus truly was, he recognized that he was not a man who deserved to die, especially on a Roman cross. Crucifixion was considered the worst way for someone to be executed, and it was so terrible that it was illegal for Roman citizens to die by

crucifixion. It was used as a deterrent to stop criminals before they act. The shame and pain of this public execution was something that would strike fear into the hearts of anyone at the thought of it. And our Lord and Savior Jesus Christ had the hearts of wicked men create such a terrible form of execution so he could be born into his own creation and die willingly on the cross for us. There is no greater example of love ever shown to creation.

Let's look at the parallel accounts of this event to gather some more insight, starting with **Matthew 27:15-23 (ESV)**: "Now at the feast (*the feast of Unleavened Bread/Passover*), the governor was accustomed to release for the crowd any one prisoner whom they wanted. [16] And they had then a notorious prisoner called Barabbas. [17] So when they had gathered, Pilate said to them, "Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?" [18] For he knew that it was out of envy that they had delivered him up. [19] Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much because of him today in a dream." [20] Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. [21] The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." [22] Pilate said to them, "Then what shall I do with Jesus who

is called Christ?” They all said, “Let him be crucified!” **[23]** And he said, “Why? What evil has he done?” But they shouted all the more, “Let him be crucified!”

Let’s continue with **Mark 15:6-15 (ESV)**: “Now at the feast he used to release for them any one prisoner whom they requested. **[7]** And the man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. **[8]** And the crowd went up and began asking him to do as he had been accustomed to do for them. **[9]** And Pilate answered them, saying, “Do you want me to release for you the King of the Jews?” **[10]** For he was aware that the chief priests had delivered Him over because of envy. **[11]** But the chief priests stirred up the crowd to ask him to release Barabbas for them instead. **[12]** And answering again, Pilate was saying to them, “Then what shall I do with Him whom you call the King of the Jews?” **[13]** And they shouted again, “Crucify Him!” **[14]** But Pilate was saying to them, “Why? What evil did He do?” But they shouted all the more, “Crucify Him!” **[15]** And wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he delivered Him over to be crucified.”

And let’s finish with **Luke 23:13-25 (ESV)**: “And Pilate summoned the chief priests and the rulers and the people, **[14]** and said to them, “You brought this man to me as one who incites the

people to rebellion, and behold, having examined Him before you, I have found in this man no guilt of what you are accusing Him. **[15]** No, nor has Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him. **[16]** Therefore I will punish Him and release Him.” **[17]** [Now he was obliged to release to them at the feast one prisoner.] **[18]** But they cried out all together, saying, “Away with this man, and release for us Barabbas!” **[19]** (He had been thrown into prison for an insurrection made in the city and for murder.) **[20]** But again Pilate addressed them, wanting to release Jesus, **[21]** but they kept on calling out, saying, “Crucify, crucify Him!” **[22]** And he said to them a third time, “Why, what evil has this man done? I have found in Him no guilt worthy of death; therefore I will punish Him and release Him.” **[23]** But they were insistent, with loud voices asking that He be crucified. And their voices were prevailing. **[24]** And Pilate pronounced sentence that their demand be granted. **[25]** And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.”

By combining all the gospel accounts, we find out that during the Passover, it was customary for the Roman leader of Judea to release one prisoner as a sign of good faith to the people of Israel.

We find out that Pilate clearly stated that he found no fault in Jesus.

We find out that Pilate recognized that it was out of envy that Jesus was handed over.

It seems as though Pilate gave them a ridiculous choice of who to release.

He offered them either Jesus, who had done nothing wrong, or Barabbas, a thief and a murderer who was involved in an insurrection and seemed to have participated in violence and murder during it.

It seems that Pilate chose to hand Jesus over to death, fearing both the crowd and the potential anger of Caesar if he lost control by releasing Jesus against the crowd's wishes, even though he knew Jesus was innocent.

This should bring a passage to Remembrance for us when Jesus gave this warning in **Matthew 10:28** “And do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.”

John, in his Gospel, actually records in great detail a conversation between Pilate and Jesus.

John 19:1-12 “Pilate then took Jesus and flogged Him. [2] And when the soldiers twisted together a crown of thorns, they put it on His head, and put a purple robe on Him; [3] and they were coming to Him and saying, “Hail, King of the Jews!” and were giving Him slaps in the face. [4] And Pilate came out again and *said to them, “Behold, I am bringing

Him out to you so that you may know that I find no guilt in Him.” **[5]** Jesus then came out, wearing the crown of thorns and the purple robe. Pilate *said to them, “Behold, the man!” **[6]** So when the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!” Pilate *said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.” **[7]** The Jews answered him, “We have a law, and by that law He ought to die because He made Himself out to be the Son of God.” **[8]** Therefore when Pilate heard this statement, he became more afraid; **[9]** and he entered into the Praetorium again and *said to Jesus, “Where are You from?” But Jesus gave him no answer. **[10]** So Pilate *said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?” **[11]** Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.” **[12]** As a result of this Pilate kept seeking to release Him, but the Jews cried out saying, “If you release this man, you are no friend of Caesar; everyone who makes himself to be a king opposes Caesar.”

Reading this in detail helps us to understand that it was the fear of Caesar and of death that stopped Pilate from doing the right thing.

The Choice of two “Jesuses”...

The Gospel According to John

When looking at the Greek manuscripts, we find out that Barabbas's first name is actually Jesus.

So his full name would be Jesus Bar-abbas

In Eastern cultures, people would be called by the name of their father, so his father's name was Abbas, which comes from the root word Abba, which means father. Bar means son.

Therefore, if we accept his name as given, it would be Jesus, the Son of the Father.

We know Jesus Christ is the Son of God the Father.

So ultimately the people had TWO choices.

Jesus Bar-Abbas - Who was a robber, liar and murderer

Jesus Christ, God in the Flesh who brings Everlasting Life

What is intriguing to me is that Paul likens Adam to a type for Christ, and he calls Jesus the Last Adam.

While Adam was in the midst of the Garden, he too had TWO choices: obedience to God his Father, which would have brought Eternal Life (the Tree of Life). Alternatively, he could choose to follow the path of lies, death, and enmity with God (the Tree of the Knowledge of Good and Evil).

The first Adam chose to steal from the Tree of the Knowledge of Good and Evil, and by eating of the fruit, he brought death to mankind and set people's hearts in rebellion to God, causing an insurrection from the pride of men against the will of God.

Doesn't Jesus Bar-Abbas parallel this typologically? He was a liar, thief, insurrectionist, and murderer, just like the first Adam.

Adam was the first man; he was the best of us, the purest form of mankind, uncorrupted by sin and death. But he still fell short; he still chose pride. And that pride caused him to rebel and steal what wasn't his and bring death to ALL humanity, therefore becoming a murderer (Because Eve was the only one who was deceived, his sin was intentional and God warned him that it would bring death) **1 Timothy 2:14 (ESV):** “And *it was* not Adam *who* was deceived, but the woman being deceived, fell into trespass.”

Jesus Christ, the Last Adam, Offers Eternal Life. **1 Corinthians 15:45 (ESV):** “So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam *became* a life-giving spirit. He is the Tree of Life, the Good Tree that only Bears Good Fruit.”

So we are again seeing the typological parallel with the Nation of Israel corporately being given the exact same choice typologically that Adam had in the Garden. The leadership of Israel represents the

nation of Israel as a whole, and Adam in the beginning represents humanity as a whole.

Israel has to Choose...

Did they want to choose their pride and try to steal the vineyard from God by rejecting his Son and murdering him? Did they want to choose the law that brings only death and condemnation to those it has authority over, just like Adam chose the fruit of the tree of the knowledge of good and evil, which is the knowledge of the law? Did they want to try to become like God, just like Adam wanted?

They have two Choices...

Jesus Bar-Abbas represents a type of the first Adam, embodies the Law of Moses, which only brings death and judgment, and is associated with the Tree of the Knowledge of Good and Evil.

Or

Jesus Christ, the Last Adam, the Law of Christ, which is love and grace, and the Tree of Life.

Just like the First Adam they chose Death...

But thank God that is not the end of the typological implications.

Jesus, the Last Adam, took the place of Jesus Bar-Abbas, the type of the First Adam. Barabbas deserved death, but Jesus willingly took his penalty

so Barabbas could be set free. Just as Jesus took the punishment for our “champion of humanity,” the first Adam, by doing so, he has taken the curse and death that ALL humanity deserves and placed it upon himself.

Two champions would fight in ancient times. The best from each side would face off, and the winner would take victory over the other nation or group without everyone having to fight. We have a biblical example of that with David and Goliath. David, a beautiful picture of Jesus Christ, and Goliath, a picture of Satan, sin, and death, show us how one man can fight as the champion for many.

We as Western 21st-century Americans are very individualistic and miss how the corporate nature of ancient cultures impacted entire groups with the action of one.

Adam was our great champion, but he lost the battle to Satan, and he forfeited the possession of the Earth to Satan as a result. That is why Satan is called the ruler or God of this world...

He even offered to give the authority of the Earth to Jesus if he would have bowed down to worship him...

That would have been like Goliath telling David, If you bow down and worship me, I will give you the land you want. It would have ended the war and given them ALMOST the result they wanted but not

fully. Jesus came to redeem the earth and conquer sin and death, which required God to be born as a man and pay the debt that the first Adam accrued for all of humanity. Since no man prior to Jesus was capable of living a perfect and sinless life or willing to sacrifice himself out of selfless love as the LAST ADAM, Jesus alone could reverse the actions of selfish pride that led to humanity's death due to the First Adam's sin, which caused him to relinquish possession of the Earth to Satan. Jesus didn't deny that the Earth was Satan's; he was just unwilling to worship Satan to get the Earth. This is due to the fact that Jesus came as our Great Champion of Humanity, our Redeemer, God in the Flesh, the LAST ADAM, and the Lamb of God, who willingly offered himself as a sacrifice to atone for the world's sins and, in due time, reclaim the earth that he had fully paid for with his blood.

So just as Adam sinned and caused death, Barabbas also sinned and caused death.

But the Word of God, in his grace and mercy, sacrificed innocent blood in the Garden as a temporary atonement for the sins of Adam and Eve, and he clothed them with the skins of the animal that he sacrificed as their substitution. This depicts a prophetic image where the Word of God takes on human form, dies for us, and covers us with his righteousness, rather than relying on our own efforts, as Adam and Eve's pitiful attempt to cover themselves with fig leaves illustrates.

The Gospel of Jesus Christ was preached to Adam and Eve in Genesis 3:15, the promised seed of the woman, the Savior born of a virgin birth who would be struck by the Serpent (Satan) but would not be defeated but instead would crush the head of the Serpent (Satan).

So as a prophetic type, Jesus took the place of Barabbas, just as he took the place of the first Adam and just as he took the place of me and you!

Barabbas didn't deserve Grace, and neither do we, but God, being rich in love and mercy, was willing to be born into his own creation and offered his life and blood as a substitute for us so we can go free.

1 Corinthians 15:1-11 ESV): “Now I make known to you, brothers, the gospel which I proclaimed as good news to you, which also you received, in which also you stand, **[2]** by which also you are saved, if you hold fast the word which I proclaimed to you as good news, unless you believed for nothing. **[3]** For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, **[4]** and that He was buried, and that He was raised on the third day according to the Scriptures, **[5]** and that He appeared to Cephas, then to the twelve. **[6]** After that He appeared to more than five hundred brothers at one time, most of whom remain until now, but some have

fallen asleep. [7] After that, He appeared to James, then to all the apostles, [8] and last of all, as to one untimely born, He appeared to me also. [9] For I am the least of the apostles, and not worthy to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. [11] Whether then it was I or they, so we preach and so you believed.”

Romans 10:9-13 (ESV): “that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; [10] for with the heart a person believes, leading to righteousness, and with the mouth he confesses, leading to salvation. [11] For the Scripture says, “Whoever believes upon Him will not be put to shame.” [12] For there is no distinction between Jew and Greek, for the same Lord is Lord of all, abounding in riches for all who call on Him, [13] for “Whoever calls on the name of the Lord will be saved.”

The Gospel According to John

Chapter 19

John 19:1-5 (LSB): “Pilate then took Jesus and flogged Him. [2] And when the soldiers twisted together a crown of thorns, they put it on His head, and put a purple robe on Him; [3] and they were coming to Him and saying, “Hail, King of the Jews!” and were giving Him slaps in the face. [4] And Pilate came out again and *said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.” [5] Jesus then came out, wearing the crown of thorns and the purple robe. Pilate *said to them, “Behold, the man!”

