

The World of John's Gospel



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CRFI

Introduction

The gospel of John is known as the book that is demanded to meditate for Christian growth. The Christian loves it for they can know more clearly about the main theme of the book, "Who is Jesus Christ?" As John Calvin remarked in his book, *Institutes of the Christian Religion*, that the knowledge of God is the foundation of the knowledge of self and cosmos, to know Christ more considerably must be a shorter way to have other knowledge. So Paul requested for the Ephesian church to pray to God to make them know God by receiving the spirit of revelation by God (Eph 1:17). Whoever honestly stands firm before the book of John is able to know God because it focuses on the theme.

We should enter into the world of the gospel of John in order to know Jesus Christ through this book by the help of the Holy Spirit. In the year 2009, the 500th anniversary of the birth of John Calvin, we have to know that Jesus Christ is the way, the truth and the life, through knowing Christ as the source of eternal life (Jn 10:10).

This edition is the practical work that I have dreamed of since I had been called, which I wanted to serve one church and to share God's grace that comes out of God. In 1982, I had started to serve the college group

of the Orange County First Presbyterian Church in Orange County of California in the United States of America, by leading a Bible Study on the gospel of John, Ephesians, Romans, the gospel of Matthew, the doctrines of reformed Christians and the Navigator Daily Walks of the 66 books. At that time I had used a ball typewriter for editing. But now I am encouraged at the development of the computer. In walking in the night of my serious sickness for five years I had strongly felt the necessity that I should share the truth and the grace I understood in Christ to the church.

Because of the burdens of my heart, I share my assurance that I got in the world of the Word. This is a similar burden to the four lepers in Old Testament, who they found an abundant food at the battle in the famine time and were struggled in their hearts, by deciding to inform this good news to the starving Samaritans. Finally they executed it. First, we should see the Word of the Lord, if we believe in His promise and obey humbly and proclaim it to the spiritual poor. Then we shall see the revival that Paul experienced when he taught the Scripture to the church and received a vision to evangelize to Asia Minor and Europe; furthermore, to evangelize to the world. We believe that as we examine ourselves under the light of revelation, it shall become wonderful effective tool to overcome the chaotic times.

I pray that the faith of Peniel shall be revealed to the entire world, although it is begun with a small point by the grace of God. With expectations of wonderful grace that shall come from God, let us go to the world of grace. May the grace of God be with you.

2009.6.28 Lord's Day

Rev. White Young Jeon

Sequence

1. Background and survey

[The beginning of incarnation]

2. The word became flesh (Jn1:1-18)

3. The Testimony of Jesus and the Search for his disciples (Jn 1:19-51)

4. The one who bestows miracles (Jn 2:1-25)

5. The teacher who came from God (Jn 3:1-36)

6. Isn't He the Christ? (Jn 4:1-54)

[Persecution]

7. The persecution of Jesus has begun (Jn 5:1-47)

8. The bread of life that was rejected (Jn 6:1-71)

9. The Plan to catch Jesus (Jn 7:1-53)

10. The light of the world that was rejected by the world (Jn 8:1-9:41)

11. The good shepherd who was mocked (Jn 10:1-39)

12. Entrance of the King of the Israelites (Jn 10:40-12:36)

[Trials]

13. The Last Banquet (Jn 12:36b-13:38)

14. Farewell Sermon (Jn 14:1-16:33)

15. The High Priest prayer (Jn 17:1-26)

16. The Arrest and Trial (Jn18:1-19:16)

17. The Cross and Burial (Jn 19:17-42)

[The Dawn of Victory]

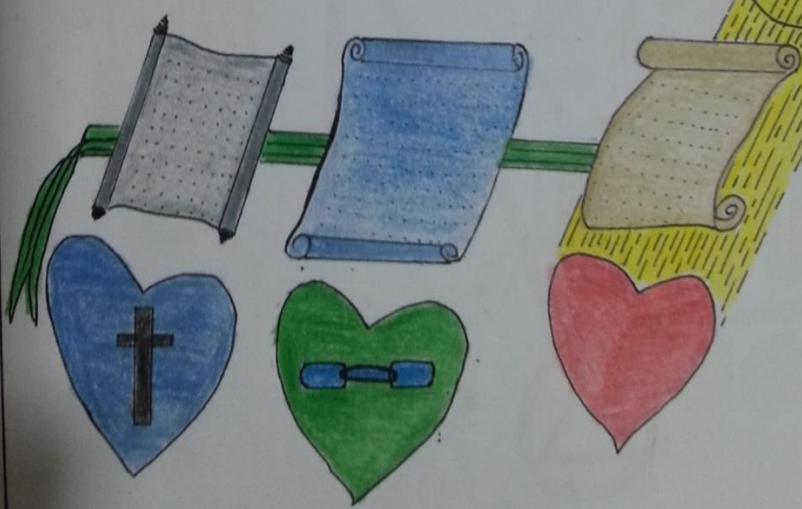
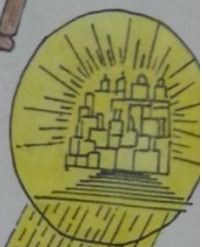
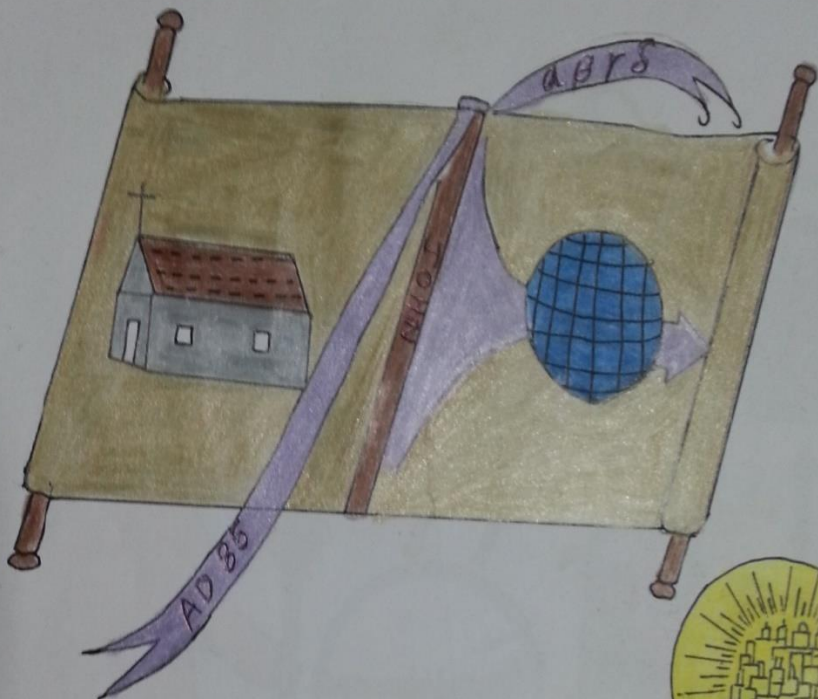
18. The resurrected Jesus (Jn 20:1-31)
19. Another meeting in Galilee (Jn 21:1-25)

[Work 1]

Lecture 1 the Background of the Gospel of John and Its Survey

Pictorial Concept

1. The word "John" in the center of the scroll – *The author is the Apostle John whom Jesus loved.*
2. A church figure in the scroll at the left side and a tag – *The written date was the old time of the Apostle John, AD 85, and the place, the city of Ephesus.*
3. A Global in the right side scroll – *The original reader was the church to develop the universal church from Judaism.*
4. A Greek language label in the center of the scroll. – *The gospel of John consists of a simple structure and language.*
5. Three scrolls below- The purposes of the three books *John wrote the gospel of John, I, II, and III Epistles of John, and Revelation.*
 - 1) First, the symbol of the cross – *The gospel of John reveals the establishment of the evangelical church.*
 - 2) Second, a symbol that was connected to the three chains – *The Epistles of John reveals the organized image of the church.*
 - 3) Third, a symbol under the light of heaven – *The revelation reveals the eternal victory of the church and the glorious victory.*



Lecture 1

The Background and Survey of the Gospel of John

I. Background

1. Author

Like the names of many authors in the Scripture, the gospel of John does not reveal the author's name. Traditionally, the church admitted that its author is the Apostle John, and they called it "the gospel of John" or, "the gospel according to John." The one who had appeared as the beloved disciple of Jesus in Jn 21:20, 23-24 was the author of the gospel (13:23 19:26 20:2 21:7).

First of all, let us think of John, the author.

- 1) He was the son of Zebedee and Salome. Salome was the younger sister of Mary who was the mother of Jesus, so Jesus and John were cousins.
- 2) He was the brother of the Apostle James. The Lord gave these two men the nicknames of *Boanerge* (thunder), which meant that they had the character of a hot temper like thunder (Lk 9:52-56).
- 3) He was a fisherman who worked with James who was the son of Zebedee in the Sea of Galilee.
- 4) Before he worked with Jesus, he was a disciple of John the Baptist (Mk 1:20). Then he might be 25 years old and have lived till around 100 years old.

- 5) He was a Jew of Palestine who was closely related to Jesus.
- 6) He served as a leader in the Jerusalem church (Gal 2:9).
- 7) He wrote three epistles with this gospel and the book of the revelation of John. John the Baptist worked for the first coming of Jesus but the Apostle John prepared the way for the second coming of Jesus.
- 8) The other records of John besides the gospel of John:
Act 4:1-22 Peter and John
Acts 8:14-15 the disciple who was sent out of Jerusalem into Samaria
Gal 2:9 He shook hands with Paul for fellowship.
Rev 1:1, 4:9 the hometown life of John AD 95
- 9) According to his writing, he was a spiritual man of courage with a faithful passion in love and humility.

