

Jesus

Part 6

The Gospels

We have been following “A Harmony Of The Gospels” by R. L. Thomas & S. N. Gundry

Following the Chronological order laid out in Luke.

A Chronological study has value in gaining an overall understanding of Historical events and to insure that prior to making statements as to the meaning of the text we should understand the CONTEXT that the statements were made.

(Please take the time to watch the Class “How to Understand God’s Word”)
<http://www.hlminc.org/howtostudyGodsWord.html>

Chronological study greatly appeals to this generation – with our desire for “knowledge” that has looked to the principles of science, based on a Universe that displays “Order” and our constant desire to connect a “Cause” with the “Visible Effects”.

I have reasoned that a Chronological understanding of the Epistles, studying them in the order that they were written, will provide a similar path of understanding that the “First Disciples” journeyed by the Hidden Hand of GOD!

This is my attempt to place the letters in Chronological order.

It should be noted that the Gospel was being shared orally before they were placed in their current written form. And the Book of Acts provides the Historical background to Paul’s Epistles

Suggested Order Written

James
Galatians
1st Thessalonians
2nd Thessalonians
1st Corinthians
2nd Corinthians
Romans
Matthew
Luke
Acts
Colossians
Ephesians
Philemon
Philippians
1st Timothy
Titus
2nd Timothy
Hebrews
Jude
1st Peter
2nd Peter
Mark
Revelation
John
1st John
2nd John
3rd John

If we follow this order the disproportional focus on the Book of Revelation is avoided and we will focus on reaching the “Lost” and Knowing those who are “truly” following the LORD Jesus, which is clearly articulated in 1st John

A Word of Caution!

You may not be aware of it, but YOU ARE developing your own “Theology” as you study scripture. We rarely begin this process in a vacuum. Throughout our lives we have been exposed to many views of the scriptures in conversations, books and films. One view is “Dispensationalism”. When this view began there were various attempts to reveal the difficulties with this view and to help GOD’s people see where this view was far from what was clearly taught in GOD’s Word. With the Popularity of the Scofield Bible (1909) many have never been exposed to the Published views that warn and opposed Dispensationalism.

The most through presentation that I have found that opposes “Dispensationalism” can be found in “Systematic Theology” by L. Berkhof; ©1939; Wm. B. Eerdmans Publishing Co. Pages 262 -301 “Man in the Covenant of Grace.”

Shorter, yet clear statements can also be found in “Systematic Theology” by Wayne Grudem; ©1994; Zondervan Publishing House. Pages 859-864; 1141-1142

Lastly, Arthur W. Pink (1886–1952) felt compelled to add an Appendix “Dispensationalism”, to “Why Four Gospels? © 2010; Pink provides a severe warning to his readers concerning the Scofield Bible and Dispensationalism. (Sadly, this Appendix is missing from the reprinting of “Why Four Gospels? ©2017; Whitaker House.

Our view of Scripture
MUST
be the same as our LORD’s!

Jesus pointed to HISTORICAL people!
Abraham!
Moses!
David!

Two MAIN POINTS must be settled

1. The Scriptures are the FINAL AUTHORITY

2. ALL the Scriptures are TRUE!

Christ in all the Scriptures by A.M. Hodgkin
(First Published 1914) Copyright © 2004
Christian Heritage;
ISBN 978-1-85792-884-6

The Testimony of Christ to the Scriptures –
(pgs 5,6)

"Abraham rejoiced to see My day."
"Moses wrote of Me."
"David called [Me] Lord." (Joh 8:56; 5:46;
Mat 22:45)

We have in these words of our Saviour abundant authority for seeking Him in the Old Testament, and also a confirmation of the truth of the Scriptures themselves.

To those of us who believe in Christ
as truly God, as well as truly Man,
His word on these matters is
authoritative.

Mark 7:6 And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written:

'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. ⁷ 'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'

⁸ "Neglecting the commandment of God, you hold to the tradition of men."

⁹ He was also saying to them,

"You are experts at setting aside the commandment of God in order to keep your tradition. ¹⁰ "For **Moses said**, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO BE PUT TO DEATH';

¹¹ but you say, 'If a man says to his father or his mother, whatever I have that would help you is Corban (that is to say, given to God),' ¹² you no longer permit him to do anything for his father or his mother;

¹³ thus invalidating **the word of God** by your tradition

which you have handed down; and you do many things such as that."

Jesus would **not** have said,

"**Abraham** rejoiced to see My day," if Abraham had been a mythological character;

He would **not** have said,

"**Moses** wrote of Me," if the Books of Moses had been written hundreds of years later;

nor would He have quoted from the 110th Psalm to prove that **David** called Him Lord, if that Psalm had not been written till the time of the Maccabees.

With regard to our Lord's reference to the Books of Moses, the testimony is peculiarly emphatic.

It was no mere passing reference to them. The whole force of the argument again and again lies in the fact that

He regarded **Moses**, not as a mere title by which certain books were known, but as **personally the actor in the history** which they record and the author of the legislation which they contain.

"Did not **Moses** give you the Law, and yet none of you keepeth the Law?" (Joh 7:19) '

'Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (Joh 5:46,47).

He condemned the traditions with which the Pharisees overlaid the laws and teaching of Moses as "making the word of God of none effect" (Mark 7:13).