Pilate ordered Jesus to be flogged to appease the crowd. The act is a form of interrogation done by the Romans when they would whip the accused with the cat-o'-nine-tails. This particular whip was made of nine leather straps that would have metal, bone, and

glass tied to the end of the straps. So, every time the whip struck the back of the accused, it tore chunks of flesh from their back. The Jewish law stated that a man could not be whipped more than 40 times (Deuteronomy 25:3), and we know that the apostle Paul received that punishment from the Jews on 5 separate occasions because of his testimony for Jesus (2 Corinthians 11:24). We don't know how many times Jesus was hit, but it was brutal. The Romans may not have followed the same rules as the Jews.

Next, we see Jesus clothed in purple and having a crown of thorns placed on his head. This sequence takes place after the flogging, which adds pain and insult to the injuries that he had already received.

But what do these things mean prophetically?

In Roman times, the color purple symbolized divinity, and in the Jewish context, the High Priest donned purple and scarlet, and the tabernacle also had purple and scarlet. We know that Jesus, the Word of God, was born as flesh and walked among his creation. We also know that Jesus is our Eternal High Priest, showing prophetic connections to the color purple. We know that Jesus would have been bloody from the flogging, so he would have been wearing purple and scarlet, which again connects to the priestly garments and him being God in the flesh, who tabernacled amongst men.

Next, we observe that Jesus is adorned with a crown of thorns. We know that thorns and thistles were a sign of the curse from Genesis 3, so this crown is prophetically showing that Jesus is going to take the curse upon his head. We have a typological connection to the imagery in the offering of Isaac and in the story of Jonah.

We see the first connection when the substitutionary ram was given in the place of Isaac. We can see that the ram was caught by the horns in the thicket (Genesis 22:13), which are thorny bushes. Horns in the Bible are a picture of authority and kings (Revelation 13:1, Revelation 17:12), a crown is obviously a representation of kingship, and the ram being caught in the thicket on his horns shows a typological picture of Jesus, the Lamb of God, being adorned with the Crown of Thorns.

Next, we see the connection when Jonah was in the belly of the great fish, which Jesus told us is a type of his death, burial, and resurrection. We see Jonah had seaweed wrapped around his head (Jonah 2:5), showing Christ going to his death with the crown of thorns around his head.

These typological pictures provide clear evidence that God meticulously ordained and planned every aspect of Jesus' punishment, death, burial, and resurrection, even down to the smallest details.

They mocked Jesus and said, Hail the king of the Jews, but there will be a day when every knee will

bow and every mouth will confess that Jesus Christ is Lord (Isaiah 45:23, Philippians 2:10-11, Romans 14:11, Revelation 22:1-5).

After the intense interrogation, they still found no fault in Jesus, because he is the faultless lamb of God.

Pilate brought Jesus out in the robe and the crown of thorns and said, "Behold the man."

The word for man is anthropos, which means human being. This meaning connects to the title that Jesus called himself, the Son of Man. In Aramaic, this title was "bar enes," where "bar" signifies "son" and "enes" refers to a human being. This pronunciation stands in stark contrast to the term "ben Adam," which denotes the son of Adam, as we are aware that Jesus is not a descendant of Adam, but rather the one-of-a-kind and unique son of God.

John 19:6-8 (LSB): So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate *said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." [7] The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God." [8] Therefore when Pilate heard this statement, he became more afraid;

The people saw Jesus after his flogging; he was bloody and clothed in the purple robe with the crown of thorns on his head. They became more indignant and cried for Jesus' crucifixion.

Pilate continued to tell the crowd that he found no fault in Jesus, but they wouldn't listen.

The religious leaders tell Pilate that Jesus claimed to be the son of God and that's why he needed to die. This caused Pilate to be even more afraid to have Jesus killed.

We know from Matthew's gospel that Pilate's wife warned him not to harm Jesus because of a dream she had. Let's look at that passage to give more understanding to why Pilate was afraid to have Jesus executed.

Matthew 27:19 (LSB): “Now while he was sitting on the judgment seat, his wife sent him a message, saying, “Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.”

John 19:9-13 (LSB): and he entered into the Praetorium again and *said to Jesus, “Where are You from?” But Jesus gave him no answer. **[10]** So Pilate *said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?” **[11]** Jesus answered, “You would have no authority over Me, unless it had been given you from above; for this reason he

who delivered Me to you has the greater sin. **[12]** As a result of this Pilate kept seeking to release Him, but the Jews cried out saying, “If you release this man, you are no friend of Caesar; everyone who makes himself to be a king opposes Caesar.” **[13]** Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Stone Pavement, but in Hebrew, Gabbatha.”

Pilate, because of the warning from his wife and the accusations of the priests, takes Jesus inside and questions him again.

Pilate asks Jesus where he is from, and because of Jesus' refusal to answer, he becomes frustrated and informs Jesus he has the authority to release or crucify him.

Jesus finally responds to Pilate. And instead of telling him to let him go, he tells him that he has no authority over him other than what his Father in heaven gave to him.

Jesus then tells Pilate that the sin of the one who delivered him over to death is a greater sin than Pilate's because they knew who Jesus was and that he was innocent. The Jewish people have been long awaiting their Messiah. They knew what signs to look for and were familiar with the many prophecies and teachings about the Messiah. The Law and the oracles, all pointing to the Messiah, were given to the Jewish people by God. So when Jesus finally

arrived, and the Jewish people saw Jesus performing the signs that only the Messiah could do, these very signs are now a testament against them. Pilate had only a brief conversation with Jesus, during which he recognized Jesus' innocence and suspected that he was someone significant; however, he did not possess nearly as much evidence as the Nation of Israel did.

It seems that if Pilate wasn't afraid of the repercussions from the crowd and Caesar, he would have let Jesus go. But Pilate was too afraid of the one who could kill only the body and neglected fearing the one who could kill the body and cast the soul into hell (Matthew 10:28).

John 19:14-15 (LSB): Now it was the day of Preparation for the Passover; it was about the sixth hour. And he *said to the Jews, "Behold, your King!" **[15]** So they cried out, "Away with Him! Away with Him! Crucify Him!" Pilate *said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

The response of the Jews when Pilate tells them to behold their king is just astonishing. They say, "We have no king but Caesar." We know that the Jews hated Caesar and despised the Roman occupation of their land. Therefore, their act of showing honor to Caesar demonstrates their wickedness and

hypocrisy. Not to mention that Caesar himself was considered the son of god.

Tiberius was the emperor who reigned when Jesus was crucified, and here is an inscription about him: “Emperor Tiberius Caesar Augustus, son of God,” and “Emperor Tiberius Caesar, new Augustus, son of god, Zeus the liberator.”

So the people who condemned Jesus to death for claiming to be the son of God were now pledging allegiance to a true blasphemer and a pagan who declared himself to be the son of Zeus.

The priests not only knew that Jesus was innocent, but they knew that he was the Messiah. Jesus told them a parable about the wicked tenants (Matthew 21:33-46). These tenants beat the servants of the master when he sent them to collect harvests from them. So the master finally sent his son, and when they saw the son, the heir, they said to themselves, This is the heir of the vineyard; let's kill him, and we will take it for ourselves. This parable shows that Jesus knew in their hearts they recognized him, but their love for money and the status of this world caused their pride and greed to take over.

We know that this is a prophetic type of those who will be alive during the last days, when the two witnesses are proclaiming the truth of the gospel of Jesus. They will be calling people to repentance and doing many signs and wonders, but the crowds will reject the call and instead give their allegiance to the

Antichrist. Just as the religious leaders pledged their allegiance to Caesar. Jesus actually prophesied about that in **John 5:43 (LSB)**: “I have come in My Father’s name, and you do not receive Me; if another comes in his own name, you will receive him.”

So the crowd doesn’t listen to Pilate’s verdict of innocence and demands that Jesus be crucified.

John 19:16-18 (LSB): So he then delivered Him over to them to be crucified. **[17]** They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha. **[18]** There they crucified Him, and with Him two other men, one on either side, and Jesus in between.

In this passage, we find out that Jesus carried his own cross up the mountain to the place of the skull.

We are embarking on a slight detour to explore potential prophetic associations with the name Golgotha.

This journey is going to begin in Genesis 3:15. This is where God is giving the protoevangelium, which is the “first gospel.” God tells the woman and the serpent that their “seed” will have enmity with each other. The word for seed is the Hebrew word

“sperma,” which points us to the first prophecy of Jesus Christ and his virgin birth. Next, God says that the serpent will bruise the seed of the woman’s heel, but he will bruise or crush the serpent’s head.

So we know there is a promised one, the messiah, who we know now to be Jesus Christ, and he will have his heel bruised, showing that he will be injured, but it won't be fatal. But we see that Jesus will strike the fatal blow to the serpent, whom we call Satan.

Next, we need to examine a prophetic representation of Jesus, where we observe a prototype carrying his cross up the same mountain.

Genesis 22:6-14 (LSB): “Then Abraham took the wood of the burnt offering and put it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. [7] Then Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?” [8] And Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together. [9] Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood and bound his son Isaac and put him on the altar, on top of the wood. [10] And Abraham stretched out his hand

and took the knife to slay his son. **[11]** But the angel of Yahweh called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” **[12]** And He said, “Do not stretch out your hand against the boy, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only one, from Me.” **[13]** Then Abraham lifted up his eyes and saw, and behold, **there was a ram after it had been caught in the thicket by its horns; and Abraham went and took the ram and offered it up for a burnt offering in the place of his son. [14]** And Abraham called the name of that place Yahweh Will Provide, as it is said this day, **“In the mount of Yahweh it will be provided.”**

We can see the clear typological pictures from the offering of Isaac, and God provides the substitutionary ram in his place. Let’s take a minute to look at some of these connections.

The Gospel According to John

| Isaac | Jesus |
|---|--|
| Went to Mount Moriah to be offered. | Went to Mount Moriah to be offered. |
| Willingly went where his father told him. | Willingly went where his father told him. |
| Carried the wood up the mountain for the sacrifice. | Carried his cross up the mountain for his sacrifice. |
| His father went with him up the mountain to offer his son. | God, the Father, went with Jesus up the mountain and did offer his son (Isaiah 53). |
| Abraham bound Isaac to the wood for the offering. | Jesus was nailed to the cross for the offering. |
| A ram with a crown of thorns was offered in his place. | Jesus, the Lamb of God, was offered as humanity's substitute, wearing a crown of thorns. |
| On the third day Abraham received his son back as though he had been raised from the dead. Genesis 22:4-5, Hebrews 11:17-19 | On the third day, Jesus rose from the dead. |

Thus, we can conclude that Isaac was a type of the promised seed. Even Isaac's birth coming from a woman who was barren was a type of Jesus being born of a virgin. We have seen the connections of the offering of Isaac and the crucifixion of Christ. Even the location of Isaac's offering foretold Christ's crucifixion.

Now that we've seen Isaac as the type of Christ in his first coming, we need to look at someone who is a picture of Christ as king.

Most people are familiar with the story of David. He is an obvious prototype of Jesus as king. Jesus himself is called the Lion of Judah, and we know that he is to reign forever on the throne of David.

But I want to go to a story of David's life that takes place prior to him becoming king.

This is the story of when David killed Goliath. We can see that David killed Goliath by crushing (bruising) his head with the stone. Jesus is called the rock of offence, the stumbling stone, the cornerstone, the foundation stone, the stone not cut with human hands and so on... We also know that Jesus is the foretold "seed of the woman" who will crush the serpent's head.

So, I find what happened after David killed Goliath to be intriguing.

1 Samuel 17:50-51 (LSB): "Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and put him to death; but there was no sword in David's hand. **[51]** Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and put him to death and **cut off his head with it**. Then the Philistines saw that their champion was dead, so they fled.

So, we can see that David not only crushed the head of Goliath with a rock and killed him, but he also took Goliath's own sword and cut off his head. This situation is similar to when Satan attempted to

defeat Jesus by sending Him to the Cross, but Jesus ultimately triumphed over Satan by rising from the dead. And Jesus used the weapon Satan was wielding, to cut the head off of the snake... Showing that Jesus ultimately defeats Satan on the cross, Satan tried to use it to defeat Jesus.

Now the question is, what did David do with the Skull of Goliath? Let's explore something from 1 Samuel that seemingly gives a prophetic connection to Golgotha.