2. Date and Place

It seems to be written when John was an older age during AD 85, at Ephesus in the cities of Asia Minor. Because of the developed contents that are revealed in the gospel of John, we assume that the other three books of the gospel might be read in the church. 10 years later, he wrote the gospel of John (AD 95), and he wrote the book of Revelation of John at the island of Patmos that he was exiled (Rev 1:9).

3. Original Reader

In the contemporary day, John wrote this book to the universal church that was developing. Because John translated the Hebrew into the Aramaic (Ex: Siloam (9:7). Gabbatha (19:13) and Golgotha (19:17) and explained the religious customs of the Jew (19:40).

4. Written Style

The gospel of John has a simple character in structure and terms. But it contains spiritual content with some insight (Luther). And the gospel of John is a book of contrasts: grief and delight, violent opposition and the peace that they can share fellowship one another, the depths of hell and the heights of the heavens, doubt and faith, and life and death, etc.

5. Purpose

Three books that John wrote had the intent of the author as the following.

- 1) The book of the gospel – the establishment of the evangelical church.
- 2) Epistles – organized phenomena of the church
- 3) Revelation- eternal future of the church

Jn 20:30-31 reveals the purpose of the book. It aimed to lead the Jewish Christians and the pagan Gentiles into the faith, and to become stronger witnesses in the world. John used the term, signs not the other term miracle in order to reveal more important truths. Let's think of the main words, "to believe", "the life" with the relationship one another. The book

of John was written to drive out Docetism (to deny the Christ divine character) (1:14) and to reveal the unbelief of Judaism (1:11).

6. The comparison with the other books of the gospel

Synoptic gospels

1. Mainly at the northern Galilee area
2. Emphasis on the Kingdom of God
3. David's descendant and the son of man
4. The gospel of the primitive church
5. The story of the earth
6. The short story of Jesus (parables)
7. Short comments of the author
8. Only one event of the Passover feast

The gospel of John

1. Mainly at the southern Judah area
 2. The identification of Jesus and the inheritance of the eternal life
 3. The son of God and His deity
 4. The gospel of the nurturing church
 5. Spiritual meaning
 6. Long sermon
 7. Long commentaries
 8. 3-4 occurrences of the Passover feast
- (The duration of Jesus' life may be 3 ½ years)

1. John's Gospel World – the Love of God

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life” (Jn 3:16).

[Explanation] These verses that many Christians have confessed as the best treasure of the Scriptures talks about three parts of salvation. First, the love of God is the criteria for our salvation. The flaming love that the father-God has been proven by Him sends His begotten son in the world (Rom 5:8). And due to this great love, the church shall be saved. She is not able to attain salvation at the righteousness of God by her good behavior, her works, her meditation or her sacrifice. She is also not saved by conditional love, the love of “because of...,” but unconditional love, the love of “despite such things....” Therefore, the believer enjoys this only by the love of God and also lives in the power of His love. Second, our salvation was accomplished by His voluntary love. His son obeyed the will of His father to become a substitute, with a passion of wanting to solve the issue of his people's own sins voluntarily. This love was revealed by the outpouring of the Holy Spirit (Rom 5:5). Third, only Christ is the criteria for salvation. We were saved according to the simple principle that whoever believes in Him shall be saved, but whoever does not believe in Him shall fall into condemnation. Because the death of Christ and His

resurrection resolved all sin, his merit shall be mine and I shall be united with Jesus as the complete foundation of my salvation.

8. Diagram of Jesus' life on the earth

9. Diagram of the survey of the gospel of John

[Work 1]

I. **Reading:** Read John 1:1-18 in detail and answer the following questions.

1. What was the glory that the Son of God had in the beginning?
2. What is the relationship between creation and the Son?
3. After his incarnation, how was his glory revealed?
4. What do we learn from the passage?
5. Out of this passage, what do we learn about sin?

II. **Review:** After studying the last lesson, answer the following questions.

1. Explain the expectations you had before you began to study the Bible World.

2. Describe John simply.

3. Explain about author, written date, reader, style and the purpose of the gospel of John simply.

4. Compare between the synoptic gospels and the gospel of John.

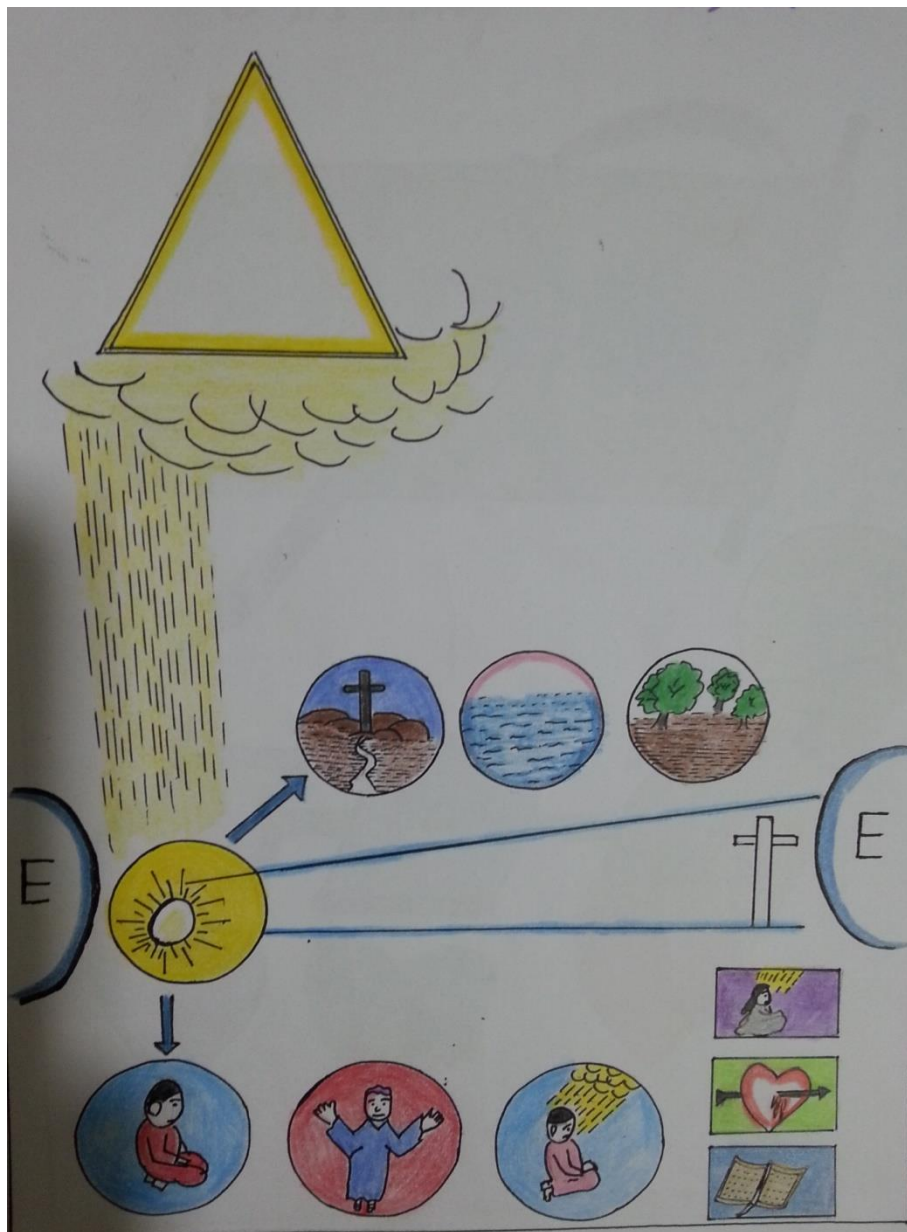
5. Point out the divine character of Christ from the following passages in the Gospel of John. (1:49, 2:11, 3:16, 4:26, 5:25, 6:33, 7:29, 8:58, 9:37, 10:30, 11:27,

12:32, 13:13, 14:11, 15:1, 16:28, 17:1, 18:11, 19:7, 20:28, 21:14)

Lecture 2 The Word became flesh

Pictorial concept

1. Triangle in the cloud – The glory in the beginning – ***Word (Logos)***
2. A symbol of the sun shining light – ***the glory of Son revealed in creation***
3. Four circles under the creation – ***We learn of creation, the first step of the revelation movement***
 - 1) First, the man who knelt down – ***we learn humility.***
 - 2) Second, the man who has both hands lifted up on high – ***we learn faith.***
 - 3) Third, the men who embrace each other – ***We learn love.***
 - 4) Fourth, the man who received the light of the Prism- ***We learns hope.***
 - 5) The three figures above – ***Christ are the creator, the one who sustains, and the judge.***
5. The spider web that stretches from creation to the cross – ***The glory of the son after depravity.***
6. The woman who embraces a baby under the cross – ***The glory of the Incarnated son***
7. The love symbol with an arrow - ***“the Word became flesh” reveals the climax of love.***
8. The scroll below the prism - He ***lives in us with grace and truth.***



Lecture 2

The Word became flesh

1. Text: Jn1:1-18

2. Key verse: Jn 1:18

3. Survey:

The text belongs to the introduction of the gospel of John. The author of the gospel referenced before creation—"in the beginning"—that he may proclaim the lifted seat of Christ at his primary place. John also proposed that Christ had a divine character and the relationship he has in the creation of all things. In addition, after the depravity of mankind, John remarked on what Christ's original role was in the plan of God's salvation.