To the leper He said,

"Go thy way, show thyself to the priest, and offer the gift that Moses commanded" (Mat 8:4).

That command of Moses is found in the very heart of the priestly code which some would have us believe was framed centuries after the days of Moses. (pgs 303-304)

Wherever the Light of Christ has shone, it has brought a higher ideal of human life to the individual, a higher moral law than was known before. The Gospel of Christ is the only religion which has a ray of hope for the lost, the sinful, the oppressed, and the weak, or a message for the woman and the little child.

The Christ who, for nineteen centuries, has won the victory over sin and darkness and moral degradation, is the Christ of the New Testament. Except the bare [fact] of His existence, all we know of Him is from the Bible.

It is vain for men to say today, we believe in Christ, but reject the Bible.

It is the preaching of Christ as He is revealed in the Bible-- "God incarnate, perfect Man, Saviour by the way of the Cross, and Lord by the resurrection" -- that has produced this transformation in the hearts and lives of men (Campbell Morgan).

(pgs 311-312)

Our View of the BIBLE is CRUCIAL!!!
It gives us the only truth about Our Savior!

In accordance with this, one of the chief features of John's Gospel is our Lord's personal interviews with individuals.

The first disciples in chapter 1:35-51, Nicodemus [ch. 3], the Woman of Samaria [ch. 4], and others right through the book, to the very end, where He revealed Himself to Thomas [20:19-29], and said to Peter, "Lovest thou Me?" [21:15-19].

In all these, He disclosed Himself as the Friend of the soul.

The close union between Christ and the Church is set forth in this Gospel under the figure of **the Bridegroom** (3:25-29), of **the Vine and the branches** (ch. 15),

of **partaking of His flesh** and blood (6:48-57), and of **the living water** [4:10; 7:38].

We see His friendship with the beloved disciple, and in the home at Bethany [12:1,2]. It comes out again in His last discourse with His disciples, which is introduced by the words, "Having loved His own which were in the world, He loved them unto the end" [13:1].

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. I have called you friends" [15:12-17].

It is revealed in His prayer, where His desire is in all things their oneness with Himself [17:20-24]. The love of Christ is limitless to each soul.

The "I AM," in this Gospel, shows how perfectly He meets the world's need.

* I AM He, the Christ (4:26) meets our need of a Divine Saviour, who is also human.

* I AM the Bread of Life (6:35) meets our soul-hunger.

* I AM the Light of the World (8:12) meets our darkness.

* I AM the Door of the Sheep (10:7) meets our homelessness.

* I AM the Good Shepherd (10:11) meets our helplessness.

* I AM the Resurrection and the Life (11:25) meets our death.

* I AM your Master and Lord (13:13) meets our dependence.

* I AM the Way, the Truth, and the Life (14:6) meets our need of salvation.

* I AM the True Vine (15:1) meets our need of union with Himself.

* I AM Jesus of Nazareth (18:5) meets our need of a human Saviour, Who is also Divine.

These words I AM (Greek, ego eimi) identified our Lord with the covenant name of Jehovah in the Old Testament.

Exo. 3:14 God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

LXX I AM is ego eimi. The Jews knew clearly That JESUS was declaring Himself as GOD!

The Jews recognized that He claimed deity in applying it thus emphatically to Himself, for it was when He said, "Before Abraham was, I AM," [that] they took up stones to stone Him, considering it blasphemy, which by the law was punishable by death [8:58,59].

John wrote his Gospel that men "might believe that Jesus is the Christ, the Son of God; and that believing they might have life through His name" (20:31). Accordingly, we find the word "believe" occurring nearly a hundred times through this Gospel, and the word "witness" nearly fifty times. For, beginning with the Baptist (1:6,7), John called in one witness after another to give evidence in proving the case. See especially chapter 5:31-40.

“What The Bible Is All About” by Henrietta C. Mears; Tyndale; 4 million in print (page 350)

Let us pause to say this: All the Gospels are bound up with the promises of the Messiah in the Old Testament. We cannot explain the Gospels apart from the great Messianic prophecies in the Old Testament.

The prophets have portrayed a magnificent picture of the Messiah. They have told of His offices, mission, birth, suffering, death, resurrection and glory.

Let us consider the names and titles the prophets have bestowed upon Him.

He is called the King: Psalm 72; Isaiah 9:6-7; Isaiah 32:1; Jeremiah 23:5; Zech. 9:9; Zech. 14:9. These passages, among many others, tell of the kingly office of the Messiah. The prophets tell much of His kingdom and its extent, and of Christ's ultimate triumph.

He is called the Servant of Jehovah: Isaiah 42:1-7; Isaiah 52:13-15; Isaiah 53.

He is called the Man, the Son of Man: Genesis 3:15; Genesis 22:18; Isaiah 7:14-16; Isaiah 9:6.

He is called God: Isaiah 9:6; Isaiah 40:3-5; Isaiah 47:4; Jeremiah 23:6. As these four, Jesus is set forth in the Gospels.

The Characteristic Differences of The Four Gospels by Andrew Juke (1815-1901)

For now as ever, though now more keenly, the wisdom of this world is arrayed to prove the wisdom of God folly, because He has given His truth in a form, which, though it finds the lost, seems too childish and simple for wise and prudent ones.