1 Samuel 17:53-54 (LSB): "Then the sons of Israel returned from hotly pursuing the Philistines and plundered their camps. [54] And David took the Philistine's head and brought it to Jerusalem, but he put his weapons in his tent."

Now we can see that David brought Goliath's skull to Jerusalem. We can see another account of this in **2 Kings 10:7-8 (LSB):** "Now it happened that when the letter came to them, they took the king's sons and slaughtered them, seventy persons, and put their heads in baskets, and sent them to him at Jezreel. [8] Then the messenger came and told him, saying, "They have brought the heads of the king's sons." So he said, "Put them in two heaps at the entrance of the gate until morning."

This was when Ahab's 70 sons were killed and their heads were displayed as a warning.

This is similar to what the Philistines did when they brought King Saul's head to the temple of their god Dagon and fastened it to the wall.

1 Chronicles 10:8-10 (LSB): “Now it happened on the next day, that the Philistines came to strip the slain, and they found Saul and his sons fallen on Mount Gilboa. [9] So they stripped him and took his head and his weapons and sent *them* all around the land of the Philistines, to proclaim the good news to their idols and to the people. [10] And they placed his weapons in the house of their gods and fastened his head in the house of Dagon.”

So most likely David brought the skull of Goliath to Jerusalem to display it in a place where it would be visible and serve as a testimony of God's faithfulness and a warning to those who want to harm them. However, a severed head would be considered unclean, so it would have to be displayed in a place outside of the camp. That is what brings us to “the place of the skull,” or in Hebrew, Golgotha.

Some scholars believe that this is the site where David displayed the head of Goliath of Gath, which is why it is called “the place of the skull.”

That would make perfect sense that the place of the skull is where the head of the prototype of the Antichrist and Satan would have been. On that site, Jesus undergoes his crucifixion and triumphantly crushes the head of death (Satan).

John 19:19-22 (LSB): And Pilate also wrote an inscription and put it on the cross. It was written, “JESUS THE NAZARENE, THE KING OF THE JEWS.” [20] Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and in Greek. [21] So the chief priests of the Jews were saying to Pilate, “Do not write, ‘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.”

In this passage we see that Pilate had inscribed and placed on the cross “JESUS THE NAZARENE, THE KING OF THE JEWS.” It was written in three languages:

Hebrew: ישוע הנצרי ומלך היהודים

Latin: Iēsus Nazarēnus, Rēx Iūdaeōrum

Greek: ΙΗΣΟΥΣ Ο* ΝΑΖΩΠΑΙΟΣ Ο* ΒΑΣΙΛΕΥΣ
ΤΩΝ ΙΟΥΔΑΙΩΝ

We often see on the crucifix the letters INRI, which are the first letters from the Latin inscription. If we take the first letter from each of the Hebrew words, we end up with: יהוה



We can see that the first four Hebrew letters of the statement “JESUS THE NAZARENE, THE KING OF THE JEWS” are YHWH.

Granted we cannot make doctrine out of something that is not in scripture, but what we can do at the very least is recognize that the “coincidences” are intriguing...

What is also intriguing are the pictographs that are associated with YHWH.



BEHOLD NAIL BEHOLD HAND

So, if we read this from right to left, we would get "hand, behold, nail, behold." Which should remind

us of **John 20:25-29 (LSB)**: “So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “**Unless I see in His hands the imprint of the nails**, and put my finger into the place of the nails, and put my hand into His side, I will not believe.” [26] And after eight days His disciples were again inside, and Thomas with them. Jesus *came, the doors having been shut, and stood in their midst and said, “Peace be with you.” [27] Then He *said to Thomas, “**Bring your finger here, and see My hands;** and bring your hand here and put it into My side; and do not be unbelieving, but believing.” [28] Thomas answered and said to Him, “**My Lord and my God!**”

So we can see that Thomas saw the nail marks in Jesus’ hand and recognized him as his Lord and his God. This illustration shows us the prophetic connection between the name YHWH and the crucifixion of Christ.

Next, we see the religious leaders try to get Pilate to change what he wanted written to, “He said, ‘I am King of the Jews.’” But Pilate answered, “What I have written, I have written.” Showing that he wasn’t going to be swayed by their request.

John 19:23-24 (LSB): “Then the soldiers, when they had crucified Jesus, took His garments and made four parts, a part to each soldier and also His tunic; now that tunic was

seamless, woven in one piece from the top. **[24]** So they said to one another, “Let us not tear it, but cast lots for it, to decide whose it shall be;” this was in order that the Scripture would be fulfilled: “They divided My garments among them, and for My clothing they cast lots.”

John provides us with two details that are absent from the synoptic Gospels. The first is that Jesus’s garment that the soldiers were casting lots for was seamless. Second is that they were casting lots to fulfill a prophecy. Let’s look at one of the synoptic Gospels to see if they give us some more details about the crucifixion that connect us to John’s reference to a prophetic fulfillment.

We see that lots were cast for Jesus’ garments in **Matthew 27:35 (LSB)**: “And when they had crucified Him, they divided up His garments among themselves by casting lots.”

And we find out that Jesus says something specific before he dies in **Matthew 27:46 (LSB)**: “And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”

We can now realize that Jesus was quoting the first sentence of Psalm 22, which shows that Jesus was intentional with his words. He pointed everyone to this psalm to show he was the Messiah and clarify his role and prophecy on the cross.

We also see in this psalm a depiction of the entire crucifixion, including the casting of lots for Jesus' garments.

Psalms 22:14-18 (LSB): I am poured out like water, and all my bones are out of joint; My heart is like wax; It is melted within me. **[15]** My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me in the dust of death. **[16]** For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. **[17]** I count all my bones. They look, they stare at me; **[18]** They divide my garments among them, And for my clothing they cast lots."

Showing us clearly why Jesus said what he did, to point everyone to the fact that he is the Messiah and the suffering servant that was prophesied about.

Since we are looking at Psalm 22, I want to zoom in and focus on one odd and particular verse that is often overlooked. That is **Psalms 22:6 (LSB):** "But I am a worm and not a man, A reproach of men and despised by the people."

Let's look at the word "worm." The Hebrew word used here is *tolath*.

The word is often translated as "scarlet" (see Isaiah 1:18, Exodus 25:4, Leviticus 14:4, and Numbers 4:8).

The tolath is a red worm. People from the ancient world wanted the beautiful red dye the worm produced to make their merchandise more desirable.

Christ's portrayal of himself as stained crimson on the cross immediately cries out to us in **Colossians 1:20 (LSB)**: "And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven."

But the deeper significance of His identification of himself as the Scarlet Worm lies in the remarkable life cycle of this unique little worm.

"When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. The eggs were deposited beneath her body and were protected until the larvae were hatched and able to enter their life cycle. As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of the female scarlet worms, the scarlet dyes of antiquity were extracted.

What a picture this gives of Christ, dying on the cross, shedding his precious blood that he might 'bring many sons unto glory,' as seen in Hebrews 2:10.

He died for us, that we might live through him!

God designed and created this beautiful little creature specifically so it would testify to the Messiah, who went to the cross on Calvary to bring forth His people by His blood.

Let's look at another incredible fact about this magnificent Tolath:

After three days, she bends into the shape of a heart and turns white; when her body is crushed, it produces medicine that can be used for the health of the heart.

Showing prophetically through the baptism of the Holy Spirit, we are given a new heart.

Finally, you can use the remaining waxy white substance as a sealant.

Showing that we are sealed by the power of the Holy Spirit because of our faith in Christ's finished work on the cross on our behalf.

We can see another connection in Isaiah 1:18–20: even though our sin was like scarlet (tolath), it became white as snow, and though they were red like crimson (tolath), they became like wool.

The crimson worm serves as a metaphor for our transformation from crimson red to white. The transformation represents a living example of what Christ did for us.

Through the worm's death, life is born; through its blood, sustenance is provided.

On the third day, healing comes as a gift through its remains.

This should remind us of what we have read in **John 6:54-58 (ESV)**: “Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. [55] For my flesh is true food, and my blood is true drink. [56] Whoever feeds on my flesh and drinks my blood abides in me, and I in him. [57] As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. [58] This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.”

This should also connect us to **Luke 22:14-23 (ESV)**: “And when the hour came, he reclined at table, and the apostles with him. [15] And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. [16] For I tell you I will not eat it until it is fulfilled in the kingdom of God.” [17] And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. [18] For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” [19] And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given

for you. Do this in remembrance of me.” **[20]** And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. **[21]** But behold, the hand of him who betrays me is with me on the table. **[22]** For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” **[23]** And they began to question one another, which of them it could be who was going to do this.”

Now we can see the picture being clearly laid out. The death of Jesus on the Cross has provided forgiveness for all who will turn to Him (Colossians 1:19-21); through His blood shed on the cross, we are granted continual cleansing from sin if we will walk in the light (1 John 1:7);

And through His Resurrection on the third day, we are granted spiritual healing when we are united together with Him in baptism (Romans 6:3-4). As believers (John 11:25-26) who repent of the sinful mind of being able to achieve righteousness by our own work, we submit to God, acknowledge our brokenness, and accept the finished work of Christ on the cross as the perpetuation of our sin and receive his imputed righteousness.

The interesting aspect of this creature is its use as a dye for various materials. Throughout the Old Testament, we can see this worm being used to dye the “crimson” threads. This is another prophetic picture of the covering of Christ’s blood as an

atonement, purposely scattered throughout scripture.

We can connect this picture to a parallel in scripture that speaks of Hell. Isaiah 66:24 “And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.”

Jesus also cited this passage in Mark 9:48, referring to it as hell. “Their worm shall not die, their fire shall not be quenched.” This seems to be a contrasting parallel.

Jesus was despised and rejected by corporate Israel, and ultimately, any unbeliever will be the dead bodies of those who have rebelled against Jesus.

We have seen that Jesus was pictured as the Worm (Crimson Worm) in Psalm 22:6, but that worm (the Messiah, Jesus Christ) gave his life for his “children,” and through his wounds we are healed (Isaiah 53:5). He is the Good Shepherd that lays his life down for the flock (John 10:11).

But the worm in Isaiah 66:24 is a much different worm, and its image is a picture of the “Bad Shepherd” from Zechariah 11:17, the one who comes in his own name from John 5:43. He is the false messiah, whom we know as the Antichrist or the Beast.

The statement that he will not die indicates that he will not achieve the self-sacrificial giving represented by the crimson worm, which sacrifices itself to give life to its offspring. This indicates that the Antichrist is a counterfeit version of Jesus Christ. It This also indicates that anyone who rejects Jesus will face eternal punishment, as referenced in Daniel 12:2 and Matthew 3:12.

We also see in **Exodus 16:20** that these worms appeared when the nation of Israel disobeyed God's command not to take more manna than they needed for each day. Their appearance was a sign of their disobedience and a distrust in the promises of God. We understand that the manna symbolizes Jesus as the true bread from heaven.

So, we can see how, after Israel rejects the promises and the provision of Jesus, their Messiah, who is the true Bread from heaven, worms and putrefaction would be their reward. This illustrates that they will be rewarded with the Bad Shepherd rather than the Good, and they will face eternal punishment instead of eternal life.

Now that we are back from that detour, let's look at the significance of the seamless garment.

Many scholars believe that Jesus wore the seamless garment because it was a requirement for the high priest.

According to the Talmud, a priest forfeited his position if he failed to wear the proper garments. “While they are clothed in the priestly garments, they are clothed in the priesthood; but when they are not wearing the garments, the priesthood is not upon them.” BT Zevachim 17:B

Exodus and Leviticus passages provide information about the garments required for the high priest. The high priest wore a seamless robe, reinforced around the head opening to prevent tearing (Exodus 28:32).

We know, according to the Book of Hebrews, that Jesus is the Eternal High Priest in the Order of Melchizedek, which could be why John included this detail to show us that Jesus had been wearing his garment during his ministry.

John 19:25-27 (LSB): Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. **[26]** When Jesus then saw His mother, and the disciple whom He loved standing nearby, He *said to His mother, “Woman, behold, your son!” **[27]** Then He *said to the disciple, “Behold, your mother!” From that hour the disciple took her into his home.

Matthew 27:55-56 (ESV): “There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him,

[56] among whom were **Mary Magdalene** and **Mary the mother of James and Joseph** and the **mother of the sons of Zebedee.**”

So we can see that the mother of the sons of Zebedee, who are obviously James and John, was at the foot of the cross at the time of the crucifixion.