4. Explanation:

The glory of God's son cannot be changed eternally in the glory that he has in the beginning. He who is the Alpha and Omega has always had the glory of God's son.

1. The glory that the Son had in the beginning (1-2)

"In the beginning" in verse 1 is different from "in the beginning" in Genesis 1:1. One has no the article, but the other has it. Therefore, one

points to an eternity that has no beginning and ending, and the other means the beginning of creation. Jesus Christ has no beginning and ending and exists as the eternal God.

John called him the Word. Why did he compare Jesus to the Word? Hendrickson says that this is an expression of Christ that is revealed only in Jn1:1, 14, I Jn 1:1, and Rev 19:13 in the New Testament. Christ reveals the heart of God, reflects it, and reveals God to the people. In truth, he is the Word to reveal the will of God clearly and obviously.

A certain man claimed that the Word of John was influenced by the philosophy of Philo, who was a philosopher out of Alexandria. But Philo's Logos has no personality of a connection between God and man, and was not a creator who has personality. This fact is proven by the verb "was" in verse 2 obviously. Here "was" is not "*kinomai*" in Greek but "*eimi*," which means the eternal unchangeable character.

2. The glory of the Son during the creation (3, 10)

Christ participated into the world of creation. All things were created by Him. Among all the things that exist today, what does not belong to Him is nothing. In Col 1:15-17, Paul says, "He is the image of the invisible God, the firstborn of all creation. 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. And he is before all things, and in him all things hold together.” F. Godet who was a famous commentator says, “Each insect and each leaf received the providence of God and the seal of God.”

Through the creation, the first step of the movement of revelation, we learn four things:

1) We learn humility. All creatures essentially did not exist and only after they were created by the power of God, finally they existed in the world. So we, mankind, should be humble as if we are nothing. How can a being that has no source be arrogant? 2) We learn faith. Believing that all things were produced by chance is more difficult than believing in miracles. If these things were produced by chance in the world, the science is able to be existed. If this was produced by chance, does not such event happen now? Therefore, we think that all universes were created. We believe in the truth of creation and believe in the power of creation delightfully. 3) We learn love. If the world has no owner of all things, if the man deprives of them, nobody can condemn him. But the one who created all things is the Lord of all things, so the man should treat all things with the qualifications of a steward. In other words, he should stand firm on the position of treating all things according to the will of God. Here, the society of love can be accomplished. 4) We learn hope. God who created all things in the heavens and the earth made man in His image; why would God not save the man? Christ is the creator of all things, the provider and the manager.

3. The glory of the Son revealed after creation (1:4-13)

The glory of the Son in the beginning was sustained even after corruption without change. "In Him, life exists" in verse 4 means that only Jesus Christ is the source of spiritual life naturally. Only the man who believes in Him has the life in Him. And all things are sustained in Logos and reveal character. It means that the principle of the existence of all things was moved into a principle of life. All things existed by Logos and all life has been ruled by Him.

So, life was shone to them by the light. The term the light is also a metaphor to Christ's work in light of the corruption of mankind. He is the light of conscience, the light of reason, the light of ethics and the light of the spiritual world; yet, he is also the source of light for us to see God and us. Therefore, the heart without Christ stays in ethical and spiritual darkness. Just this light had shone on the earth from the Old Testament continuously. Hendrickson remarked that "like the sun in the sky, this light was shone as the primitive promise (Gen 3:15), in Exodus as the Lamb of the Passover feast and the other types; in Leviticus, the offering that points to the blood of Christ, in the book of Numbers, the lifted serpent (Num 21:8 reference Jn 3:14, 15) and also historical books, prophetic books and poetry books." (Only use quotations when using exact words) For the light has the character to shine, now this light is shone continuously.

Verses 6-8 were written by John the Baptist, although it is urgent word, he was introduced by the representative of prophets. John the Baptist was the last one of the Old Testament prophets (Mt 11:9-11) and the pioneer during the time of the New Testament. But he could not compare with the true light, the object of faith. He was but a guide to lead the way to proclaim the light.

Just like such things, Christ began His public work by receiving the proclamation of preparation. Although He came into the land of Israel, His own people did not know Him and did not accept Him. The nation of Israel itself did not recognize Him as their king and treated Him as a miserable person. But any place has exception. The man who does know God and accept him becomes a child of God and imitates Christ. "But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (12-13). The people of God are not proud of their physical forefathers, tribes and nationality but admit that he himself is one who has received absolute grace from God.

Faith comes first before knowledge, because believers claim faith rather than knowledge in front of God. D.L. Moody said that believer is the man who sacrifices his miserable knowledge." Only a man who accepts the Lord by faith receives the authority of God's children. This privilege means that 1) he does not serve God as a slave and approaches boldly to God in calling Him "Abba" and "father" (Heb. 4:16 Rom 8:15) and 2) like a slave, he does

not receive payment and enjoys the inheritance (Rom 8:17, 8:24-25). Like such things, the one who accepted Christ as his savior and Lord was born again. Without having new life, no one can believe in Christ. The regenerated life looks for God just like the compass that a ship in voyage follows on the sea. Therefore, the regeneration is revealed as the loving heart of God (II Thess 3:5), 2) a good heart (II Corin 3:18), and 3) the faith that believes in Christ (Jn 6:44).

4. The glory of the Son revealed in the incarnation

"The Word became flesh" reveals the climax of love. Although Christ in essence has no sin, he came in figure of weak state by temporarily putting himself on the human character. Through him, we can see the glory of His divine character with our eyes and our heart through the veil of human nature. Here, the term "became" has a unique meaning. It does not mean that the one who had existed before was changed anew and became completely another. For example, as Lot's wife became a pillar of salt, his wife cannot return to a salt pillar. However, "Lot became the forefather of Moab and Ammon; he still is remained as Lot. As an example of the latter, the Word became flesh; the Word itself has the character of the Word. Therefore Jesus is true man and true God. (Jung Am)

He abides in us. Here "to abide" means "to live in tabernacle." It means that Jesus became the temple. The life on the wilderness in the Old

Testament was a sign of God's throne in Israel. This is the place that Israel met with God as the center of Israel assembly; it was also accomplished by Jesus Christ, who was the temple to worship in Spirit and in truth before God.

Just Christ lives in fullness of grace and truth in us. Grace is the favor and love of redemption. Truth is true revelation. As these two are united, it shall be complete. In verse 16, "For from his fullness we have all received, grace upon grace" was not the word of John the Baptist, but the words of the Apostle John. He had seen the new grace from Christ, who is the source of grace and truth.

For it comes out of the begotten son who was in the breast of the Father, the law that is given by Moses cannot provide the full grace and truth. The law itself was righteousness, but by itself it cannot save a sinner. So the law always focuses on the gospel. The law and the gospel are the root and fruit of a tree. The law is the womb of gospel.

God is always revealed through the begotten son. Therefore, the Apostle John led the readers' eyes to Jesus, the man sent by the Father, in order to see God. Only he is the true interpreter and the teacher who can teach God to us.

2. World of John's gospel – grace and truth

“For the law was given through Moses; grace and truth came through Jesus Christ.” (**Jn 1:17**)

[Explanation] Grace and truth are the blessings only in Christ. The laws that Moses proclaimed is summarized by the grace and the truth. The figure of grace and righteousness that kissed each other and they are interdependent by characterizing the chosen people of God, basically, because the laws was given as the shadow to proclaim Christ, the source of grace and truth. Here, the grace points to the favor; the truth is the vessel that keeps grace. The one is soft and warm, and the other, the pillar and the rock that reveals the criterion obviously and makes grace become grace. The harmony to be united each other is the heaven, our ideal figure of the believer. Christ, who was in the bosom of the Father, was incarnated into a flesh to be revealed before the people. The utmost happiness of the believer who has tasted Christ is to abide in Christ; that is, to be united with Him. There is the freedom, the life and the grace in Him. In other words, it means to abide in His Word. As he received the Word of God in his heart, he will be ruled over by it. So, we can enjoy the

heavenly treasure in the faith that believes in the Scriptures as the Word of God, for the criteria of our victory is set in it.

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Meditation Testimony (Text: Jn 3:22-36)

1. Finding two Johns - John the Baptist knew that Jesus was the prophet, the one who baptizes by fire, and realized the necessity of the gospel that emphasizes that "I should perish and He shall be revived." He accepted Jesus as the Son of God. The Apostle John observed that Jesus was the one who came from heaven, whom God sent to the world, the one who received measurelessly the Holy Spirit and the criteria of eternal life and judgment.

2. The testimony of two Johns was fact; man depends on Jesus. My happiness, my sufficiency, my family, my job, my present, my future and my eternity should all depend on Jesus, the assurance of a Christian.

{Work 2} name ()

I. Reading: Read John 1:19-51 and answer the following questions.

1. What did John the Baptist proclaim about Jesus' identification?
2. What does "we had met Christ" mean to the Jew?
3. What did Philip confess to Jesus? (45-46)
4. Why did Jesus compare himself as the lamb that bore the sins of world?

II. Reviewing: Read lesson 2 and answer the following questions.

1. Memorize the main verse of lesson 2 and write it down.
2. Why did the Apostle John compare Jesus to the Word (Logos)?
3. What three things shall we learn through creation?
4. What is the feature of the regenerated person?
5. What does "only the one can interpret the father truly" in the text mean?

III. Thoughts to Deepen Revelation: In reading lesson 2, think about what your attitude should be about the lifted identification of Jesus Christ.