A Danger in focusing ONLY on a Chronology of the "Four Gospels"

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It is for this reason that a Harmony of the Gospels, though it is interesting and has its use, leads us from the special purpose for which the Gospels were written as they are. For by arranging everything chronologically many passages lose the force which they possess as portions of a distinct series. The Spirit of God, here in historic, there in moral order, has put this or that fact touching the Son before me. The facts are precious, get them as I may; but doubly precious, if I am able to apprehend the purpose of God in presenting them in this or that relation. Then each scene, in its omissions, in its form, in its position in the series, is part of a Divine mystery, which, though hid from the wise and prudent of the world, is yet often by the Holy Ghost revealed to babes.

These four figures can be seen in the Visible Church that represents Christ on the earth. For Jesus is the only clear refection that represents the "True Israel"!

Also GOD's choice of the individuals to write, they were brought from GOD's chosen backgrounds to reflect the perspective that GOD wanted to convey even though they were unaware that it was GOD's hand that was involved in every

detail of their life. Then they made choices that were in keeping with GOD's plan!

The early Church saw this. And with one voice they testify what they saw, namely, that the Four Gospels contained four different aspects of the Great Manifestation. And though to say that the Fathers so view the matter will not in these days commend the view, it will at least prove that the doctrine here is no novelty. The emblem which they applied to the Gospels was that of the Four Cherubim or "living creatures," conceiving that these four "living creatures" were apt representations of the Four Evangelists or Gospels, or rather, more correctly to express their thought, of those manifestations of Christ Himself which the Four Gospels respectively present to us, Christ himself being one and the same in each, yet seen and set forth by each in a different aspect.....

As to details, the figures are these: —
"The first living creature was like unto a lion;
the second living creature was like unto a calf;
the third living creature had a face as a man;
and the fourth living creature was like a flying eagle" (Rev. 4:7).

The four camps in the wilderness — the camp of Reuben, of Judah, of Ephraim, and of Dan — had, it is said, these four figures on their respective standards (Num. 2:3, 10, 18, 25): (The Jewish traditions declare that Reuben's standard was the man, Judah's the lion, Ephraim's the ox, Dan's the eagle.) for Israel was the elect vessel in which the Lord would be seen; on them, therefore, in a way they little thought, was stamped some figure of that which should one day be seen in the true Israel. (See Isa. 49:3, where Christ is called "Israel;" and compare Isa. 49:4.)

I would yet add a word as to the order of the Gospels, for I am well assured that the order of Scripture, as we now have it, involves deep teaching.

(Augustine says of the order of St Matthew and St Mark, "Hoc fortasse non sine aliquo sacramento." — De Consensu Evang. lib. i. c. 3.)

Here as well as in all things God has had a hand. And indeed it needs no special light to see that in the Four Gospels, the character of the revelation increases in depth, or at least changes its form, as we proceed. The first thousand cubits the waters were to the ankles; the second thousand cubits the waters were to the knees; the third thousand cubits the waters were to the loins; afterwards it was, waters to swim in, a river which could not be passed over (Ezek. 47:3, 5).

The King is the first view we get of the Lord. The Son of David is head of a kingdom, of which we all are, or should be, subjects. In this relation He gives His commands, repealing old laws with His, "I say unto you;" while (for His kingdom is one of grace) He invites the weary to come unto Him, and He will give them rest. At the same time, like a righteous judge, He utters the woes which must attend contempt or rejection of this His rightful claim. All this we get in St Matthew; and this is ever the view which an awakened soul first gets of the Lord Jesus.

Soon I get a further view. I see that in His love this Lord has actually become for us a true Servant; not only that He has given commands, but that He has Himself toiled for us. How He toiled comes out with wondrous beauty in the second Gospel.

Soon we see even further; not only that He has served, but that verily and indeed He

took our place and became a Man for us; a wailing child, bound with swaddling clothes, under human restraints, obeying parents; and then, oh wondrous vision! that He is the heavenly One, the Son of man in heaven. He grows as we look upon Him.

What the Gospels hold in common.

What is this common witness? Not His birth, not His age, not His baptism, fasting, or transfiguration; but the cross and resurrection, the death of the flesh, the life of the spirit; the sufferings of Christ, and the glory which should follow.

Out of countless acts and words of Jesus, death and resurrection is chosen to be the great subject for the common testimony.

The Son of Abraham suffers and dies:
the Servant of God suffers and dies:
the Son of Man suffers and dies:
the Son of God suffers and dies.

The Son of Abraham rises:
the Servant of God rises:
the Son of Adam rises:
the Son of God rises.

The Church is "in Christ" (Eph. 1:1, 3, 4, 6, 7, &c.).

He is the Head, we the members (1 Cor. 12:12).

He that saith He abideth in Him ought to walk even as He walked (1 John 2:6).

Other things, therefore, may be doubtful, but this is sure: the cross and resurrection must be ours, if we are His.

Other things may vary. One is a prophet; one has tongues; one has knowledge; one the gifts of healing. But as the body is one, and hath many members, so also is Christ,

for by one Spirit are we all baptized into One Body. And then, though of all it cannot be said that they preach with Christ, yet of all without any exception it is true that they are "crucified with Him" (Rom. 6:6; Gal. 5:24), of all, that they are "risen with Him" (Col. 2:12; 3:1), of all that they must "suffer with Him, that they may also be glorified together" (Rom. 8:17). It cannot but be so, for "we are no more twain," He in us, and we "in Him."