Let's continue looking at other passages to see if we get more information.

Mark 15:40-41 (ESV): “There were also women looking on from a distance, among whom were **Mary Magdalene**, and **Mary the mother of James the younger and of Joses**, and **Salome**. **[41]** When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.”

Here we find out James and John's mother is named Salome.

Let's go back to **John 19:25-27 (LSB):** “Therefore the soldiers did these things. But **standing by the cross of Jesus were His mother**, and **His mother's sister**, **Mary the wife of Clopas**, and **Mary Magdalene**. **[26]** When Jesus then saw His mother, and the disciple whom He loved standing nearby (**John**), He *said to His mother, “Woman, behold, your son!” **[27]** Then He *said to the disciple, “Behold, your mother!” From that hour the disciple took her into his home.”

| Matthew | Mark | John |
|--|--|----------------------------------|
| Mary Magdalene | Mary Magdalene | Mary Magdalene |
| Mary the mother of James and Joseph | Mary the mother of James the younger and of Joses | Mary, the wife of Clopas. |
| The mother of the sons of Zebedee | Salome | His mother's sister |
| | | Virgin Mary |

We can see clearly now that Salome was the Virgin Mary's sister, making her Jesus's aunt on her mother's side, which would make James and John his first cousins.

Now we can see how Salome felt comfortable coming to Jesus with such a bold request to sit on the right- and left-hand sides of Jesus. This relationship with James and John helps us understand why they were always in his inner circle.

So not only was John the Baptist Jesus's cousin, but according to what we have just learned, James and John are Jesus's first cousins.

Note: James the Less' father is listed as Clopas in John and Alphaeus in Matthew 10:3, Mark 3:18,

Luke 6:15, and Acts 1:13. “Clopas” means to exchange, and Alphaeus means “changing.” Showing the name was either changed, like Saul to Paul or Simon to Peter, or it was a nickname, since we can see that both words mean the same thing.

John 19:28-30 (LSB): After this, Jesus, knowing that all things had already been finished, in order to finish the Scripture, *said, “I am thirsty.” **[29]** A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. **[30]** Therefore when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

This passage is concise and direct, yet it contains a wealth of information. John points out that Jesus said he was thirsty, so the soldiers put vinegar (sour wine) on a sponge and stuck it on a branch of hyssop and gave it to Jesus. He tells us the reason Jesus did this was to finish the scripture, meaning that there is a prophetic implication to this event.

Let’s look at **Psalms 69:1-36 (LSB):** “Save me, O God, For the waters have threatened my life. **[2]** I have sunk in deep clay, and there is no foothold; I have come into deep waters, and a flood overflows me. **[3]** I am weary with my calling out; my throat is parched; My eyes fail while I wait for my God. **[4]** Those who hate me without cause are more than the

hairs of my head; Those who would destroy me are powerful, being wrongfully my enemies; What I did not steal, I then have to restore. **[5]** O God, it is You who knows my folly, And all my guilt is not hidden from You. **[6]** May those who hope for You not be ashamed through me, O Lord Yahweh of hosts; May those who seek You not be dishonored through me, O God of Israel, **[7]** Because for Your sake I have borne reproach; Dishonor has covered my face. **[8]** I have become estranged from my brothers And a foreigner to my mother's sons. **[9]** For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me. **[10]** When I wept in my soul with fasting, It became my reproach. **[11]** When I made sackcloth my clothing, I became a byword to them. **[12]** Those who dwell at the gate moan about me, And I am the drunkards' songs. **[13]** But as for me, my prayer is to You, O Yahweh, at an acceptable time; O God, in the abundance of Your lovingkindness, Answer me with the truth of Your salvation. **[14]** Deliver me from the mire and do not let me sink; May I be delivered from my foes and from the deep waters. **[15]** May the flood of water not overflow me Nor the deep swallow me up, Nor the pit shut its mouth on me. **[16]** Answer me, O Yahweh, for Your lovingkindness is good; According to the abundance of Your compassion, turn to me, **[17]** And do not hide Your face from Your slave, For I am in distress; answer me quickly. **[18]** Oh draw near to my soul and redeem it; Ransom me because of my enemies! **[19]** You know my reproach and my shame and my

dishonor; All my adversaries are before You. **[20]** Reproach has broken my heart and I am so sick. And I hoped for sympathy, but there was none, And for comforters, but I found none. **[21]** They also gave me gall for my food And for my thirst they gave me vinegar to drink. **[22]** May their table before them become a snare; And when they are in peace, may it become a trap. **[23]** May their eyes darken so that they cannot see, And make their loins quake continually. **[24]** Pour out Your indignation on them, And may Your burning anger overtake them. **[25]** May their camp be desolate; May none dwell in their tents. **[26]** For they have persecuted him whom You Yourself have struck down, And they recount the pain of those whom You have wounded. **[27]** Add iniquity to their iniquity, And may they not come into Your righteousness. **[28]** May they be blotted out of the book of life And may they not be recorded with the righteous. **[29]** But I am afflicted and in pain; May Your salvation, O God, set me securely on high. **[30]** I will praise the name of God with song And magnify Him with thanksgiving. **[31]** And this will please Yahweh better than an ox Or a young bull with horns and hoofs. **[32]** The humble see it and are glad; You who seek God, let your heart revive. **[33]** For Yahweh hears the needy And does not despise His who are prisoners. **[34]** Let heaven and earth praise Him, The seas and everything that moves in them. **[35]** For God will save Zion and build the cities of Judah, That they may dwell there and possess it. **[36]** The seed of His slaves will

inherit it, And those who love His name will dwell in it.”

It is evident that this Messianic Psalm is profound and filled with intricate details. Read slowly and see how each verse shows what Jesus was accomplishing and going through.

In verse 3 we see what was being fulfilled when Jesus said, I am thirsty.

Psalm 69:3 (LSB): “I am weary with my calling out; my throat is parched; My eyes fail while I wait for my God.”

And later in verse 21 they give him vinegar to drink, just like in John’s account.

Psalm 69:21 (LSB): “They also gave me gall for my food And for my thirst they gave me vinegar to drink.”

If we continue to read slowly through Psalm 69:22-36 we can see how the humble will be saved through Jesus. We can also see how his enemies will be under his feet and how everything in creation will give praise, honor, and glory to Jesus. We also clearly learn that those who are his enemies will be blotted out of the book of life. The enemies of Christ are those who reject the gift of salvation that he offers. The Lamb’s book of life, according to scripture, is a record of all of those who have lived for all time. It was written prior to the foundations

of the world; however, only those who will place their faith in the salvation that is offered by Christ alone will be left in the book.

And those who reject Christ will be blotted out. We see Jesus himself tell us that a believer will never be blotted out in **Revelation 3:5 (LSB)**: “**He who overcomes will thus be clothed in white garments, and I will never erase his name from the book of life**, and I will confess his name before My Father and before His angels.”

And we know that he who overcomes is the one who has placed their faith in Christ, according to **1 John 5:4-5 (LSB)**: “For everything that has been born of God overcomes the world; and this is the overcoming that has overcome the world—our faith. **[5]** Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?”

We see that Moses even asked God to blot his name out of the book to spare the nation of Israel, but God said he would only blot out those who transgressed against him in **Exodus 32:31-33 (LSB)**: “Then Moses returned to Yahweh and said, “Alas, this people has committed a great sin, and they have made gods of gold for themselves. **[32]** But now, if You will forgive their sin—but if not, please blot me out from Your book which You have written!” **[33]** And Yahweh said to Moses, “Whoever has sinned against Me, I will blot him out of My book.” And we know that Hebrews 3 tells us that those who were

punished by God in the wilderness were unbelievers, **Hebrews 3:16-19 (LSB)**: For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? 17 And with whom was He angry for forty years? Was it not with those who sinned, whose corpses fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who were disobedient? 19 So we see that they were not able to enter because of unbelief."

showing us clearly that only unbelievers are blotted out of the Lamb's book, therefore leaving all believers in the Lamb's book from before the foundations of the earth. **Revelation 17:8 (LSB)**: "The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come."

This passage seems difficult, but if we read it slowly we will see, that if names of unbelievers are blotted out of the book their name would no longer be in the book, and therefore their name would not have been continually written in the book since they have been removed... I know that sounds like mental gymnastics, but it is just the mirror of what placing faith in Christ does for our sins: they are erased and remembered no more. Those who reject Christ have

their sins remembered, but their names are erased from the Lamb's book.

Psalm 103:10-12 (LSB): “He has not dealt with us according to our sins, And He has not rewarded us according to our iniquities. [11] For as high as the heavens are above the earth, So great is His lovingkindness toward those who fear Him. [12] As far as the east is from the west, So far has He removed our transgressions from us.”

Hebrews 8:12 (LSB): “For I will be merciful to their iniquities, And I will remember their sins no more.”

I know this is tough, and ultimately it is not a primary issue or doctrine, so take the teaching and weigh it against the entirety of scripture and make up your mind for yourself. I personally see this solve issues in thought, not cause them. And we clearly see that people are blotted out, but believers will never be blotted out, so the conclusion was clear.

Finally, when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

This shows that Jesus was in control of every aspect of his death. We know that the wages of sin is death, and since Jesus was born without sin and lived without sin, his life was not required of him. I would like to believe that if Jesus never gave his spirit, he

would have never died. But he obviously came for that purpose, and it was finished at that moment.

When Jesus said, “It is finished,” he was expressing that he had accomplished all that he came to do. He fulfilled all of the scriptures that prophesied about his first coming. Jesus was born into his own creation and lived the perfect life that we couldn't, paid the debt that we owed, and suffered for our sins.

John 19:31-37 (LSB): Then the Jews, because it was the day of Preparation, so that the bodies would not remain on the cross on the Sabbath (**for that Sabbath was a high day**), asked Pilate that their legs might be broken, and that they might be taken away. **[32]** So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; **[33]** but coming to Jesus, when they saw that He was already dead, they did not break His legs. **[34]** But one of the soldiers pierced His side with a spear, and immediately blood and water came out. **[35]** And he who has seen has borne witness, and his witness is true; and he knows that he is telling the truth, so that you also may believe. **[36]** For these things came to pass in order that the Scripture would be fulfilled, “Not a bone of Him shall be broken.” **[37]** And again another Scripture says, “They shall look on Him whom they pierced.”

The high Sabbaths are special Sabbaths that coincide with the seven Feasts of Israel. They are in

addition to the normal Sabbath, which shows us that when Jesus was crucified, it was the day before the high Sabbath, then the day following that would be the regular Sabbath, then the first day of the week, which is Resurrection Sunday.

Since the high Sabbath was coming, the religious leaders wanted to rush the crucifixion so they could remove the three men (including Jesus) from the crosses. Leaving them on the cross would mean no one could touch them until after both Sabbaths, which is against God's Law, **Deuteronomy 21:22-23 (LSB)**: "And if a man has committed a sin, the judgment of which is death, and he is put to death, and you hang him on a tree, **[23]** his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (because cursed of God is he who is hanged), so that you do not make unclean your land which Yahweh your God gives you as an inheritance."

This shows that they did not want to make the land of Israel unclean. What we should not forget is that God put these laws into practice with this event in mind. We can now see that this law directed their hand and forced them to have him brought down from the "tree" and placed in the tomb. The high Sabbath and regular Sabbath forced them to rush and get him into the tomb, and because they were rushed, they couldn't prepare the body for burial

properly. So they had to wait until the third day to return, and that is when they found Jesus raised from the dead... Coincidence? I think not!

Next, let's look at the breaking of the legs of those on the cross to speed up their death. Crucifixion is an awful form of torturous execution. It was invented by the Medo-Persian Empire and perfected by the Romans. They found ways to extend the lives of prisoners for days on end. But in Judea, they made concessions to the Jewish law not out of respect, but because they were obstinate. So they knew that if they did not make concessions for Jewish law, they would be in constant rebellion. So Rome made provisions for the Jews to practice their religion and did not force them into the paganism that was rampant in Rome.

Crucifixion caused breathing to be difficult, so a person would have to push up with their legs to get a breath, causing pain in their feet from pushing and in their hands from pulling upwards. It would also cause pain on their back because of the scourging, so just the instinct to breathe was a form of torture in itself. But if the legs were broken, the person would suffocate quickly so they could die and be removed from the cross. This way the Romans can have their execution, the Jews could obey their law and everyone can be happy... Well, except for those poor individuals who were executed by crucifixion.