Lecture 3 Testimony and Findings of Jesus

Pictorial concept

1. A man who has a cane – The testimony and discovery of John
 - 1) A trumpet on the wilderness – ***A voice of the man who shouted out into the wilderness***
- Four circles – ***Jesus whom John testified about***
 - (1) A triangle in first circle – ***the pre-existing one***
 - (2) A sheep in second circle - ***A lamb of God***
 - (3) The flaming fire on the altar in the third circle – ***The one who can give the baptism of the Holy Spirit***
 - (4)– The light that had descended from above in the fourth circle - ***the Son of God***
2. Two disciples at the right side - ***Andrew who met the Messiah went to Simon, his brother and testified "We met the Messiah."***
- 3.. A one who proclaims from above and the another who welcomes from below - ***Philip and Nathanael***
 - 1) Moses' prophesy in the first square - ***Philip who met the Messiah went to Nathanael and proclaimed "We met the Messiah."***
 - 2) "Nathanael's confession in the second square – ***"You are the Son of God; you are the King of Israel"***
 - 3) The ladder that connects heaven to the earth in the third square – ***"You shall see the angels who ascend and descend on the Son of Man."***

Lecture 3 Testimony & Findings of Jesus



Lecture 3

Testimony and Findings of Jesus

1. Text: Jn 1:19-51

2. Main Verse: Jn 1:29

3. Survey:

(1) We see that one found Christ through another testimony and the other found Him through the other's testimony.

First, John's testimonies (1:9-28) about his findings was followed, (30-33) soon the testimony was revealed again (1:29, 34). And by the testimony of John, Christ's first two disciples, Andrew and John, found the truth (37-40). Among them, Andrew gave testimony of the Christ to his brother, Peter (41-42). He knew Christ (1:42 ff). And Philip who received testimony knew that Jesus was the Messiah and soon he testified about the Messiah to Nathanael (45-51) and made them confess the fact that He was the Messiah (47-51). We shall study how Christ was revealed gradually through the text. Because he was truth itself, he should be revealed in the world obviously.

4. Explanation:

The fact that the public ministry of Jesus is similar to the work of creation in Genesis was proven by the fact that the Apostle John remarked at the

exact time in the text. So he intensely compared with the event of the creation in Genesis. The first day, Christ was proclaimed through debating with the religious leaders who were sent by Pharisees, on the second day, the public proclamation of John to Jesus, the third day, two disciples followed Jesus, and on the fifth day, Philip and Nathanael found Jesus as their Lord. And after two days had passed, the miracle of the water into wine at Cana had happened on the last day. It introduced the marvelous work of Christ who tried to accomplish the new creation by comparing it with creation events in Genesis chapter one (Leon Morris).

Every marvelous thing is not loud and noisy. Rather the evangelism ministry of Lord always followed the principle of lamb. The ministry was proclaimed through the faithful servants and they who received testimony again proclaimed it like the secret growth of the mustard. Though at first they begin with valueless things, after that, the tree grows more greatly than other trees; the birds in the air shall stay on them (Mt 13:31-32).

I. Testimony and findings of John (19-34)

God prepared a faithful herald, John, for the public ministry of Jesus Christ who is the King of kings. He had the sufficient character to become a messenger of Jesus Christ. From his birth, he was born as the Nasserite who was filled with the Holy Spirit in the special providence of God (Lk 1:15-17). He had grown up by the godly influence of his parents and also

in his youth, he tried to tend the ascetic life (Mk 21:5-6). The Christianity is not asceticism but ascetic, the life of self-control, because the ascetic life helps to keep godly life. Through this life, he proclaimed only Christ's humble personality through his humility (Jn 1:27) and in his righteous personality, he showed his upright attitude to the king Herod and in his faithful personality, he proclaimed only Christ without revealing himself.

He did not ignore the preparation of his ministry, the voice that shouted out in the wilderness, which Isaiah prophesied, in taking consciousness of his mission. The reason that he claimed that he was a voice who shouts out in the wilderness but not the one is to lift up Christ alone through himself. This reveals two features of the evangelist life who received the mission. First, it was to hide the evangelist himself and to reveal only the word of God. Second, it is to be attracted by spreading rumor of the man. Great Webster in America did not worship God in Washington, but went to the countryside churches because the urban preachers did not preach the word of God faithfully.

Because of godliness, the influence of his message was very great and his honor was risen gradually. In the dark day of silence for 400 years after Malachi's prophecy was finished, the proclamation of John the Baptist had sufficiently attracted all people. However, the people misunderstood that he was Messiah whom the Old Testament prophesied (24-25, Lk 3:15).

Immediately, this news was informed to the religious leaders. And they sent the inspectors to figure out the actual events. At that time, the

council of Sanhedrin consisted of 76 members in order to control the political and religious issues of Israel in the center of Jerusalem. The members include mainly high priests, Sadducees, Pharisees, scribes and elders, and the high priest was controlled as the presider. Probably the fact that the priests and the Levites searched for John revealed that the priests were sent with the Levites as guards.

They cast some questions to John: "Are you Christ?", "Are you Elijah?", and "Are you the prophet?" According to such questions, they thought John the Baptist may be the Messiah of the Old Testament. This reveals that they were waiting for a messiah, but because they left the Word of God, they could not meet the Messiah, the light of the world.

Here, the question, "Are you Elijah?" came because they misunderstood Malachi's prophesy. Mal 4:5-6 says, "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. 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" (Lk 1:17). These prophecies pointed to the ministry of John the Baptist. But John was not the prophet Elijah who had been resurrected after he ascended up to heaven.

And the question, "Are you the prophet?" depended on the prophesy of Deuteronomy 18:15. "The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen."

In fact, the prophet did not point to a great prophet, but to the savior, Messiah. The Jew misunderstood these words. Although the Jew loves the law and the prophets deeply, they did not accept Christ because they interpreted them wrong. As Paul had told us, since they didn't know the righteousness of God even though they had enormous passion for God, they ultimately established their own righteousness (Rom 10:2-3).

(23) John the Baptist knew himself and answered " I am not Christ, Elijah and the prophet" but instead, he claimed to be a voice that shouted in the wilderness (23). Then when he was asked "Why do you give baptisms," he concealed his identity by claiming, "Although I give the baptism of water, the one who shall come behind me shall give the baptism of the Holy Spirit" (26-27). He revealed the right attitude of the mission—he tried returning their eyes to Christ. Basically, the servant position in Palestine included loosing and bidding the shoes of his Lord. So, a Rabbi says,"As a disciple serves his teacher should execute everything except the servant should lose the string of his shoe." Today, many leaders claim to be the servants of Christ but do not lament their weak points where they have no qualification. The qualification of servanthood is obedience. The spreading of the gospel is accomplished by this obedience for the chief commander of them is God alone.

On the next day, the faithful evangelist John met the Lord who is the Christ. At first, he did not know who Christ was (31); by the obedience of the command of God, he baptized people. Of course, he might know Jesus physically as his relative, but although he knew Christ, he did not know him spiritually. After John contacted him by a supernatural power, he knew that Jesus was the Christ. This was the figure that as he baptized Jesus, the Spirit descended onto Jesus at Bethany (32). This was the figure that God's prophecy had accomplished (33). The fact that we know Christ personally came from the supernatural power of the Holy Spirit. To believe Jesus as the Son of God comes from the impression of the Spirit. Therefore, the one who was born by the Holy Spirit has assurance in his heart and influences his neighbors. (34)

Then what is the duty of John? He was not a preacher of ethics (Lk 3:10-14). His ministry is to proclaim Christ to the people. His mission was to make them repent of their sins by baptizing them with water and accepting Christ as their Lord. So he claimed that Jesus Christ was the one who had existed before (15), the Lamb of God (30-36), the one who can give the baptism of the Spirit (35) and the Son of God. And he also proclaimed that Jesus was God who exists with the Father God in the beginning, was lowered to save his own people out of their miserable sins, had died as a substitute offering and after his resurrection, he is the head of the church.

What he proclaimed about Jesus as the Lamb of God was so profound. It reveals that Jesus is the only substitute offering that God Himself prepared for his people as the lamb of the Passover feast. The reason that he came to the earth was to save us out of our sin (Gen 22:8, Lev 14:12,21,24, Num 6:12, Ex 12).

II. Testimonies and findings of the two disciples (35-42)

When Jesus asked what they seek, they replied, "Rabbi, where are you?" in order to know his address. It shows that they wanted to live with the Lord. It was a proper desire for the man who followed him to take. It was just like the psalmist in Ps. 16:2 that said, "I say to the LORD, "You are my Lord; I have no good apart from you."

The next day, John looked at Jesus who walked and proclaimed "Behold, he is the Lamb of God." His two disciples, Andrew (it means manly) and John were the first disciples of Jesus after John the Baptist proclaimed it to them (37, 40).

These two men knew that he was Christ by walking with the Lord. In verse 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, for it was about the tenth hour." This proves that among them, one person was the author of this book. He did not try to reveal his name intentionally.

Andrew who had met the Messiah first went to Simon Peter, who was his brother and proclaimed "We had met the Messiah!" Soon afterward, he brought his brother to Jesus. Indeed, he seemed to be revealed as a weak person before the resurrection of Jesus. Although he had fallen down in failure (Lk 18:10, 19-29), after the Lord's resurrection, his steadfast faith was revealed to the world (Jn 21:15-17).

III. Philip's testimony and Nathanael's Finding (43-51)

The next day on Jesus' way down, he met Philip. Philip threw away everything and became the fourth disciple of the Lord. He was from the same hometown as Peter and Andrew (44). It was interesting that the three disciples of the Lord were men who lived in the same village. Sometimes the enlargement of grace and truth is enlarged by blood. But this movement is not the foundational channel in the movement of truth; the Lord had told us the importance of the word centric movement (Lk 8:21).