Would to God this union of Christ and His members were understood.

Then the lesson of the cross would not as now so often fall on heavy ears.

"In Christ Jesus," — "Surely not in vain, (as another has said,) does this language recur so frequently, on so many different occasions.

No mere external relation, as being members of the visible body called by His name, exhausts the inwardness of the words, 'in Christ.' It stands there in deep simplicity, yet opening the hidden mystery of union with Christ, and of the reality of our dwelling in Him, and He in us.

It is not any unity of will, though worked by Him; no mere conformity of mind, though by Him wrought; no act of faith, casting itself on His mercy; no outward imputation of righteousness; no mere ascription of His perfect obedience in our stead; no being clothed upon, as people speak, with His righteousness; not being looked upon by the Father as in Him: none of these things come up to the reality of being
 'in Him.'

And why, when Scripture speaks of being 'in Him,' speak of 'being regarded as in Him?'
Why, when Scripture speaks of being

'clothed with Him,' speak of having His righteousness cast around us to interpose between our sins and the sight of God?

Why, when Scripture talks of realities, talk of figures?

No, there is a reality in this Scripture language, which is not to be exchanged away for any of these substitutions. As we are 'in Adam,' not merely by the imputation of Adam's sin, but by an actual community of a corrupt nature, derived to us from him by our natural descent from him, so that we have a sad share in him, as having been in him, and being from him, and of him, bone of his bone and flesh of his flesh; so, on the other hand, are we 'in Christ,' not merely by the imputation of His righteousness, but by an actual, real, spiritual, origin from Him, not physical, but still as real as our descent from Adam.

As we are really 'sons of man' by physical birth, so are we as really and as actually 'sons of God' by spiritual birth; sons of man by being born in Adam, sons of God by being members of Him who is the Son of God." (Scriptural Views of Holy Baptism, pp.116, 117.)

Here is the common testimony. In all the Gospels Christ is betrayed by one (Matt. 26:21, 47; Mark 14:18, 43; Luke 22:21, 47; John 13:21; 18:3), denied by another follower (Matt. 26:69-75; Mark 14:66-72; Luke 22:56-62; John 18:17-18, 25-27): in all, a disciple is near Him, striving instead of yielding, attempting to escape the cross by a carnal appeal to human energy (Matt. 26:51; Mark 14:47; Luke 22:50; John 18:10): in all, He is judged by the Priests, and Scribes, and Elders (Matt. 26:57; Mark 14:53; Luke 22:54, 66; John 18:13, 24): in all He is

condemned by Pilate, that is the great of this world (Matt. 27:2; Mark 15:1; Luke 23:1; John 18:28, 29): in all Barabbas, who was imprisoned for sedition, is preferred before Him (Matt. 27:21; Mark 15:11; Luke 23:18; John 18:40): in all He is crucified, and numbered with transgressors (Matt. 27:35; Mark 15:25; Luke 23:33; John 19:18): in all He is stripped, and His raiment is taken from Him, and parted among His murderers (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24): in all He dies (Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30): in all He has a grave prepared by others (Matt. 27:59-60; Mark 15:46; Luke 23:53; John 19:40-42): in all He rises, and as risen speaks and walks with men (Matt. 28:6; Mark 16:6; Luke 24:6; John 20:18-21).

As He is, so are we in this world; and though many a step is trod by the elect before he reaches the death of self and resurrection, yet this is our goal, for this we look, this is the end to be pressed to, yea with great longings; "that we may win Christ, and be found in Him; that we may know the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means we may attain to the resurrection from the dead" (Phil.3:10, 11). And though with us, even as with Him, if Christ be formed in us, there will first be increase in wisdom and stature here: and then a sitting with the doctors, hearing and asking questions, — for babes in Christ yet talk with doctors, in a way never repeated after heaven is opened to us; — though these steps come first, and baptism, and prayer, and fasting, and temptation, and preaching, and many labours; and many a weary hour with disciples and the men of this world, and many a lonely night when God only is witness to our cries and tears and sighings; and hours of joy too when babes believe,

and when our faces shine, and the departed seem very near to us, and we are for a moment transfigured with the light of coming glory; — though all this must precede the cross, yet it shall come at last, if only through grace step by step we follow onward whither the Spirit leads us. By little and little, if we walk in the Spirit, the cross is reached, even as by little and little, if we walk in the flesh, it will be removed from us. He who for us hung there reached it not at a step, but by many stages, by common and little did so in like manner, by common, little, every-day sins; one because he would sell the truth to gain a little money; others to quench the light which judged them; others, through fear of man, yielding to popular outcry, dreading not to be accounted Caesar's friend; others, as those who pierced Him, simply in the way of trade, without the slightest personal grudge or quarrel with Him. Each in his way, a step at a time, crucifers and Crucified, reached the cross; they by sparing, He by sacrificing, self in all things. For it can be shunned. Had He never spoken to strip deceivers bare, had He deserted His post, had He exposed Judas, had He prayed for the legions of angels which wait to serve the elect, had He used the might of this world, had He never called disciples, the cross might have been escaped, and man might have remained, living out his life of Adam, with such things as earth gives, but without a better kingdom.