One thing we have to remember is that Jesus was prophesied to die by crucifixion in Isaiah 53, and Psalm 22, which took place before the invention of crucifixion, showing that God allowed such a terrible form of execution to be invented so he could die in that excruciating way to pay for our sins.

God demonstrated his love for us through his actions, which took him to the cross. So as we follow Christ, we too should show our love to God and our thanks to him by our sacrificial living and selflessness towards others. Paul tells us in **Romans 12:1-2 (LSB)**: “Therefore I exhort you, brothers, by the mercies of God, to present your bodies as a sacrifice—living, holy, *and* pleasing to God, *which* is your spiritual service of worship. **[2]** And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may approve what the will of God is, that which is good and pleasing and perfect.”

We understand why the crucified had their legs broken, but Jesus' legs were not broken because he had already died. So when the soldiers saw he was dead, they pierced his side with a spear under his ribs and into his heart to confirm his death. The event fulfilled several prophecies.

This is speaking of the Passover Lamb, which was just a foreshadowing of Jesus being the true Passover Lamb.

Exodus 12:46 (LSB): “It shall be eaten in a single house; you shall not bring forth any of the flesh outside of the house, and you shall not break any bone of it.”

Numbers 9:12 (LSB): “They shall leave none of it until morning nor break a bone of it; according to all the statute of the Passover they shall celebrate it.”

This messianic prophecy specifically states that the Messiah will not have any broken bones.

Psalms 34:20 (LSB): “He keeps all his bones, Not one of them is broken.”

Finally, let’s look at **Zechariah 12:10 (LSB):** “And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplication, **so that they will look on Me whom they have pierced;** and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.”

This is an end-times prophecy about the Nation of Israel finally realizing they killed their Messiah, and they will weep and mourn for him. God will pour the Holy Spirit out on them, and they will come to faith in Christ.

John 19:38-42 (LSB): Now after these things Joseph of Arimathea, being a disciple of Jesus, but secretly because

of his fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body. **[39]** And Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, weighing about one hundred litras. **[40]** So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. **[41]** Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. **[42]** Therefore because of the Jewish day of Preparation, since the tomb was nearby, they laid Jesus there.”

We see two rich and powerful disciples of Jesus finally come forward and publicly display their faith in Jesus as the Messiah. Joseph of Arimathea and Nicodemus were members of the Sanhedrin (Luke 23:50), and Nicodemus was called the teacher of Israel or the teacher of teachers. We had first met Nicodemus in John 3 when Jesus met with him in the cover of the night. They both seemed to be skating a line of, “We believe that Jesus is the Messiah, but I don’t want to be criticized or lose my position of power or wealth, so I will keep quiet.” Such an attitude is a dangerous mindset that we too can fall into, so we must guard our hearts from that.

We are not called to be quiet or secret Christians, because there is no such thing. Jesus said, If you deny me before men, I will deny you before my father. He also said we should be a light to the

world; we should never cover that light with a basket.

Praise God, they finally spoke up and showed their faith, love, and respect for Jesus by placing him in a tomb where no one had ever been laid. Their action was also to fulfill prophecy.

Let's look at **Isaiah 53:9 (LSB)**: "So **His grave was assigned with wicked men, Yet He was with a rich man in His death**, Because He had done no violence, Nor was there any deceit in His mouth."

This is showing that Jesus died with wicked men on the cross, yet he was buried in a rich man's tomb.

The new tomb was intended to demonstrate Jesus' preeminence in the true resurrection. He is the firstfruits of the resurrection, showing that Jesus is the first to die, be buried, rise from the dead, and be glorified, never to die again. Others had been raised, but never had they been resurrected into glory, never again to die.

The Gospel According to John

Chapter 20

John 20:1-18 (LSB): “Now on the first day of the week, Mary Magdalene *came early to the tomb, while it *was still dark, and *saw the stone already taken away from the tomb. [2] So she *ran and *came to Simon Peter and to the other disciple whom Jesus loved, and *said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him. [3] So Peter and the other disciple went forth, and they were going to the tomb. [4] And the two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; [5] and stooping and looking in, he *saw the linen wrappings lying there; but he did not go in. [6] And so Simon Peter also *came, following him, and entered the tomb; and he *saw the linen wrappings lying there, [7] and the face-cloth which had been on His head, not lying with the linen wrappings, but folded up in a place by itself. [8] So the other disciple who had first come to the tomb then also entered, and he saw and believed. [9] For as yet they did not understand the Scripture, that He must rise again from the dead. [10] So the disciples went away again to where they were staying. [11] But Mary was standing outside the tomb crying; and so, as she was crying, she stooped to look

into the tomb; [12] and she *saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. [13] And they *said to her, “Woman, why are you crying?” She *said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” [14] When she had said this, she turned around and *saw Jesus standing there, and did not know that it was Jesus. [15] Jesus *said to her, “Woman, why are you crying? Whom are you seeking?” Thinking Him to be the gardener, she *said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.” [16] Jesus *said to her, “Mary!” She turned and *said to Him in Hebrew, “Rabboni!” (which means, Teacher). [17] Jesus *said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brothers and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” [18] Mary Magdalene *came, announcing to the disciples, “I have seen the Lord,” and that He had said these things to her.”

The first day of the week shows us that the resurrection was on Sunday. This coincides with the Feast of Firstfruits, which says that the day after the first Sabbath following the Passover would be when Israel was to observe that feast day.

Leviticus 23:9-14 (LSB): “Then Yahweh spoke to Moses, saying, 10 “Speak to the sons of Israel and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your

harvest to the priest. **[11]** And he shall wave the sheaf before Yahweh for you to be accepted; **on the day after the sabbath the priest shall wave it.** **[12]** Now on the day when you wave the sheaf, you shall offer a male lamb one year old without blemish for a burnt offering to Yahweh. **[13]** Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, an offering by fire to Yahweh for a soothing aroma, with its drink offering, a fourth of a hin of wine. **[14]** Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your places of habitation.”

We have already seen that Jesus is the firstfruits of the resurrection, fulfilling this prophetic type. **1 Corinthians 15:20 (LSB):** “But now Christ has been raised from the dead, the first fruits of those who have fallen asleep.”

Let’s begin by connecting all of the Gospel accounts to see the big picture of the event. We will start with **Matthew 28:1-10 (ESV):** “Now after the Sabbath (*Saturday*), toward the dawn of the first day of the week (*Sunday*), Mary Magdalene and the other Mary (*the mother of James the lesser*) went to see the tomb. **[2] And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it.** **[3]** His appearance

was like lightning, and his clothing white as snow. [4] And for fear of him the guards trembled and became like dead men. [5] But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. [6] He is not here, for he has risen, as he said. Come, see the place where he lay. [7] Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.” [8] So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. [9] And behold, Jesus met them and said, “Greetings!” And they came up and took hold of his feet and worshiped him. [10] Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”

John 20:1-10 (ESV): “Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. [2] So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” [3] So Peter went out with the other disciple, and they were going toward the tomb. [4] Both of them were running together, but the other disciple outran Peter and reached the tomb first. [5] And stooping to look in, he saw the linen cloths lying there, but he did not go in. [6] Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there,

[7] and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. [8] Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; [9] for as yet they did not understand the Scripture, that he must rise from the dead. [10] Then the disciples went back to their homes."

Mark 16:1-8 (ESV): "When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. [2] And very early on the first day of the week, when the sun had risen, they went to the tomb. [3] And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" [4] And looking up, they saw that the stone had been rolled back—it was very large. [5] And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. [6] And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. [7] But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." [8] And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid."

Luke 24:1-12 (ESV): "But on the first day of the week, at early dawn, they went to the tomb, taking

the spices they had prepared. [2] And they found the stone rolled away from the tomb, [3] but when they went in they did not find the body of the Lord Jesus. [4] While they were perplexed about this, behold, two men stood by them in dazzling apparel. [5] And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? [6] He is not here, but has risen. Remember how he told you, while he was still in Galilee, [7] that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” [8] And they remembered his words, [9] and returning from the tomb they told all these things to the eleven and to all the rest. [10] Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, [11] but these words seemed to them an idle tale, and they did not believe them. [12] But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.”

Jesus Appears to Mary Magdalene

John 20:11-18 (ESV): “But Mary was standing outside the tomb crying; and so, as she was crying, she stooped to look into the tomb; [12] and she *saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. [13] And they *said to her, “Woman, why are

you crying?” She *said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” [14] When she had said this, she turned around and *saw Jesus standing there, and did not know that it was Jesus. [15] Jesus *said to her, “Woman, why are you crying? Whom are you seeking?” Thinking Him to be the gardener, she *said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.” [16] Jesus *said to her, “Mary!” She turned and *said to Him in Hebrew, “Rabboni!” (which means, Teacher). [17] Jesus *said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brothers and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” [18] Mary Magdalene *came, announcing to the disciples, “I have seen the Lord,” and that He had said these things to her.”

[Some of the earliest manuscripts do not include Mark 16:9–20.]

Mark 16:9-13 (ESV): “[Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. [10] She went and told those who had been with him, as they mourned and wept. 11 But when they heard that he was alive and had been seen by her, they would not believe it.”

If we combine the accounts given in Matthew 28, Mark 16, Luke 24, and John 20, we get a full understanding of the resurrection.

Mary Magdalene, Mary the mother of James, and Salome bought spices to anoint Jesus early in the morning as the sun was rising on Sunday, but it was still dark (Matthew 28:1, John 20:1, Mark 16:1-2, Luke 24:1).

There was a powerful earthquake because an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. The guards trembled and became like dead men because they were afraid of the angel (Matthew 28:2-4).

When the women arrived, they saw the stone rolled away (Matthew 28:2, John 20:1, Mark 16:4, Luke 24:2). All of the women except Mary Magdalene entered the tomb. Mary saw the stone rolled away and ran to tell Peter and John (John 20:1-10). When Mary ran to tell Peter and John, the other women went into the tomb, but they didn't find Jesus' body.

The women in the tomb saw two angels dressed in white robes; their appearance was like lightning, and their clothing was as white as snow, and the women were afraid. One of the angels said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is not here, for he has risen, as he said. Come, see the place where he lay (Matthew 28:5-6, Mark 16:5-6, Luke 24:3-6). The angel then told them to go quickly and tell his

disciples that he had risen from the dead and that Jesus was going before them to Galilee, and that is where they would see him. And they went out and fled from the tomb; they were seized with fear and joy. The women didn't say anything to anyone on the way back because they were afraid (Mark 16:8).

Mary reached Peter and John and told them Jesus was taken from the tomb, so they got up and ran to the tomb. John made it to the tomb first but didn't go in. Peter ran to the tomb and stooped and looked in. He saw the linen cloths lying there, and he noticed that the face cloth, which had been on Jesus' head, was not lying with the linen cloths but was instead folded up in a separate place. John went in after Peter, and they were both amazed and went back home, but they still didn't understand the scripture that he must rise from the dead (Luke 24:12, John 20:6-10).

Mary Magdalene was distraught and crying outside the tomb and had no idea what had happened. As she wept, she stooped to look into the tomb. And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She was so distraught she

thought he was the gardener; she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni!” (which means Teacher). Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” (John 20:11-18)

After Jesus appeared to Mary and ascended to the Father, he met the other women who were on their way to tell the disciples what they had seen, and he said, “Greetings!” And they came up and took hold of his feet and worshiped him. Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.” (Matthew 28:8-10)

Mary Magdalene met up with the other women, Joanna and Mary the mother of James the Lesser and Salome, and they told the other apostles about the empty tomb, the angels, and seeing the risen Jesus. They then told them that Jesus was going to go to Galilee before them to meet them, but they did not believe the women (Mark 16:7, Luke 24:10-11).

Peter and John seem to have not seen the angels in the tomb, which is not unheard of in scripture. People have to be given spiritual eyes to see the angelic realm (2 Kings 6:17-20, Numbers 22:31-41).

Now that we have connected the accounts in chronological order, we can see there are no contradictions but instead a detailed account of the events that took place.

John 20:18-23 (LSB): “So while it was evening on that day, the first day of the week, and while the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and *said to them, “Peace be with you.” [20] And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. [21] So Jesus said to them again, “Peace be with you; as the Father has sent Me, I also send you.” [22] And when He had said this, He breathed on them and *said to them, “Receive the Holy Spirit. [23] If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.”