Philip who had met the Messiah soon came to Nathanael and told him about his discovery. "Rabbi, you are the Son of God! You are the King of Israel!" (49). Here, Philip explained that Jesus was not just a regular person but the Messiah that the laws of the Old Testament and several prophets wrote with asunder manners and several figures (Heb 1:1-3).

Nathanael first revealed his doubt of Philip's testimony by expressing that he was not his business. However, Philip proclaimed according to his

command, "Come and see." He who accepted the evidence approached to the Lord, and then the Lord revealed himself to Nathanael. "Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you" (47-48). It means that Jesus revealed his omnipotence to him. He, who was controlled by revelation, could not help himself but to confess so. It shows that he believed in Him as the Messiah.

With this confession, the Lord gave a wonderful promise. "Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And he said to him, "Truly, truly, I say to you will see heaven opened, and the angels of God ascending and descending on the Son of Man" (50-51). The Christian faith shows a unique character where things to come later shall be better than beginning. The Lord revealed his identity with such a promise. This promise depended on the event of Jacob in the Old Testament in Genesis Chapter 28. Jacob had seen a ladder connected between the heavens and the earth with angels ascending and descending. This ladder means the mediation of Christ. It was the type of Christ. The Lord was the only mediator who communicated between the heavens and the earth. He was both man and God to become a mediator.

Here "the Son of Man" is one of most difficult terms to interpret. Certain people claimed that it stressed the human nature of the Christ, but

rather it is a term that stresses the divine character according to Daniel 7:13. "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." Here, the Son of Man revealed his character of supernatural power. Just like that this one pointed Christ who can connect between God and man, Jesus himself proved to us.

We saw the beginning of the Gospel movement by Jesus Christ in the text. He did not begin by proclaiming it noisily but proclaimed it by informing faithful men, that is, men who listened to the message shared it with another and that person shared it with another. The reason for this was because God wanted the gospel to be proclaimed to us by foolish means in order to save us out of our miserable sins (I Corinthians 1:23).

[Work 3] Name ()

I. Reading: Read John 2:1-25 and give your proper answers.

1. In Jn 2:1-11, what example did Jesus reveal to his mother? Lk 2:51, Jn 19:26-27)
2. When did "my time" in the gospel of John point towards? (2:4, 7:30, 8:20, 12:23, 27, 13:1 17:1)
3. Draw the map of Israel and mark the following locations: Cana, Capernaum, Galilee, Nazareth, Jerusalem, and Bethany.
4. The contents of Jn 2:13-15 is related to Jewish feasts. Read Exodus 12:1-20 and Leviticus 23:1-8 and explain the background of each feast.
5. Say the theological meaning of the following: the Passover feast, my father's house and his temple. And say the biblical criteria.

II. Reviewing: After reading lesson 3, answer the following questions.

1. What is the mission of John the Baptist, Christ's herald?
2. How did the Jews misunderstand the coming of Christ, the prophets and Elijah in the Old Testament?

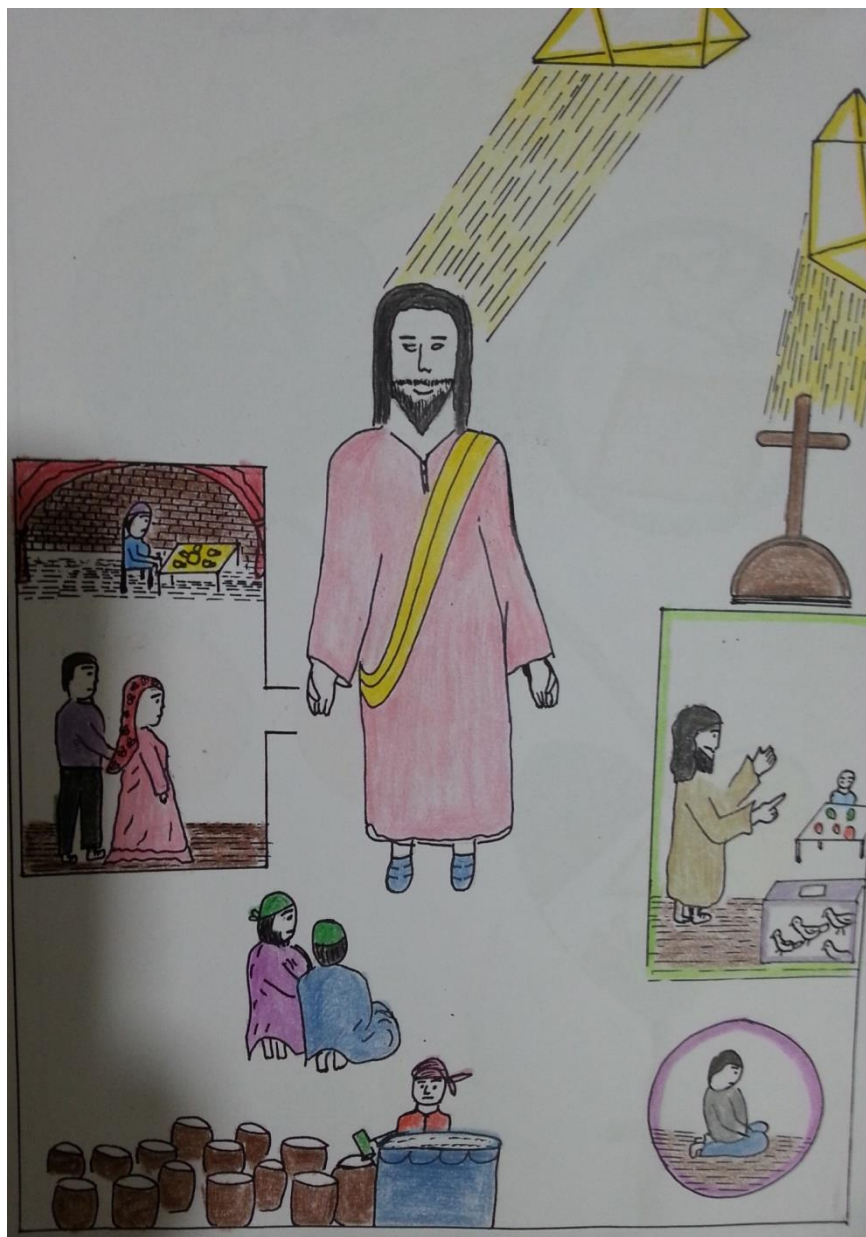
III. Thoughts to Deepen Revelation: Read John 2:24 and answer with your understanding.

Lecture 4

The One Who Performed Miracles

Pictorial Concept

1. Jesus who receives the beam of the prism – ***Christ is the son of God who bestows miracles.***
 - 1) An Officiator, a bride and a bridegroom- ***The sign that happened during the marriage ceremony at Cana reveals the prelude of the character of Christ's ministry.***
 - 2) Two persons who knelt down- ***It is normal principle to produce fruit through obedience.***
 - 3) A servant pours water into a pot -***Obedience is the principle of life for God's people that the Messiah rules over.***
 - 4) The marriage ceremony in a circle- ***Only marriage centered in the Lord has meaning.***
2. The prism beam on the Dome of the temple - ***Christ is the one who accomplished the temple.***
 - 1) Christ to clean the temple – ***He said that he revealed the identity of the Messiah and His work through cleaning the temple.***
 - 2) The man who knelt down in a circle - ***The Scripture admits that to believe in God for Himself is better than to believe in Him just for miracles.***
 - 3) The cross on the dome – ***The true temple is only Christ Himself.***



Lecture 4

The One Who Performed Miracles

1. Text: Jn 2:1-25[1-11,12, 13-22,23-25]

2. Main Verse: Jn 2:16

3. Survey:

(1) From the preface, the text spoke of the glory of Son and reveals Him to be the Messiah; the glory of Messiah was constantly revealed by miracles (1-11). And He revealed his identification as the Messiah and his future work by cleansing the temple (13-22). Protestantism is a religion that changes the world and accomplishes the Kingdom of God. So Trench said that about the event of changing water into the wine: He came to sanctify the human life in delightful times and sorrowful times. The reason that he came into the wedding marching house reveals the character of his future holy ministry. He was not another John the Baptist or the leader of the wilderness apart from people. He was the one who sanctified the people in the congregation.

4. Exposition:

There are many miracles in the Scripture. Miracles are a phenomenon that occurs as a supernatural power enters into the natural world. Because God, the creator of the world, is the provider who holds all creatures to lead them by to his own plan, we should admit that every moving of the

world belongs to a miracle. But we have to admit that the miracle that was revealed in the Scripture is different than other miracles since a Biblical miracle is the means of revelation where God revealed Himself. So it was called a sign. Biblical miracles should be treated as such category because it clearly reveals God's will.

1. The one who bestows miracles (1-11)

The Lord, the first of all, had the intent to train his disciples while he lived with them for 1 week. The disciples who were the foundation of church were to become the apostles who would establish the church (Eph 2:20). After two days, since Nathanael was called by Christ, the Lord was invited to the wedding feast and went to Cana in the province of Galilee. Here, the miracle of changing the water into wine revealed His glory and made the disciples believe that Jesus was the Christ (11). When we observe this event, we find important elements that are included into a life of faith.