But it could not be so, for He came to do the Father's will, through death to lift man to the place of the Son even in the Father's bosom. So the corn of wheat fell into the ground, and abode not alone, and has sprung up to bear much fruit.

And so with us. If we seek our own, Christ's cross may still be missed. But if like Him we seek in all things to do the Father's will and not our own, content through toil, prayer, and fasting, to follow step by step, then the

common witness of the Gospels shall in due time be fulfilled in us also. Some of our brethren who have eaten of our bread shall betray and some deny us; while some with honest love, yet carnal, shall strive if it may be by human energy to save and free us here; and Priests shall sit in judgment on the Lord and His anointed, and the Rulers condemn us that they may be Caesar's friends; and they who fight for freedom even by sedition shall be preferred before us; and we shall be exposed a spectacle to men and angels: and though we may have covered the nakedness of others, ours shall be seen and mocked, while our enemies shall clothe themselves with that they take from us. And this shall be seen by all; for though few even of those we love see the elect transfigured and submitting in the garden, all see the bitter cross; it is meant to be seen, to shew man's rightful lot, even while it shews the love of Him who from such dishonour will lift man to everlasting glory. So we shall die, and be laid low, and yet rise, and speak to men in the power of a life which is not of this world; though by nature sons of men, now declared to be the sons of God according to the Spirit of holiness and by the resurrection from the dead.

For this was wrought in the Head: it must be therefore the lot of those who through grace grow up to be conformed to Him in all things.

When we look at the entirety of GOD's Written word we see that the HOLY SPIRIT was very selective in what was recorded. Little if any detail was given to the early individuals before the flood. The focus was the direct communication with Abram where GOD begins to deal with a nation that He would display the plan of redemption for the entire world. Those that GOD had communicated with before Abraham are given no details beyond what He intended.

The same is seen in the Four Gospel accounts. Only what GOD intended is provided. More could have been written but GOD did not include more.

To search OUTSIDE of the Holy Scripture is to open yourself to sources OTHER THAN GOD! The foolishness of human speculations and demonic deception!

Why Four Gospels? By Arthur W. Pink
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In **Matthew**, Christ is presented as the Son of David, the King of the Jews

In [Jer. 23:5](#) we read, "Behold, the days come, saith the Lord, that I will raise unto DAVID *a righteous Branch, and a King shall reign* and prosper, and shall execute judgment and justice in the earth." These words fit the first Gospel as glove fits hand.

In **Mark**, Christ is depicted as the Servant of Jehovah,

In [Zech. 3:8](#) we read, "Behold, I will bring forth *My Servant the Branch*." These words might well be taken as a title for the second Gospel.

In **Luke**, Christ is set forth as the Son of Man,

In [Zech. 6:12](#) we read, "Behold *the Man* whose name is *the Branch*." How accurately this corresponds with Luke's delineation of Christ needs not to be pointed out.

In **John**, Christ is revealed as the Son of God,

In [Isaiah 4:2](#) we read, “In that day shall *the Branch of the Lord* be beautiful and glorious.”

Thus, this last quoted of these Messianic predictions, which spoke of the Coming One under the figure of “the Branch,” tallies exactly with the fourth Gospel, which portrays our Saviour as the Son of God.

But, not only did Old Testament prophecy anticipate the four chief relationships which Christ sustained on earth, the Old Testament types also foreshadowed this fourfold division. In [Gen. 2:10](#) we read “And a river went out of Eden to water the garden; and from thence it was parted, and became into *four heads*.” Note carefully the words “from thence.” In Eden itself “the river” was one, but “from thence” it “was *parted*” and became into four heads. There must be some deeply hidden meaning to this, for why tell us how many “heads” this river had? The mere historical fact is without interest or value for us, and that the Holy Spirit has condescended to record this detail prepares us to look beneath the surface and seek for some mystical meaning. And surely that is not far to seek. “Eden” suggests to us the Paradise above: the “river” which “watered” it, tells of *Christ* who is the Light and Joy of Heaven. Interpreting this mystic figure, then, we learn that in Heaven Christ was seen in one character only—“The Lord of Glory”—but just as when the “river” left Eden it was parted and became “four heads” and as such thus watered the earth, so, too, the earthly ministry of the Lord Jesus has been, by the Holy Spirit, “*parted into four heads*” in the Four Gospels.

Jesus

God with Us!

John 5:1-47

John 8:12-57

John 5:1-47 After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porticoes. 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 disease with which he was afflicted .

Handbook of the NT.

Chronologically Chapter 5 is connected with Chapter 4 by the words “After this”. Although only this loose chronological connection exists between the two chapters, there is a definite thematic relation.

- Ch. 1 Witness of John – “Behold the Lamb of GOD!
- Ch. 2 Miracle in Cana – Cleansing the Temple
- Ch. 3 The New Birth
- Ch. 4 Woman at the well
- Ch. 5 The Pool healing and the Conflict

In his dialogue with the Samaritan women Jesus declared that he had the power to give life-giving water; now, by healing the lame man, Jesus reveals his life-giving power (1-9a).

This healing takes place on a Sabbath day and so leads to a conflict between Jesus and the Jewish authorities (9b-15).