We are now looking at the evening on Sunday, the first day of the week. The disciples are still scared because they do not want the Jewish leaders to find them and persecute them too. While the doors were shut, Jesus appears to them, showing in his glorified state he is not bound by the restraints we have in our unglorified bodies.

Next, we see Jesus reveal his wounds to them to show them it's really him, and the disciples rejoiced. We should note that Jesus did this without the

disciples asking him to see the wounds. And we also know that Thomas was not there for the event. Showing that the disciples who believed had faith because they had seen the risen Christ and his wounds.

Finally, we see Jesus breathe on the disciples, telling them to “receive” the Holy Spirit. This event is a mirror to **Genesis 2:7 (LSB)**: “Then Yahweh God formed man of dust from the ground and breathed into his nostrils the breath of life; and so the man became a living being.” Jesus shows that we were dead in sin but are now alive through the Holy Spirit. This is explained by Paul in **1 Corinthians 15:45 (LSB)**: “So also it is written, “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit.” So, we can now see that Jesus was showing us a typological picture by blowing onto the disciples. He was affirming to them through the action that he is God, and his promises of the Holy Spirit and the resurrection through faith in him can be trusted.

There is a question that arises from this, because in Acts 1 we see Jesus promise the baptism of the Holy Spirit, and in Acts 2 we see them being baptized by the Holy Spirit.

So, what is the difference between these events, and what does this mean for us?

We know that Jesus appeared and taught the disciples for 40 days after the resurrection and that

they would be baptized by the Holy Spirit on the 50th day. Which shows us that the promise of the Holy Spirit is being given to them in John 20, and Jesus' actions were to affirm the trustworthiness of his promise.

However, the baptism of the Holy Spirit did not take place until Pentecost, which is shown in **Acts 2:1-13 (LSB)**: “And when the day of Pentecost had fully come, they were all together in one place. **[2]** And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. **[3]** And there appeared to them tongues like fire distributing themselves, and they rested on each one of them. **[4]** And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. **[5]** Now there were Jews living in Jerusalem, devout men from every nation under heaven. **[6]** And when this sound occurred, the multitude came together, and were bewildered because each one of them was hearing them speak in his own language. **[7]** So they were astounded and marveling, saying, “Behold, are not all these who are speaking Galileans? **[8]** And how is it that we each hear them in our own language in which we were born? **[9]** Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, **[10]** Phrygia and Pamphylia, Egypt and the district of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, **[11]** Cretans and Arabs—we hear them

in our own tongues speaking of the mighty deeds of God.” **[12]** And they all continued in astonishment and great perplexity, saying to one another, “What does this mean?” **[13]** But others, mocking, were saying, “They are full of new wine.”

Why did Jesus promise them to receive the Holy Spirit and continue to teach for 40 days and on the 50th day give them the Holy Spirit?

Well, we can't be certain, but I have a thought that connects us to a typological picture. The first to receive the Holy Spirit were the disciples who represented the Nation of Israel. So if typologically this is showing the promise of the corporate Nation of Israel first being promised to receive the Holy Spirit. For a time they only have the promise without the fullness of that promise, then after a time they finally have the realization of that promise, receiving the Holy Spirit.

Let's see if we can make sense of the numbers and events. We have two numbers given in the time of Jesus' resurrection and the outpouring of the Holy Spirit: 40 and 50.

Well, we know that 40 is a number that occurs often in scripture and can be connected to the testing of 40 years in the wilderness after the Exodus. We also know that when Israel was in the wilderness for 40 years, it was because they rejected God with their actions, which was Israel's typological rejection of Christ at his first coming. But after wandering, the

remnant entered the promised land, just as they will enter the Messianic Kingdom in the last days.

So, if 40 represents testing, what does 50 represent?

The number 50 connects us to the Jubilee. This is prescribed in the law: when 7 sets of 7 years take place, Israel is to forgive all debts, all slaves are set free, and all land is returned to its proper owners. $7 \times 7 = 49$; the year after that is the 50th year, which is called the Jubilee. Jesus plays on the Jubilee and amplifies it in **Matthew 18:21-22 (LSB)**: “Then Peter came and said to Him, “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” **[22]** Jesus *said to him, “I do not say to you, up to seven times, but up to seventy times seven.”

So why did Jesus take it from 7×7 to 70×7 ? Well, he was connecting us to Daniel 9. This is when the 70 weeks (of years) of Daniel are given. This prophecy speaks about 70 sets of 7 years that are decreed from Israel and Jerusalem. On the 69th of those 70 weeks, Jesus proclaimed himself as king and was crucified.

That leaves us with the 70th week. But when does the final week take place?

It takes place after the fullness of the Gentiles comes in, which Paul explained in Romans 11:25.

What if the 40 and 50 were given to show how many jubilees will occur when the Church (the Body of Christ) teaches after Christ's resurrection and Israel's scattering into the wilderness to fulfill the typological picture of Israel's wandering after rejecting God in the Exodus?

Are you starting to see the connection to the remnant of Israel? We are just beginning our journey.

What if those 40 years of wandering in the wilderness are a prophetic picture of the wandering of the nation of Israel that we have seen from 70 AD, after the destruction of the Temple, until now?

What if the 40 that we're looking for is not years but instead jubilees?

We need to recognize that the festivals of Israel are prophetic.

There are seven Jewish festivals laid out in the Old Testament And each one of them has a prophetic meaning. **Colossians 2:16-17 (ESV)**: "Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. [17] These are a shadow of the things to come, but the substance belongs to Christ."

The Gospel According to John

1. Passover (Jesus is the Passover Lamb - John 1:36, Revelation 5:6)
2. Feast of Unleavened Bread (leaven = sin; Jesus is the Sinless bread of Life - John 6:33-51, 2 Corinthians 5:21, Hebrews 4:15, 1 Peter 2:22)
3. Feast of First Fruits (first fruits of the resurrection - 1 Corinthians 15:20-25)
4. Pentecost (Two loaves are presented to God as a wave offering)—Jesus became sin so BOTH Jews and Gentiles can become the righteousness of God through faith in Christ. 2 Corinthians 5:21, Romans 1:16, Galatians 3:28)
5. Feast of Trumpets (God calling his people to himself - Possibly the picture of the Catching up of the Body of Christ - 1 Thessalonians 4:1-18, Revelation 4:1-6, 1 Corinthians 15:51-52, Philippians 3:20-21, Revelation 3:10)
6. Day of Atonement (the day that the nation of Israel's sins are forgiven - a clear picture of the Redemption of Israel - Romans 11:25-26, Amos 9:11-15, Zechariah 12:10, Zechariah 13:9, Micah 7:18-20, Leviticus 26:40-45, Hosea 14, Zephaniah 3:14-20)
7. Feast of Booths (The Feast of Booths was a remembrance of the time that Israel spent in the wilderness; it was a time of reflection and remembrance that God provided for all of their needs. He gave them food, shelter, warmth, and

shade. This will be celebrated in the Messianic Kingdom as a remembrance of the shelter that God provided for his people during the Great Tribulation and for the ultimate rest that they have in Christ in his kingdom. This is when God in the Flesh will tabernacle with his people in the Messianic Kingdom, where he will reign and rule for 1000 years (Zechariah 14, Revelation 20).

The Day of Atonement is a prophetic image of Israel's redemption before Christ's return. What's interesting is that the year of Jubilee is directly connected to the day of Atonement, too.

Leviticus 25:8-17 (ESV): “You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. **[9]** You shall then sound a ram’s horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. **[10]** You shall thus set apart as holy the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own possession of land, and each of you shall return to his family. **[11]** You shall have the fiftieth year as a jubilee; you shall not sow; you shall not reap what grows of its own accord; you shall not gather in from its untrimmed vines. **[12]** For it is a jubilee; it shall be holy to you. You shall eat its produce out of the field. **[13]** ‘On this year of jubilee, each of you shall return to his own

possession of land. [14] If you make a sale, moreover, to your companion or buy from your friend's hand, you shall not mistreat one another. [15] Corresponding to the number of years after the jubilee, you shall buy from your companion; he is to sell to you according to the number of years of produce. [16] In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years you shall diminish its price, for it is the number of crops it produces that he is selling to you. [17] So you shall not mistreat one another, but you shall fear your God; for I am Yahweh your God."

Numbers 36:4 (ESV): "And when the jubilee of the sons of Israel comes, then their inheritance will be added to the inheritance of the tribe to which they belong; so their inheritance will be withdrawn from the inheritance of the tribe of our fathers."

The word jubilee in Hebrew is *yôḇēl*, which means "ram", "ram's horn", "trumpet", or "cornet."

This now connects us to the typology of Jericho, which is a shadow of the 70th week of Daniel.

Joshua 6:2-16 (ESV): "And Yahweh said to Joshua, "See, I have given Jericho into your hand, with its king and the valiant warriors. [3] And you shall march around the city, all the men of war circling the city once. You shall do so for six days.

[4] Also seven priests shall carry seven trumpets of rams' horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. **[5]** And it will be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down beneath itself, and the people will go up every man straight ahead." **[6]** So Joshua the son of Nun called the priests and said to them, "Carry the ark of the covenant, and let seven priests carry seven trumpets of rams' horns before the ark of Yahweh." **[7]** Then he said to the people, "Go forward, and march around the city, and let the armed men go on before the ark of Yahweh." **[8]** And so it happened that, when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Yahweh passed on forward and blew the trumpets; and the ark of the covenant of Yahweh came after them. **[9]** And the armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while they continued to blow the trumpets. **[10]** But Joshua commanded the people, saying, "You shall not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you, 'Shout!' Then you shall shout!" **[11]** So he had the ark of Yahweh taken around the city, circling it once; then they came into the camp and spent the night in the camp. **[12]** Then Joshua rose early in the morning, and the priests carried the ark of Yahweh. **[13]** And the seven priests carrying the

seven trumpets of rams' horns before the ark of Yahweh went on continually and blew the trumpets; and the armed men went before them, and the rear guard came after the ark of Yahweh, and they continued to blow the trumpets. **[14]** Thus the second day they marched around the city once and returned to the camp; they did so for six days. **[15]** Then it happened that on the seventh day they rose early at the breaking of dawn and marched around the city in the same manner seven times; only on that day they marched around the city seven times. **[16]** Now it happened that on the seventh time, the priests blew the trumpets, and Joshua said to the people, "Shout! For Yahweh has given you the city. "

The seven days of marching around Jericho represent the seven years of the 70th week of Daniel. Each of the trumpet blasts represents the seven trumpet judgments of Revelation. On the seventh day, they marched around the city seven times, representing the seven bowls of wrath from Revelation that were unleashed by the seventh trumpet judgment. Yet another connection to the *yôbēl* (Jubilee trumpet) and the redemption of Israel.

Jesus also hinted to us that the jubilee represented his redemption. We see that in **Luke 4:18** when Jesus was quoting from **Isaiah 61:1-2** "The Spirit of Lord Yahweh is upon me Because Yahweh has anointed me To bring good news to the afflicted; He

has sent me to bind up the brokenhearted, To proclaim release to captives And freedom to prisoners, **[2]** To proclaim the favorable year of Yahweh”

Jesus paused here because he came to proclaim the Kingdom of God is at hand, but knowing Israel would reject the offer of the kingdom, Jesus paused because the day of vengeance of God was not to take place until a later time at the end.

But to proclaim the favorable year of Yahweh is a connection to the jubilee in **Leviticus 25**, because this year is set apart as a time of favor, healing, and restoration, a perfect picture of the Messianic Kingdom.

So now that we see that clear connection, if we connect the 40 from the typology from the Exodus, when Israel wandered 40 years after they rejected God (Hebrews 3), and multiply it by the 50 years of the Jubilee (Trumpet), we get a total of 2,000 years...

Did you know there is also a prophecy in Hosea that seems to give us another connection...

Hosea 5:15 - 6:1-2 (LSB): [5:15] “I will go away and return to My place Until they acknowledge their guilt and seek My face; In their affliction they will seek Me earnestly. Israel Chastised **[6:1]** “Come, let us return to Yahweh. For He has torn us, but He will heal us; He has struck us, but He will bandage

us. **[6:2]** He will make us alive after two days; He will raise us up on the third day, That we may live before Him.”

We begin by seeing God declare to Israel that he is going away and returning to his place until they acknowledge their guilt and seek his face. This clearly connects us to Jesus ascending to Heaven, awaiting Israel to repent for the sin of rejecting Jesus (Leviticus 26:40-45, Zechariah 12:10) and say, Blessed is he who comes in the name of the LORD (Luke 13:35).