First, let's think of Mary's faith. The Scripture did not give her story many pages. Yet, as we read her written events (Lk1:26-38, 46-46), we realize the beauty of a faithful woman. She was a worthy godly woman who had belonged to the genealogy of David and gave birth to the Son of God. We observed that Mary was already staying at the wedding house; it proved that she seemed to be a relative of the wedding family (1). Also,

she knew the fact that the wine was in short supply in this house she served for the wedding. Thus, she was able to inform Jesus of this issue. To make that request to Jesus itself was an action of faith. It included a heart of expectation for miracles by knowing that Jesus could do a miracle. Mary first believed in Jesus as the Messiah and in His almighty power. Mary who believed in the word of God" And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her. "(Lk1:38) about 27 years old ago, had confessed her faith to accept the promise of Gabriel the angel directly. She had assurance of believing in the authority of God's word and obeyed it knowing that the effects shall be revealed (Lk 1:38, Heb 4:2). Her faith was revealed in her exhortation to the servants "His mother said to the servants, "Do whatever he tells you" (5). Although the Word of God is fully accomplished without changing a stop or a stroke of the Word (Ish 55:6-11), it is normal principle to produce fruit by means of man's labor. Therefore, the direct obedience to the Word of God is so precious. Luther said that obedience is better than a miracle.

"And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come." Despite the fact that his manner of speaking seemed to be curt, it actually revealed the identity of the Messiah. Although she was Jesus' physical mother, she was a sinner who needed the salvation of Jesus. The work of salvation is such an absolute great work that Mary cannot interfere in it.

Here, "My time" is one of the terms where He Himself claims that He is the Messiah, it points to the time when He should receive the glory through His death. This reply included the promise that responded to the request of Mary's faith.

Next, let's think of the obedience of the servants. According to Mary's exhortation of faith, the obedience of the servants revealed that wedding of Cana could be happened by grace of God. They had obeyed according to the principle of their activities: "Do exactly what he said to you." The saying to "Fill the jars with water" was a command that shows that we cannot obey the Lord just with our reasoning. When they had no wine, his command to fill the water until the brim might be ridiculous. But beyond that, we know that we should obey His word. Is He the omnipotent creator who had created all things by his order? There is nothing He cannot do (Phil 3:14). Although our human reasoning may have felt conflicted, His thinking is so natural. Just like this, though many contradictions in the Scriptures are misunderstood by people, it is so natural to think of these things by His almighty power by faith. Even if these thing appear contradictory to human reasoning, it is so natural by His thoughts. Many of the contradictions in the Scripture are admitted as natural things by applying His omnipotence. The purpose for the Lord demanding complete

obedience is to accomplish His work through us and make us cling to Him and live in the new life (Jn 15:1-11).

The servants revealed the glory of the Messiah through this precious obedience. They filled the six stone pots with water to the brim. The quantity of this pot was about 77 liters or, 115 liters (100-150 gallons) and the ceremony of this purification belongs to one of the traditions of the elder (Mk 7:3). Next, he took it and gave it to the chief of the ceremony. As soon as the chief tasted the water turned to wine—a supernatural miracle that science cannot explain—the chief, who did not know the cause, complimented “and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now” (10). That compliment actually should belong to the Lord. Due to spiritual ignorance, they did not know the real object that the people should glorify. Only the servants who had obeyed the command of the Lord could glorify Christ because they themselves discretely knew the purpose of the event.

And though most people would believe that the Lord of this marriage ceremony is the chief or the bridegroom and bride, the truth is that the man who enjoyed the real grace was just the servants. The marriage ceremony that is not centered on the Lord shall be meaningless. Also, the people who did not obey the Word of God cannot stay in the light of the Lord and cannot participate in His delight. Although the servant were in a

lowly place, when they obeyed the Word of God, they became His tool and participated in the wonderful work, allowing them to experience and enjoy wonderful delight.

This miracle was the first sign where the Lord revealed power, love and glory. The prophecy of Isaiah 55:1-5 was accomplished (Revelation 22:17). And the text stressed their obedience in order to reveal the principles of the life of God's people. The one who wants to enjoy the blessing of God should obey the Lord.

2. The one who has the authority to cleanse the temple (13-25)

Generally, it is thought that Jesus came down to Capernaum with his mother, his brothers and his disciples on the last day of February or the early days of March on AD 27. This was the hometown where He lived with James and John, which became the center of His public ministry in the future.

After staying in Capernaum for a while, the Lord climbed up to Jerusalem. The purpose of his journey was to participate into the feast of the Passover that should be kept for seven days and to proclaim the gospel to the people who came from each district. The feast of the Passover was the greatest feast that celebrated the Jews enjoying the deliverance from Egypt under Moses. Right before they were released out

of the oppression of the Egyptians, the plague that slew the eldest son of all Egyptians came to them. Only the Israelite houses with the blood of the lamb painted on their door posts were saved from the plague (Ex 12:123-20, 13:2,12). This feast was kept during the Aphib month (between March and April) and soon afterwards, the feast of unleavened bread happened for one week. The Jews traveled to the temple of Jerusalem for these feasts.

Then the Lord looked at this despicable scene in the temple. As we see in verses 14-16, they made the house of prayer into a merchandise market. "And he told those who sold the pigeons, "Take these things away; do not make my Father's houses a house of trade" (16). These words were not meant to condemn the job of sales, but instead pinpointed that they should not confuse the holy institute with a secular one. At that time, the man sold the animals at the temples and exchanged temple shekels to help people who came from a distance (Ex 30:13), causing the house of prayer to become the den of thieves. Although we need to seek the convenience of man, if we lose spiritual benefits in place of it, the Lord is not pleased (Isa 56:7, Jer 7:11).

In that contemporary day, the spiritual corruption of the Jews was so severe. The second discourse of the temple cleansing event in the synoptic gospel (Mt 21:12-13, Mk 11:15-17, Lk 19:45-46) happened at the last time of public ministry revealed warning not to make the temple become a den of robbers. It revealed a more serious expression that pointed to

contemporary ultimate depravity. As a result of the wrong interpretations of the laws, the rebuke reveals that they had reckoned the traditions of the elders more important by caring for their appearance rather than their innate aspect, and by exchanging the end for the means. Finally, they committed the great sin of killing the Messiah, who came down to earth, on the cross.

Here, the Lord created order and rebuked them during the event of the Lord cleansing the temple. By not scattering the money, but taking it off by turning the table upside down and simply leaving it there for the owner to find, as well as not sending the doves into the air but giving them back to the owner for their convenience, he revealed the principle of the Messiah's activities. Such activities of the Lord respected the property of our neighbors and did not forget His mercy in the wrath.

Verse 16 says, "And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." Grosheide, who was a Dutch commentator interpreted that it was the way to express the purpose of why He came into the world; in other words, He came into the world to find the right of His father who sent Him into the world." Here, "father" shows that only Jesus was the Son of God. Just as Malachi 3:1-3 revealed, he came into the world to purify the tribe of Levi and to find the glory of God which had fallen down onto the earth and to offer them to the Father.

We find two responses to this work. First, his disciples remembered in Psalms 69:9, "For zeal for your house has consumed me, and the reproaches of those who reproach you have fallen on me," which referred to the Messiah, and understood the true meaning of what he did. The Lord had a burning affection to love His father always. He devoted Himself to accomplishing His ultimate will that the Father gave Him and finally he had fulfilled it (Jn 19:30).

Second, Scribes of the Jew asked oppositely to Him, "What sign do you show us for doing these things?" They sought signs with unbelief. The ignorance of truth is a problem, but a more severe problem is to know it incorrectly.

Actually, they ignored the truth. Although they claimed to know the laws well and to wait for the Messiah, they stood firm against the Messiah who was the source of truth. So even when they met the Messiah, the source of truth, soon they opposed him.

The Lord revealed His Messianic identity and His Messianic work through this event. "Jesus answered them, "Destroy this temple, and in three days I will raise it up" (19). This verse referred to the prophesy of His death and resurrection; He Himself shall be killed by the hands of the Jews (Mt 26:60-61) (According to Josephus, the temple of Herod had begun in the year 20 BC). For the Jews misunderstood this prophesies, and used what Jesus said as a snare to persecute him (20, Mt 26:60-61). His disciples also did not know the true meaning; only after His resurrection did they finally

understand the meaning and believe in the Scripture and His words. The understanding of the Apostles was progressive because the word of God is so deep, that before passing through human experience and experimental activities we cannot know it obviously.

The Lord revealed His glory by staying at Jerusalem during the feast of the Passover. So many people believed in His name by seeing his signs that he performed (23). But the Lord did not depend on them because "He himself knew what the man possessed" (24-25). Faith that believes by seeing signs cannot be defined as sound faith. The Scripture admits that the faith believing in God Himself is better than faith based on seeing some signs. Jesus who looks at the human heart as more corrupted than all things (Jer 17:9) could not commit His own redemptive work to them. Only He Himself can accomplish redemption and salvation.

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3. The World of the gospel of John- Jesus is the life

"Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." (**Jn 6:35**)

[Explanation] The text is an explanation of the revelation to explain the sign of five loaves of bread and two fish. The purpose of the sign

is not filled the physical need but only Jesus is the bread of life, true manna and true eternal water, because it does not speak only the bread but with the water. It means that only Jesus is the life. Here are two promises: One warranted the abundant life; this is the promise of abundance not to be thirsty and not to be hungry but the warrant promise that cannot be thirsty in time and in space absolutely. This is the most favorable gift that we can get when we accept Jesus as our Lord. If we enjoy true sufficiency after eating the manna and drinking true living water, the one who eats true food and drinks true water should take more sufficiently in their lives. We should see the glorious salvation in Christ.