As a result, Jesus affirms his identity with the Father (17-18), and this claim leads to a controversy regarding the Son's authority (19-29). The Jewish authorities will not accept Jesus' own testimony regarding who he is (30-31), so Jesus appeals to other witnesses: to John the Baptist (32-35), to his own mighty works (36), to the Father (37-38), to the Jews' own sacred Scriptures (39), and finally to Moses, who will accuse the Jews before the Father because of their rejection of the Son (45-47). Jesus further indicates that he is not looking for praise from men, but that the Jewish authorities are looking for such praise, and therefore they reject him and his message (41-44). Viewed in its entirety, Chapter 5 revolves around the theme of the live-giving power of the Son, a power which he derives from the Father.

John 5:5 A man was there who had been ill for thirty-eight years.⁶ When Jesus saw him lying *there*, and knew that he had already been a long time *in that condition*, 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^{Present Imperative}, pick up^{Present Imperative} your pallet and walk.^{Present Imperative}"⁹ Immediately the man became well, and picked up his pallet and *began* to walk. Now it was the Sabbath on that day.¹⁰ So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet."

John 5:11 But he answered them, "He who made me well was the one who said to me, 'Pick up your pallet and walk.'"¹² They asked him, "Who is the man who said to you, 'Pick up *your pallet* and walk '?"¹³ 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.

John 5:14 Afterward Jesus found him in the temple and said to him, "Behold, you have become well; do not sin^{Present Imperative with Negative} anymore, so that nothing worse happens to you."¹⁵ The man went away, and told the Jews that it was Jesus who had made him well.

Why only "ONE MAN" healed?

Only one healing was needed to bring about the purpose of GOD. This nameless man's healing was enough to bring the Jews to see who He was claiming to be! Jesus did not hide His identity! WE MUST bring everyone that we share with; to the 'true' conflict that everyone will have when they truly hear Jesus' words! We are to proclaim Jesus is GOD in our midst, not a convincing argument that we are presenting!

Amazing that Jesus does not want His identity known to the Jews. The healing was to be seen first!

"Stop sinning now!" But we find the general reference to "sin" which does not point to one act that we are conscious of but the statement will not have resolution until we personally speak with GOD!

The unnamed man had unfinished business with those who questioned him... so he went back to the Jews. We must finish our witness. We are finished when we have LIFTED UP Jesus!!

John 5:16 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** ^{“And I”} ^{Emphatic} am working." ¹⁸ 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.

Verse 16 (Robertson's Word Pictures)
Persecute (ediokon). Inchoative imperfect, "began to persecute" and kept it up. They took this occasion as one excuse (dia touto, because of this). They disliked Jesus when here first (2:18) and were suspicious of his popularity (4:1). Now they have cause for an open breach. Because he did (hoti epoiei). Imperfect active, not just this one act, but he was becoming a regular Sabbath-breaker. The Pharisees will watch his conduct on the Sabbath henceforth (Mr 2:23; 3:2).

Verse 17 “And I” Emphatic NAS uses "Myself" to indicate the Emphatic!

(Robertson's Word Pictures)
My Father (ho pater mou). Not "our Father," claim to peculiar relation to the Father. Worketh even until now (heos arti ergazetai). Linear present middle indicative, "keeps on working until now" without a break on the Sabbath. Philo points out this fact of the continuous activity of God. Justin Martyr, Origen and others note this fact about God. He made the Sabbath for man's blessing, but cannot observe it himself. And I work (kago ergazomai). Jesus puts himself on a par with God's activity and thus justifies his healing on the Sabbath.

But also called God his own Father (alla kai patera idion elege ton theon). "His own" (idion) in a sense not true of others. That is precisely what Jesus meant by "My Father." See Ro 8:32 for ho idios huios, "his own Son." Making himself equal with God (ison heauton poion toi theoi). Isos is an old common adjective (in papyri also) and means equal. In Php 2:6 Paul calls the Pre-incarnate Christ isa theoi, "equal to God" (plural isa, attributes of God). Bernard thinks that Jesus would not claim to be isos theoi because in Joh 14:28 he says: "The

Father is greater than I." And yet he says in 14:7 that the one who sees him sees in him the Father. Certainly the Jews understood Jesus to claim equality with the Father in nature and privilege and power as also in 10:33; 19:7. Besides, if the Jews misunderstood Jesus on this point, it was open and easy for him to deny it and to clear up the misapprehension. This is precisely what he does not do. On the contrary Jesus gives a powerful apologetic in defence of his claim to equality with the Father (verses 19-47).

John 5:19 Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.

Verse 19 Jesus begins His response is no vague uncertainties! AMEN! AMEN! Then He uses the Definite Article with "SON" twice. Jesus was assuring them that their perception was correct!

There is an emphatic here but the translator makes it difficult to see it. This Emphatic Emphases it in the construction; another translation makes this emphatic more visible.

RWP *ekeinos* (ἐκεῖνος, 1565) denotes "that one, that person" (in contrast to No. 2); its use marks special distinction, favorable or unfavorable; this form of emphasis should always be noted;

John 5:19 (LITV) Then Jesus answered and said to them, Truly, truly, I say to you, The Son is not able to do anything from Himself, except what He may see the Father doing; for whatever *that One* does, these things also the Son does likewise.

John 5:19 (DARBY) Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things *he* does, these things also the Son does in like manner.