Let’s see what else we can find. We know that **2 Peter 3:8** and **Psalms 90:4** tell us that a thousand years are as a day to the Lord.

Do you think that's pointing us to the prophetic picture laid out in the creation?

6 days of creation would represent the 6,000 years of man being bound under the heavy burden of sin under the law (knowledge of good and evil).

We know this law was revealed to Adam and Eve when they ate from the Tree of the Knowledge of Good and Evil.

Paul tells us that in **Romans 5:12-14 ESV**): “Therefore, **just as sin came into the world through one man (Adam)**, and **death through sin**, and so death spread to all men because all sinned— **[13] for sin indeed was in the world**

before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.”

He clearly tells us that sin was in the world prior to the law, and also tells us that sin was not counted against them because they had no knowledge of it because the law had not been given... But when the law was given, death came.

But then he tells us death reigned from Adam to Moses...

We know Moses as the giver of the law, but Paul was saying there was a consequence for sin prior to Moses, clearly linking it to Adam and the eating of the fruit from the tree of the knowledge of good and evil. This implies that the law originated from the knowledge of good and evil. This indicates that Adam committed the initial deliberate transgression against God, because any falling short that would have happened prior to having the knowledge of good and evil would have been unintentional and would not have been counted against them.

So, if the first 6 millennia represent creation's bondage to sin.

So, does the 7th millennium represent the true Sabbath and the TRUE Jubilee in the Messianic Kingdom of Jesus? And if so, how does that connect to **Hosea 6**?

Well, if we look at the genealogies of Adam and Beyond and match them with our accounts through history, we see that the Jewish calendar is getting close to 6,000 years. The ancient rabbis believed that the Messiah would come no later than the seventh millennium because they saw the connection to the Sabbath rest as well.

So now we need to ask ourselves, regarding Hosea 5 & 6, when did God strike down the nation of Israel because of their greatest sin against him?

Well, in 70 AD, God allowed the Romans to enact His judgment upon the nation of Israel. Which happened to be 40 years after they crucified Jesus Christ...

They destroyed His Temple and the Holy City of Jerusalem.

If we're right, Hosea says Israel will be lifted up in the second millennium after the Temple was destroyed. The first millennium starts at 0 and counts forward, so we're in the second millennium (2nd day prophetically).

We have seen Israel return to their land, which may fulfill this prophecy.

So now we are waiting for the beginning of the next millennium, which will be the end of the 6th total millennium and the beginning of the 7th Sabbath millennium. And this would be the fulfillment of the third day in Hosea 6.

I'm not here to set dates or times, but I found this fascinating, and one thing I can tell you is that the second coming of Jesus is getting closer and closer every day.

We have finally made it to verse 23: “If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.”

We can see that this passage connects in thought to the Great Commission in **Matthew 28:18-20 (LSB)**: “And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. **[19]** Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, **[20]** teaching them to keep all that I commanded you; and behold, I am with you always, even to the end of the age.”

We also know that sins cannot be forgiven without the shedding of blood in **Hebrews 9:22 (LSB)**: “And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.”

And we know that Jesus was the one who shed his blood for the forgiveness of the world.

Matthew 26:28 (LSB): “for this is My blood of the covenant, which is poured out for many for forgiveness of sins.”

Colossians 1:14 (LSB): “in whom we have redemption, the forgiveness of sins.”

Ephesians 1:7 (LSB): “In Him we have redemption through His blood, the forgiveness of our transgressions, according to the riches of His grace”

So, if we connect all of the dots, we can see that sins are only forgiven by Christ through his once-and-for-all sacrifice. And we can only receive that forgiveness by the grace of God through faith in Christ. This passage shows that the Apostles were not given the power to grant salvation through their judgments but rather to preach the Gospel of Jesus as witnesses to the world. For those who believe they are witnesses for their defense and for those who reject they are witnesses for their prosecution. We too are called to witness to the world, either for or against them, depending on how they respond to

the Gospel of Jesus Christ. We actually have an example of this, which serves as a shadow of the Great Commission.

- **Matthew 10:14 (LSB):** “And whoever does not receive you, nor heed your words, as you leave that house or that city, shake the dust off your feet.”

Mark 6:11 (LSB): “And any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them.”

- **Luke 9:5 (LSB):** “And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them.”
- Finally, we have an event that takes place after John 20, which validates our interpretation in **Acts 13:48-51 (LSB):** “And when the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord, and as many as had been appointed to eternal life believed. [49] And the word of the Lord was being spread through the whole region. [50] But the Jews incited the God-fearing women of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district. [51] But having shaken off the dust of their feet against them, they went to Iconium.”

In a prophetic sense, we know that the twelve apostles will specifically sit on twelve thrones to judge the twelve tribes of Israel after the Church's resurrection and glorification. So this could be a foreshadowing of that. This would also connect to the whole body of Christ, as we are told we will rule with him. Paul even says that we will judge the world and even angels. He says this in the future tense, showing that it will take place in the Messianic Kingdom.

1 Corinthians 6:1-3 (LSB): “Does any one of you, when he has a case against another, dare to be tried before the unrighteous and not before the saints? **[2]** Or do you not know that the saints will judge the world? If the world is judged by you, are you not worthy to constitute the smallest law courts? **[3]** Do you not know that we will judge angels? **How much more matters of this life?**”

John 20:24-29 (LSB): “But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. **[25]** So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.” **[26]** And after eight days His disciples were again inside, and Thomas with them. Jesus *came, the doors having been shut, and stood in their midst and said, “Peace be with you.” **[27]** Then He *said to Thomas, “Bring your finger here, and see My hands; and bring your hand here and

put it into My side; and do not be unbelieving, but believing.” **[28]** Thomas answered and said to Him, “My Lord and my God!” **[29]** Jesus *said to him, “Because you have seen Me, have you believed? Blessed are those who did not see, and yet believed.”

In this chapter, we can see that Jesus appeared and revealed himself in three phases. First, he appeared and revealed himself to the women, then to the disciples excluding Thomas, and finally to Thomas.

This seems to connect us to the three phases in which Israel will be redeemed in the last days. First it will be the 144,000, then the remnant who believe two years into the 7-year Tribulation (this is typed in the Story of Joseph and his brothers in Genesis 45:6), and finally the last of the remnant, who is seen in Zechariah 12:10.

Thomas, being called Didymus (meaning the twin), is a representation of the southern kingdom of Judah. We can remember that the nation split in two after the death of Solomon, the northern kingdom “Israel” and the southern kingdom “Judah.” Given that the Northern Kingdom was the first to succumb to idolatry and suffer punishment, it stands to reason that they also experienced redemption first. The southern kingdom fell into idolatry next, suffered punishment, and will experience redemption last.

The Gospel According to John

The term "twin" for Thomas symbolizes the two sisters of the nation of Israel spoken of in Ezekiel 16, which we connected to Mary and Martha in John 11. If you need a refresher Go back to the details in that chapter.

We can see that Thomas refused to believe without touching and seeing the wounds of Christ. We already see that Christ willingly showed the other disciples his wounds as proof, without their asking. Thomas did not believe the testimony of his brothers, showing Israel as a nation was unwilling to listen to the testimony of Jesus for almost 2,000 years. However, there will be a day when they as a nation will repent and believe in the Lord Jesus Christ.

We can see that Jesus met Thomas where he was because it was not that Thomas' heart was hardened; he was seeking truth but required more evidence.

That is when Jesus said, "Peace be with you." Then He *said to Thomas, "Bring your finger here, and see My hands; and bring your hand here and put it into My side; and do not be unbelieving, but believing."

That is when Thomas said to Him, "My Lord and my God!"

Then Jesus said, “Because you have seen Me, have you believed? Blessed are those who did not see, and yet believed.”

From the time of the Apostles on, all who have come to faith in Christ have believed without seeing the risen Christ. And the Remnant of Israel in the last days will be the culmination of that belief without seeing. We look forward to the swift return of our Lord and Savior Jesus Christ, Maranatha!

John 20:30-31 (LSB): “Therefore many other signs Jesus also did in the presence of the disciples, which are not written in this book; **[31]** but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

John is giving us clarity in this passage as to why the Holy Spirit inspired him to write everything he did and in the way that he did. The entire reason is “that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”

He is showing us that there were so many more things that were said and done by Jesus. However, these things were chosen specifically to show us a clear picture of who Jesus is and how we are to be

The Gospel According to John

saved by believing in the salvation that is offered only through Christ.

The Gospel According to John

Chapter 21

John 21:1-3 (LSB): “After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way. **[2]** Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples were together. **[3]** Simon Peter *said to them, “I am going fishing.” They *said to him, “We will also come with you.” They went out and got into the boat; and that night they caught nothing.”

This event connects us to when Jesus first called Peter. He spent a whole night fishing and caught nothing. We can connect nighttime to the Great Tribulation because it comes after midnight, when Jesus (the bridegroom) collects his church. And we also know that those who do not have the Holy Spirit will be left in the outer darkness, just like the 5 virgins with no oil.

John 21:4-6 (LSB): “But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. [5] So Jesus *said to them, “Children, do you have any fish?” They answered Him, “No.” [6] And He said to them, “Cast the net on the right side of the boat and you will find some.” So they cast, and then they were not able to haul it in because of the great number of fish.”

Again, we see the connection to Jesus coming at daybreak, just as he did when he first called Peter to come and follow him. This also prophetically connects us to the end of the Great Tribulation when Christ returns. The destruction of all the sky's lights, including the sun, moon, and stars, will make Him visible to everyone on earth. Jesus will come as the "sun of righteousness" (Malachi 4:2) and as lightning (Matthew 24:27).

Just as when Jesus first called Peter, we see him restoring Peter in the same way, telling him to cast his net after feeling defeated after a long night of fishing. And again we see a huge number of fish being caught, which immediately tells the disciples who is on the shore, telling them to cast their net back in.

John 21:7-8 (LSB): “Therefore that disciple whom Jesus loved *said to Peter, “It is the Lord.” So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and cast

himself into the sea. **[8]** But the other disciples came in the little boat, for they were not far from the land, but about two hundred cubits away, dragging the net full of fish.”

John yells out to Peter and says, “It is the Lord.” Peter throws on his clothes since he had taken them off to work, which should remind us of Jesus taking off his outer clothes to wash the disciples' feet. Peter jumps into the water and runs to Jesus; the others come in the boat, hauling the net behind them.

Prophetically, the waters represent the Gentile nations, and the fish represent those who are being gathered.

John 21:9-11 (LSB): “So when they got out on the land, they *saw a charcoal fire in place and fish placed on it, and bread. **[10]** Jesus *said to them, “Bring some of the fish which you have now caught.” **[11]** Simon Peter went up and drew the net to land, full of large fish, 153; and although there were so many, the net was not torn.”

Fire can picture judgment or refining. We know that the feeding of the 5000 had fish and bread, and was a prophetic type for the redemption of Israel since there were 12 baskets left over.

We also know that in Zechariah 13:9, Israel will be refined in the fires of tribulation in the last days.

So the fire seems to show Israel in the fire, but they are being refined instead of consumed.

This is also prophesied about in **Jeremiah 16:14-21 (LSB)**: “Therefore behold, days are coming,” declares Yahweh, “when it will no longer be said, ‘As Yahweh lives, who brought up the sons of Israel out of the land of Egypt,’ [15] but, ‘As Yahweh lives, who brought up the sons of Israel from the land of the north and from all the lands where He had banished them.’ For I will return them to their own land which I gave to their fathers. [16] “Behold, I am going to send for many fishermen,” declares Yahweh, “and they will fish for them; and afterwards I will send for many hunters, and they will hunt them from every mountain and every hill and from the crevices of the rocks. [17] For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes. [18] I will first doubly repay their iniquity and their sin because they have profaned My land; they have filled My inheritance with the carcasses of their detestable idols and with their abominations.” [19] ¶O Yahweh, my strength and my strong defense, And my refuge in the day of distress, To You the nations will come From the ends of the earth and say, “Our fathers have inherited nothing but lies, Futility and things of no profit.” [20] Can man make gods for himself? Yet

they are not gods! **[21]** ¶“Therefore behold, I am going to make them know— This time I will make them know My power and My might; And they shall know that My name is Yahweh.”