[Work 4] Name()

I. Reading: Read John 3:1-36 and give the proper answer to the following questions.

1. Say the identity of Nicodemus. (Mt 7:50-52, 19:39)
2. What does "to be born again by water and the Spirit" mean?
3. Read Numbers 21:4-9 and say the points where it relates to the redemption of Christ.
4. Verses 31-36 are the words of John the Baptist. Summarize these words briefly.

II. Review: Read the lesson and answer the following questions.

1. What is the different point between Biblical miracles and the other miracles?
2. Every contradiction in the Scriptures is actually not a contradiction. What is the reason?

III. Thoughts to Deepen Revelation: Read John 3:16 repeatedly and say what you understood.

Lecture 5 The Teacher Who Came From God

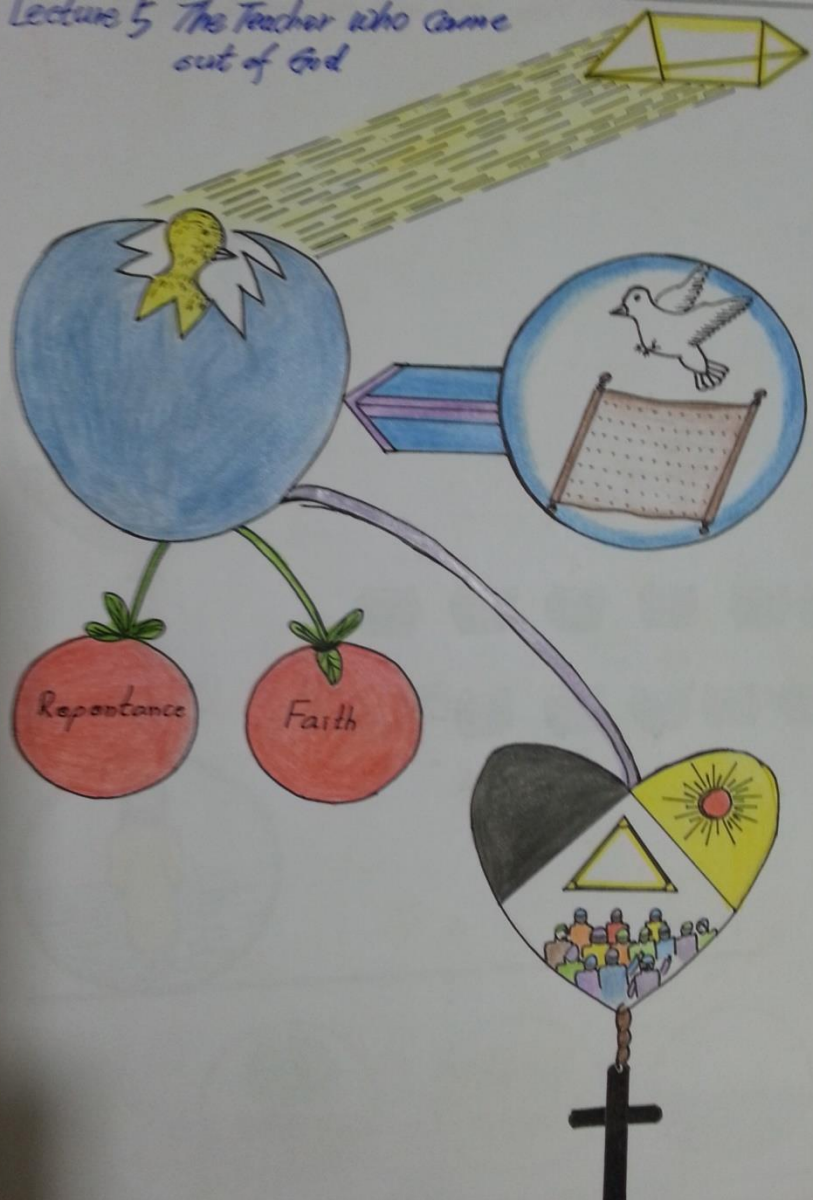
Pictorial Concept

1. The Prism beam that shines on the head of a chick- ***Only Christ can regenerate us.***
2. The beam coming from above – ***Regeneration means to be born from above.***
 - 1) The figure of a sprout on the cover of the egg – ***Regeneration means to be planted in the life of God by the Holy Spirit.***
 - 2) A dove and a scroll at the right side - ***Regeneration is made by the Word and the Spirit.***
 - 3) Two fruits below the egg – ***The two results of regeneration***
 - 4) First and second fruit – ***It produces the repentance to God and faith to Christ.***
- (1) The love symbol on the right side - ***The union of God's love has happened.***
- (2) Another love symbol - ***The love union revealed in John 3:16***
 - 1) Moved from darkness to light- The character of life – ***unconditional love.***
 - 2) Triangle – the source of love – ***The Trinity God***
 - 3) The people toward the triangle – ***the object of love- the world or, the chosen people***

4) Cross – the present of love – ***Removed the judgment and received the salvation***

(3) The man who lay down on the ground - ***Saving faith represents the deed that accepts the Lord simply.***

Lecture 5 The Teacher who came
out of God



Lecture 5

The Teacher Who Came From God

1. Text: Jn3:1-36

2. Key verse: Jn 3:5

3. Survey:

(1) The lesson was classified in two parts widely. The first part remarks on Jesus referring to the teaching of regeneration through Nicodemus (1-21), and the second part remarks on the testimony of John the Baptist about Jesus (22-26).

4. Exposition:

As we saw in the last lesson, the Lord who prophesied in the future ministry through the cleansing of the temple revealed His own glory again (2:23). Then many Jews believed in Jesus' name because of His many miracles, but Lord did not commit Himself to them because the faith taken by seeing signs may be false faith (24). But among such situations, there was a person, Nicodemus, who searched for the Lord. The Lord explained the way of true faith that the Lord can stay. Moreover, we found these from the testimony of John the Baptist, the herald of Lord. John the Baptist proclaimed the same message that the Lord proclaimed (3:18 and 3:36).

1. Teacher who came out of God (1-2)

Nicodemus had the position of Jewish officer as one of Pharisees.(1) In the contemporary day he was a rabbi who was respected by many people, as a member of Sanhedrin public meeting which was the highest function of Israel. This reveals that the ministry of Jesus was the object of the concern of the religious leaders in the contemporary day. He thought first that Jesus was the prophet who came out of God. He seems to become a believer from receiving the teaching of the Lord. And then after two years, Nicodemus stood up at the aspect to defense Jesus at the Sanhedrin council. (Jn 7:50-52) and after the death of Jesus he shared the shame of cross each other with Arimadeus Joseph. (Jn 19:39)

We find that Jesus shared three times of conversation between Jesus and Nicodemus. In other words, the conversation of giving and taking was changed into the style to listen to the Word of God. First of all let's approach to the light of Lord by observing their conversation.

Jesus also was invited to the wedding with his disciples. The first dialogue was the word that Nicodemus admitted the identification of Lord. "This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." (2) The word of Nicodemus revealed that he revealed that he tried to believe Him through the signs. Although

Nicodemus did not assure that he is messiah, but he tried to believe in the prophet who is with God. The one that believes in him by seeing the sign takes much shakable character. It is more precious than believing Him by seeing the signs to believe in Him by accepting the word of God. (Jn 20:29)

The Lord's answer of the request seemed to a different response. "Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." (3). the answer was the issue of regeneration. It was not to despise his personality rather it revealed his intend to solve his essential problems. In fact the one who had no regeneration cannot know the kingdom of God. In other words, without having the new life in his heart, he cannot know Jesus Christ and believe in Him. Then we want to believe in Christ (Jn 6:44), and to love God, (Heb 10:22) and to do good behavior because we were born again by the Holy Spirit in my heart, not by the power of ourselves.

The word that cannot see the kingdom of God means that we cannot know the dominion of God that Christ was descended in his incarnation. Messiah's coming which the Old Testament prophesied and coming of the kingdom of God had already been accomplished (Lk 11:20) So the Lord taught the fact that the kingdom of God had already come. Just the kingdom has been spread, as the mustard was grown up from the first coming of Jesus to the end of world with the absolute authority. Therefore for only the people of the kingdom can know the blessing sweetness of the kingdom above of all the regeneration should be given.

(2) The second question of Nicodemus was "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" ". It reveals that he misunderstood the lesson that Jesus said about the regeneration. The answer of Lord about the question focuses on the story of regeneration. Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. "(5) (Refer to 6-8)

Here to be born again was a metaphor term. *Anoden* in Greek of again means "from the above", or, "renewal" (5) It itself reveals the character of regeneration obviously. Regeneration points to do from the above, that is, the thing God can do but it means the impossibility by the power of man.

In His second answer Jesus explained the method and the result of regeneration concretely. But he did not reveal the human method. The man cannot be born again by himself. So the Lord taught the method of God that can be born in the water and the spirit. Here, the water was a tool to clean up something that means the spiritual purity in the Old Testament. (Jer 31:23, Ezk 36:25, 27:23). Especially The fact that Jesus connected the water to the spirit reveals that only the water cannot be accomplished the regeneration. (Ez 36:25-27)

The work that God purified a person by being born again was happened in the Old Testament. (Ish 51:11 Ish 63:10-11) So we should not deny that the people of God were participated into the eternal life by regeneration. At that meaning the rogation of Old Testament and the New Testament

essentially have same character.(Duet 30:6) Only the regeneration in the Old Testament was preparatory but the other of New Testament completely and more abundantly (Warfield). In such meaning the Lord declared that the New Testament is the day that the Holy Spirit comes down and provides the boy Spirit. (Mt 11: Mk 1:8 Lk 3:16 Jn 1:33). Giving the baptism by Holy Spirit means the regeneration that God poured the Spirit to his own people as the poured water. This was connected to the baptism of Pentecost event. Therefore the one who believed in Jesus Christ as his Lord was regenerated by Holy Spirit and was participated into the baptism of Holy Spirit in one Spirit.