John 5:20 "For the Father loves the Son,^{Definite Article} and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you^{Emphatic} will marvel.

²¹ "For just as the Father raises the dead and gives them life, even so the Son^{Definite Article} also gives life to whom He wishes.

John 5:22 "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.

²⁴ "Truly, truly, I say to you, he who hears^{Participle} My word, and believes^{Participle} Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

²⁵ "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^{Emphatic} who hear^{Participle} will live.

²⁶ "For just as the Father has life in Himself, even so He gave to the Son also to have^{Infinitive (ing)} 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.

Verse ²⁸ (RWP) Jesus claims not only the power of life (spiritual) and of judgement, but of power to quicken the actual dead at the Last Day.

They will hear his voice and come out. A general judgement and a general bodily resurrection we have here for both good and bad as in Mt 25:46; Ac 24:15; 2Co 5:10 and as often implied in the words of Jesus (Mt 5:29f.; 10:28; Lu 11:32).

In John 6:39 Jesus asserts that he will raise up the righteous.

John 5:30 "I^{Emphatic} can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

31 "If I^{Emphatic} *alone* testify about Myself, My testimony is not true.

32 "There is another^{Allos Another of the SAME kind} who testifies of Me, and I know^{Perfect oida} that the testimony which He gives about Me is true.

33 "You^{Emphatic} have sent to John, and he has testified^{Perfect} to the^{Definite Article} truth.³⁴ "But the testimony which I^{Emphatic} receive is not from man, but I say these things so that you^{Emphatic} may be saved.³⁵ "He^{Emphatic "This One"} was the lamp that was burning and was shining and you^{Emphatic} were willing to rejoice for a while^(Literal "an hour") in his light.

36 "But the testimony which I^(Emphatic "I" Order different in Greek: But I have...) have is greater than *the testimony of* John; for the works which the Father has given^{Perfect} Me to accomplish-- the very works that I do-- testify about Me, that the Father has sent^{Perfect} Me.

37 "And the Father who sent^{Participle [ing])} Me, He^{Emphatic} has testified^{Perfect} of Me. You have neither heard^{Perfect} His voice at any time nor seen^{Perfect} His form.³⁸ "You do not have His word abiding in you, for you^{Emphatic} do not believe Him whom He^{Emphatic} sent.

John 5:39 "You search the Scriptures because you^{Emphatic} think that in them you have eternal life; it is these^{Emphatic} that testify^{Participle [ing]} about Me;⁴⁰ and you are unwilling to come to Me so that you may have life.⁴¹ "I do not receive glory from men;⁴² but I know^{Perfect ginoko} you, that you do not have the love^{agapao} of God in yourselves.⁴³ "I^{Emphatic} have come^{Perfect} 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^{Emphatic} believe, when you receive glory from one another and you do not seek the glory that is from the *one and only* God?⁴⁵ "Do not think^{Present Imperative + negative} that I^{Emphatic} will accuse you before the Father; the one who accuses you is Moses, in whom you^{Emphatic} have set^{Perfect} your hope⁴⁶ . "For if you believed Moses, you would believe Me, for he^{Emphatic} wrote about Me.⁴⁷ "But if you do not believe his writings, how will you believe My words?^{Rhema PL"}

Then Jesus again spoke to them, saying, "I^{Ego Eimi} am^{Emphatic} the^{definite Article} Light of the world; he^{Emphatic} who follows^{Participle [ing]} Me will not^{Double Negation with Subjunctive} walk in the darkness, but will have the^{definite article} Light of life." ¹³ So the Pharisees said to Him, "You^{Emphatic} are testifying about Yourself; Your testimony is not true." ¹⁴ Jesus answered and said to them, "Even if I^{Emphatic} testify about Myself, My testimony is true, for I know^{Perfect oida} where I came from and where I am going; but you^{Emphatic} do not know^{Perfect Oida} where I come from or where I am going." ¹⁵ "You^{Emphatic} judge according to the flesh; I^{Emphatic} am not judging anyone." ¹⁶ "But even if I^{Emphatic} do judge, My judgment is true; for I am not alone *in it*, but I^{Emphatic} and the Father who sent Me." ¹⁷ "Even in your law it has been written^{Perfect} that the testimony of two men is true." ¹⁸ "I am^{Ego eimi} He^{Emphatic} who testifies about Myself, and the Father who sent Me testifies about Me." ¹⁹ So they were saying to Him, "Where is Your Father?" Jesus answered, "You know^{Perfect} neither Me nor My Father; if you knew^{Pluperfect} Me, you would know^{Pluperfect} My Father also." ²⁰ These^{Emphatic} words^{Rhemas} He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come." ²¹ Then He said again to them, "I^{Emphatic} go away, and you will seek Me, and will die in your sin; where I^{Emphatic} am going, you^{Emphatic} cannot come." ²² So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I^{Emphatic} am going, you^{Emphatic} cannot come'?" ²³ And He was saying to them, "You^{Emphatic} are from below, I^{Emphatic} am from above; you^{Emphatic} are of this world, I^{Emphatic} 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^{Ego eimi} He, you will die in your sins."