We can see Yahweh is calling fishermen in Jeremiah, and Peter is called a fisher of men in **Matthew 4:18-22 (LSB)**: “Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. **[19]** And He *said to them, “Follow Me, and I will make you fishers of men.” **[20]** And immediately they left their nets and followed Him. **[21]** And going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. **[22]** And immediately they left the boat and their father, and followed Him.”

We see also fishermen drawing from all of the waters in **Ezekiel 47:9-10 (LSB)**: “And it will be that every living creature, which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and the other waters are healed; so everything will live where the river goes. **[10]** And it will be that fishermen will stand beside it; from Engedi to Eneglaim there will be a place for the spreading of nets. Their fish will be according to their kinds, like the fish of the Great Sea, very many.”

In verse 11, we see this peculiar statement: “Simon Peter went up and drew the net to land, full of large fish, 153; and although there were so many, the net was not torn.”

There is an interesting connection to the number of fish (153) in this passage: because we see that Peter’s name occurs 153 times in the Bible.

Peter, who Jesus called to be the fisher of men, is dragging the net to shore. This reminds me of the Parable of the Dragnet, **Matthew 13:47-50 (ESV)**: “Again, the **kingdom of heaven is like a net** that was thrown **into the sea** (*the nations of the world*) and **gathered fish of every kind**. [48] When it was full, men drew it ashore and sat down and **sorted the good into containers** but **threw away the bad**. [49] So it will be **at the end of the age**. The **angels will come out and separate the evil from the righteous** [50] and throw them into **the fiery furnace**. In that place **there will be weeping and gnashing of teeth**.”

At the end of the millennial kingdom of Christ, God will have his angels gather all who are alive and separate the good fish from the bad fish.

The millennial kingdom comes after the nation of Israel is refined through the Great Tribulation and they all come to faith in Christ and are redeemed. That is when Christ returns and destroys the

Antichrist, the False Prophet, and his army, and Satan is bound for 1000 years. All of those who are still alive after the Judgment of the world in the Great Tribulation will be separated, and the Gentiles who come to faith who survive and do not take the mark of the Beast, plus the entire believing nation of Israel, will enter into the Millennial Kingdom.

The people who took the mark will be cast into Hades (Sheol) to await the Great White Throne Judgment of Christ.

Those who are ushered into the Kingdom will inhabit the Earth, procreate, and enjoy living on the Earth with Christ physically reigning and ruling with his saints. As in Genesis, lives will be extended, and dying at 100 will be seen as a curse. There will be no infant death or disease. Christ will rule with a rod of iron from the throne of David, and he will be the perfect ruler that mankind has waited for.

Satan will be bound for 1000 years, which will allow for less sin to be present and will also serve as a testimony of the grace of God. They will observe the Feast of Tabernacles every year.

After 1000 years, Satan will be allowed once more to bring temptation to mankind, and the wicked hearts of men are once more seen. After the final rebellion of Gog and Magog, Jesus wipes out the

rebellion, casts Satan into the Lake of Fire, and initiates the Great White Throne Judgment. After that judgment, the righteous (the Good Fish) will go to the New Heavens and the New Earth, and the Kingdom of Heaven will be consummated, and the wicked (the Bad Fish) will be cast into the Lake of Fire, just as there were fish on the fire before Christ in John 21.

All of Christ's enemies will finally have been made his footstool, and death will have been defeated once and for all.

We also know that Peter is the first living stone to profess faith in Christ, and upon him each of the other living stones will be built, with Christ being the foundation, cornerstone, and head of the body.

Let's look at **Matthew 16:16-18 (LSB)**: "And Simon Peter answered and said, "You are the Christ, the Son of the living God." [17] And Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, because flesh and blood did not reveal this to you, but My Father who is in heaven. [18] And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it."

Jesus is calling Peter the first of the living stones on which his house will be built. We know that Jesus is the foundation rock, because a house built on sand is of no value. But since it was Peter who

first professed faith in Christ, he is the first stone laid on the foundation of Christ. This interpretation does not add to or take away from the text and fits the context and scripture as a whole.

Peter reaffirms this in **1 Peter 2:4-8 (LSB)**: “And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, **[5]** you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. **[6]** For this is contained in Scripture: “Behold, I lay in Zion a choice stone, a precious corner stone, And he who believes upon Him will not be put to shame.” **[7]** This precious value, then, is for you who believe; but for those who disbelieve, “The stone which the builders rejected, This has become the chief corner stone,” **[8]** and, “A stone of stumbling and a rock of offense.” They stumble because they are disobedient to the word, and to this stumbling they were also appointed.”

And Paul tells us more details in **Ephesians 2:19-22 (LSB)**: “So then you are no longer strangers and sojourners, but you are fellow citizens with the saints, and are of God’s household, **[20]** having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, **[21]** in whom the whole building, being joined together, is

growing into a holy sanctuary in the Lord, [22] in whom you also are being built together into a dwelling of God in the Spirit.”

Paul then clarifies that it is Christ who is the foundation, and the apostles and prophets were pointing to the gospel of Jesus, which is that foundation. **1 Corinthians 3:10-11 (LSB):** “According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. [11] For no one can lay a foundation other than the one which is laid, which is Jesus Christ.”

That’s why Jesus had said that the Law and the prophets testify of him. Similarly, the testimony of the Apostles points to Jesus, beginning with Peter, as his profession of faith was the first.

So we can see Peter as a representation of the first stone of the Church built on the foundation of Christ, bringing in the believers in the last days. Peter, one of the 12 who will judge Israel in the messianic kingdom, is called the Apostle to the circumcised. Thus, we can say that these are the remnant of Israel being brought to Christ.

However, there is also a connection to a charcoal fire in the context of Peter's denial of Christ, as illustrated in John 18:18-26. We are about to

discover the connection between Peter's three denials of Jesus and his three restorations.

John 21:12-14 (LSB): “Jesus *said to them, “Come, have breakfast.” None of the disciples dared to question Him, “Who are You?” knowing that it was the Lord. [13] Jesus *came and *took the bread and *gave it to them, and the fish likewise. [14] This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.”

We now find out that this is the third time Jesus was manifested to the disciples. We also see him offering them bread and fish, just as he offered Israel bread and fish in the feeding of the 5,000. Again, this gives more weight to the typological connections we have made to the redemption of Israel.

John 21:15-17 (LSB): “So when they had finished breakfast, Jesus *said to Simon Peter, “Simon, son of John, do you love Me more than these?” He *said to Him, “Yes, Lord; You know that I love You.” He *said to him, “Tend My lambs.” [16] He *said to him again a second time, “Simon, son of John, do you love Me?” He *said to Him, “Yes, Lord; You know that I love You.” He *said to him, “Shepherd My sheep.” [17] He *said to him the third time, “Simon, son of John, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all

things; You know that I love You.” Jesus *said to him, “Tend My sheep.”

Now we see Jesus questioning Peter and asking him three times if he loves him. The reason was to restore Peter from the three times he denied Jesus when he was questioned by a fire. We have already connected the fire and the loaves and fish to the redemption of Israel. And we have connected Peter to the remnant of Israel as a whole, since he is the head apostle to the Jews. So how do his three restorations give us a typological picture of the restoration of Israel in the last days?

The restoration will start with the 144,000, then part of the remnant who come to faith two years into the 70th week of Daniel. This stage is described by the typology of Joseph revealing himself to his brothers in Genesis 45:1-15. The Remnant finally comes to faith at the end of the Great Tribulation and is welcomed into the Messianic Kingdom.

How can we conclude that Israel will be restored in three parts?

Peter is a type of the remnant of Israel. He denied Christ 3 times, just as Israel rebelled 3 times. The first occurred in the wilderness, the second occurred during the Babylonian exile, and the third occurred when Jesus was rejected.

In the same way that Peter was restored by Christ in three parts, Jesus asked Peter if he loved him three times.

In the same way, we will see the restoration of Israel in three parts as well.

John 21:18-19 (LSB): “Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go.” **[19]** Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He *said to him, “Follow Me!”

Jesus then tells Peter prophetically that he will be taken where he does not want to go and be crucified. This is shown by verse 18, “but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go”

John validates that this is prophetic about Peter's death in Verse 19.

According to church history, Peter was sentenced to death by crucifixion in Rome by Caesar Nero.

Tradition also says that Peter requested to be crucified upside down because he was not worthy to die in the same way his Lord Jesus Christ died.

John 21:20-25 (LSB): “Peter, turning around, *saw the disciple whom Jesus loved following them; the one who also had leaned back on His bosom at the supper and said, “Lord, who is the one who betrays You?” **[21]** So Peter seeing him *said to Jesus, “Lord, and what about this man?” **[22]** Jesus *said to him, “If I want him to remain until I come, what is that to you? You follow Me!” **[23]** Therefore this saying went out among the brothers that this disciple would not die; yet Jesus did not say to him that he would not die, but only, “If I want him to remain until I come, what is that to you?” **[24]** This is the disciple who is bearing witness to 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, which if they *were written one after the other, I suppose that even the world itself *could not contain the books that *would be written.”

Peter then turns around and asks Jesus, How is John going to die?

Jesus tells Peter not to worry about John but to worry about himself. He tells Peter, You follow me.

Jesus says something in that passage that has been taken out of context and caused a teaching saying

that John never died and is still alive to this day. However, if we read the passage in its entirety, John literally corrects that thought in verse 23, “Therefore this saying went out among the brothers that this disciple would not die; **yet Jesus did not say to him that he would not die, but only**, “If I want him to remain until I come, what is that to you?” This should teach us to read the Bible in its entirety and not only one passage, because we can end up making crazy doctrines and teachings that are not biblical.

John then tells us that it is he who wrote this record of the Gospel of Jesus Christ, and he continues to say, “there are also many other things which Jesus did, which if they were written one after the other, I suppose that even the world itself could not contain the books that *would be written.”

Closing Prayer

Father God,

We are in awe of you! Lord, you are so great! Your mercy, your kindness, and your love surpass anything that we can understand. We are grateful for all of those who have called to become our brothers and sisters in Christ. And we pray that you may continue to soften the hearts of others. Lord, we ask you for strength, wisdom, understanding, discernment, and guidance. Heal our brokenness, forgive us for our stumbling and disobedience, and help us to forgive ourselves as well as others. Lord, we feel the world becoming darker, and time is feeling short. But regardless of how much time we as individuals or the world have, I pray that you may use us for you, for your glory, and to be the light within this dark world. Lord, may you use our testimonies as an encouragement to others to show that no one is too far gone for you to redeem. Let us not be puffed up with knowledge and pride, but give us wisdom and humility, and let us use what we learn in the Bible to shine your light on this dark world. We love you, and we give you all praise. We come before you humbly covered in the blood of the Lamb, and it is in the great name of Jesus Christ we pray.

Amen and Amen!

Thank You

Most of all, I would like to thank God. Thank you for blessing me with the opportunity to help others with the knowledge you have revealed to me. You have blessed me and kept me alive for a purpose, and I am grateful that you chose to call me to serve you with the gifts you have given me. I am so humbled and blessed to have the opportunity to guide people to you and share the Gospel of Jesus Christ.

I would also like to thank my wife. You are my love and my inspiration. Thank you for being an excellent mother to our children and the best wife I could have hoped for!

A special thank you to my parents for putting up with me through tough times and being the parents that God called you to be; you helped mold me into the man I am today. Thank you for guiding me in the right direction, and even when I was lost, your prayers and advice were not in vain.

I want to thank my children for inspiring me to be a better dad; your innocence and joy bring so much to my life; you have helped me become more selfless, and I thank God for every moment we share.

Also, I would like to thank my brothers and sisters in Christ who are following the call of God and spreading the Gospel of Jesus Christ across the world. Thank you for your continued service to the LORD, and thank you for the love and encouragement that you give to me and those you minister to.

About The Author

I am just a fellow brother in Christ, forgiven of my many transgressions by the grace of God Almighty, through faith in the Lord Jesus Christ! I am grateful that God is using me for His kingdom and His glory. And I recognize that all the good that has come into and through my life is only because of Him! We must always remember to reserve our praise for God. Pastors, elders, Bible teachers, Christian influencers, musicians, etc., are all many members of the same body, with the head of the body being Christ.

We are all tools, gifted by the power of the Holy Spirit according to His will. It would be inconceivable to praise a hammer, screwdriver, or drill for serving its purpose. Ultimately, if they are not in the hands of a builder, they would be useless. So remember, we must not elevate the tools whom God chooses to use, but we should always praise our Master and creator, Jesus Christ, to the Glory of God the Father by the Power of His Holy Spirit. Amen.