John 8:25 So they were saying to Him, "Who are You ^{Emphatic}?" Jesus said to them, "What have I been saying to you *from* the beginning?"²⁶ "I have many things to speak and to judge concerning you, but He ^{Emphatic} who sent Me is true; and ^(Here the Greek has the Emphatic "AND I") the things which I heard from Him, these I speak to the world."²⁷ They did not realize 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 ^{Ego Eimi} He, and I do nothing on My own initiative, 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 ^{Emphatic} always do the things that are pleasing to Him."³⁰ As He spoke ^{Participle [ing]} these things, many came to believe in Him.³¹ So Jesus was saying to those Jews who had believed ^{Perfect Participle} Him,

"If you ^{Emphatic} continue in My word, *then* you are truly disciples of Mine;³² and you will know ^{Future Ginosko (come to know)} the truth, and the truth will make you free."

Verse 31

The "believing" is Perfect Active Participle
 "YOU" Emphatic
 "The" Word definite article

(Robertson's Word Pictures) Third-class condition with ean and first aorist (constative) active subjunctive. Are ye truly my disciples (alethos mathetai mou este). Your future loyalty to my teaching will prove the reality of your present profession.

(Robertson's Word Pictures) We accept church members on profession of trust in Christ. Continuance in the word (teaching) proves the sincerity or insincerity of the profession. It is the acid test of life.

(JFB) 31-33. Then said Jesus to those Jews who believed, If ye continue in my word, then are ye my disciples indeed, etc.--The impression produced by the last words of our Lord may have become visible by some decisive movement, and here He takes advantage of it to press on them "continuance" in the faith, since then only were they His real disciples (compare Joh 15:3-8), and then should they experimentally "know the truth," and "by the truth be made (spiritually) free."

(Matthew Henry's Concise Commentary on the Whole Bible)
 Vs. 30-36.

Such power attended our Lord's words, that many were convinced, and professed to believe in him. He encouraged them to attend his teaching, rely on his promises, and obey his commands, notwithstanding all temptations to evil. Thus doing, they would be his disciples truly; and by the teaching of his word and Spirit, they would learn where their hope and strength lay. Christ spoke of spiritual liberty; but carnal hearts feel no other grievances than those that molest the body, and distress their worldly affairs. Talk to them of their liberty and property, tell them of waste committed upon their lands, or damage done to their houses, and they understand you very well; but speak of the bondage of sin, captivity to Satan, and liberty by Christ; tell of wrong done to their precious souls, and the hazard of their eternal welfare, then you bring strange things to their ears. Jesus plainly reminded them, that the man who practiced any sin, was, in fact, a slave to that sin, which was the case with most of them. Christ in the gospel offers us freedom, he has power to do this, and those whom Christ makes free are really so. But often we see persons disputing about liberty of every kind, while they are slaves to some sinful lust.

John 8:33 They answered Him, "We are Abraham's descendants and have never yet been enslaved^{Perfect} to anyone; how is it that You^{Emphatic} 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 "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."³⁷ "I know^{Perfect oida} that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you."³⁸ "I^{Emphatic} speak the things which I have seen^{Perfect} with My Father; therefore you^{Emphatic} 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, do the deeds of Abraham."⁴⁰ "But as it is, you are seeking to kill Me, a man who has told^{Perfect} you the truth, which I heard from God; this Abraham did not do."⁴¹ "You^{Emphatic} are doing the deeds of your father." They said to Him, "We^{Emphatic} were not born^{Perfect} of fornication; we have one Father: God."⁴² Jesus said to them, "If God were your Father, you would love Me, for I^{Emphatic} proceeded forth and have come from God, for I have not even come on My own initiative, but He^{Emphatic} sent Me."⁴³ "Why do you not understand what I am saying? *It is* because you cannot hear My word."⁴⁴ "You^{Emphatic} are of your father the devil, and you want to do the desires of your father. He^{Emphatic} 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^{Emphatic} speak the truth, you do not believe Me."⁴⁶ "Which one of you convicts Me of sin? If I speak truth, why do you^{Emphatic} not believe Me?"⁴⁷ "He^{Emphatic} who is of God hears the words^{Rhemas} of God; for this reason you^{Emphatic} do not hear *them*, because you are not of God."⁴⁸ The Jews answered and

said to Him, "Do we^{Emphatic} not say rightly that You^{Emphatic} are a Samaritan and have a demon?"⁴⁹ Jesus answered, "I^{Emphatic} do not have a demon; but I honor My Father, and you^{Emphatic} dishonor Me."⁵⁰ "But I^{Emphatic} do not seek My glory; there is One^{Emphatic} who seeks and judges."⁵¹ "Truly, truly, I say to you, if anyone keeps My word he will never^{Double Negation!} see death."⁵² The Jews said to Him, "Now we know^{Perfect} that You have a demon. Abraham died, and the prophets *also*; and You^{Emphatic} say, 'If anyone keeps My word, he will never^{Double Negation} taste of death.'⁵³ "Surely You^{Emphatic} 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^{Emphatic} glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you^{Emphatic} say, 'He is our God';⁵⁵ and you have not come to know^{Perfect ginosko} Him, but I^{Emphatic} know^{Perfect Oida} Him; and if I say that I do not know^{Perfect Oida} Him, I will be a liar like you, but I do know^{Perfect Oida} 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^{Perfect} Abraham?"⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am^{Ego Eimi}."⁵⁹ Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.