* The result (fruit).....

The Lord told us that the issue of regeneration shall bring the obvious fruit as a metaphor by revealing that flesh shall beget flesh but spirit shall beget spirit.(8) (Here, flesh points the spirit and body of the man and the life that was born again by the Holy Spirit.) Although we cannot see the blowing of the wind, as we can listen to the sound, we cannot distinguish the red generated life but we can know the fruit of the man. The man who received the Holy Spirit takes different motives but the fruit can be different obviously. (Gal 5:22-23)

(3) Third question was here ""How can these things be?"(9). Then the Lord pointed that the teaching of Israelite teachers was wrong. In fact the laws and the prophets had already told the work of the Lord. However the work was hidden by interpreting wrongly through the religious leaders. As the response the Lord taught the character of sound faith that can be saved by the prophecy of Lord about the death of messiah.

Why did Jesus say the death of messiah suddenly while he told the issue of regeneration? (14-15) because the regeneration comes out of the effective of His death, he pointed his death. The Lord was taken more suffering than the trouble of the woman who begets a baby. So the Lord told that the son of man should be lifted up as the bronze serpent in Numbers 26:4-7. As we know the Israelite was dying by the fire serpent because as they complained against God by despising God's great grace, God gave wrath to them. Then Moses hanged a bronze serpent on the pole and shouted out that whoever looked at it shall be alive. The one who obeyed the word was resurrected immediately. This event revealed a type of Christ that was substituted for his own people. In such meaning the Lord should be died for them because his death can be saved out of eternal death. (17)

And the Lord was summarized the meaning of this event by John 3:16, those are; 1) the character of love 2) the source of love 3) the object off love 4) the present of love AND 4) the purpose of love. Saving faith means to accept the Lord as his savior simply as Israel looked at the bronze

serpent. The action to believe in Christ became the criteria of condemnation and salvation. "Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. " (18)

Accordingly their lives should be separated of two parts. In other words, the one who is saved lives the life of light , the life of truth and the life to approach to Christ , the one who is condemned shall be revealed as the life of darkness, the life of wickedness, that is the life that rebel against Christ. (17-21). the truth is not the change of thinking degree but has the power of life to spread into the work of the man.

2. Testimony of Baptist John (22-36)

The text reveals that the Lord kept the feast of Passover and finished to talk to Nicodemus and descended down to the local country of Judah out of Jerusalem. (AD 27. May 12) (W. Hedrickson) There the disciples of Jesus gave baptism to the people who came to Him. The Baptist John also gave the baptism with water at Anon nearby Salem. At that time the fame of the Baptist disappeared but the Jesus's honor was lifted up gradually. This work might bring about some conflict in the heart of his disciples. They reported with complaining to his teacher, John, ""Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him."(26) (As the result the disciples of John came to

Jesus. What attitude did he take? He had sustained the godly faithful attitude by proclaiming only Christ humbly.

(1) He made their disciples returned to Christ by comparing his work with Christ's work. (17-31). Here, verse 30, "He must increase, but I must decrease." revealed the fact well. The Baptist John contented sacrificial work for Christ. In fact as the man sacrificed to God in life and in death he gets the true sufficiently. John was filled with the delight of friend that the bridegroom should enjoy. (29) He was the man of truth who the brides, the people of the Kingdom of God came across Christ, their bridegroom.

Accordingly he revealed his identity obviously who he cannot compare with Christ. He claimed that Jesus came out of the above and he himself came out of the below. (31) Although he came out of the earth, his proclamation was the truth, only in his ministry he cannot compare to Christ. He was the faithful worker who proclaimed only the truth came out of God.

(2) He proclaimed that Jesus is the creator, the provider and the one who gave the baptism with Holy Spirit. The John the Baptist proclaimed that Jesus is the one who is on all creatures (31), the one who rules over all things come out of Father-God. (35 Mt 28:18) And also John claimed that he is the one who was sent by God in the state outpoured by the fullness

of Holy Spirit. It is natural this testimony of Baptist John was same to the testimony of Apostle John in lesson two. (I Tim 3:16)

(3) Finally he introduced the saving faith. Baptist John lamented that although the son of God, the creator, the provider and the messiah came into the earth they did not receive him. The son who many prophets proclaimed came in the last day about the heaven in the earth, how shall they escape out of his wrath? (Heb 2:3) This reveals that the Jewish heart was dull to us.

However the one who received his testimony is the man who God proclaimed it is very important to believe his testimony or not to believe on it because it is important issue that the father God who sent Christ Is true or, false. (33) Therefore the one who believed the son and obeyed him had the eternal life but the one who did not believe the son shall be sat in the wrath of God. (36)

[Work 5] Name ()

I. Reviewing: Read lesson 5 and answer the following questions.

1. What is the regeneration?
2. What is the method of regeneration?
3. What is the result of regeneration?
4. Explain the relationship between regeneration and his death?
5. What changing points do you have after regeneration?

II. Reading: Read John 4:1-5. Especially observe 4:1-26, 23-30 obviously and apply them to you.

1. What is my sin that I should forsake?
2. What is the command of God that I should obey?
3. What is the promise that I should believe?
4. What is the example that I should follow?
5. Who is God who I met in the passages?

III. Thought depended on the revelation: Write down again following verses with your understanding words.

1. 4:10
2. 4:14
3. 4:24
4. 4:34

Lecture 6 “ Isn’t he Christ?”

Pictorial Concept

I. A woman and Jesus who kneeled down on the throne - **Jesus and Samaritan Woman**

1. A woman who bowed down - ***True worship is to bow down to the father.***

2. Two chains connected between the eternal and the eternal – ***True worship is offered at the New Testament when the Lord came.***

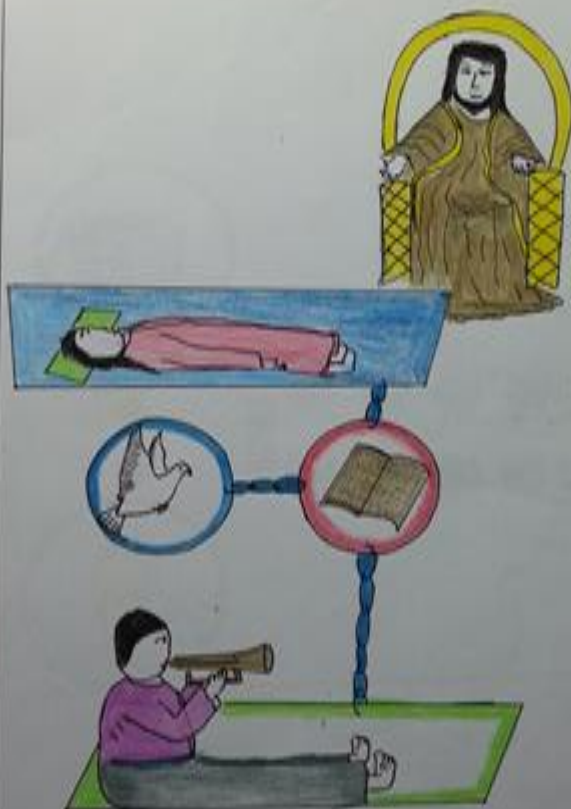
3. Holy Spirit and a scroll that are connected a woman – ***True worship should be in Spirit and in truth.***

II. A man who is sat down on the bed and the Lord on the throne – **Jesus and King’s servant**

1. A bed that is connected with the Word of God - ***Saving faith was rooted in the Word deeply.***

2. A disease person who responded with trumpet- ***the sign is the channel that proclaims that Jesus is messiah. In the world.***

Lecture 6 "Isn't He Christ?"



Lecture 6

“Isn’t” He Christ?

1. Text: Jn. 4:1-54 [1-11, 12, 13-22, 23-25]
2. Key verse: Jn 4:14
3. Survey:

Two events in chapter 4 reveal that the Lord explains the importance of the salvation of the personal soul and the salvation of home unit. After The Lord finished a dialogue with Nicodemus, soon he descended to the region of Judah. There he listened to that Baptist John was prisoned (AD 27 December) (Mt 4:12) and he seemed to Galilee district in order to escape a meaningless controversy with the Jewish religious leaders. As soon as John was arrested the Jews might sent applause. But their delight was short. More people than the multitude, who followed John, pursued Nazareth Jesus who claimed himself as self- messiah. If they climbed to Galilee northern district, they could three methods; through seashore, through Samaria Province and through Berea. Among them the reason that the Lord chose Samaria way had mindfulness. It means that he had strong volition to pro claim the gospel to Samara who had been abandoned for long time. At that place he saved many people through a Samaritan woman and taught the works his disciples should execute. And Lord went

to Galilee Cana and healed a patient, son of an officer and revealed the power of Word of God and saved the family.

4. Exposition:

At the last lesson we examined that Nicodemus visited to the Lord and learn the gospel of salvation out of Him. Oppositely the Lord himself came to a woman to proclaim the gospel to her. Nicodemus was a noble person as Jewish religious leader, but this woman had no the virtue. The gospel is the news that should be applied to any level people, those are, male or, female, the rich person or, the poor person and should be proclaimed to all the world in passing the national board.

I. Jesus and Samaritan woman (1-42)

(1) Background (1-6) - First, Let's think of the historical background to Samaria. Naturally the Samaritan belonged to the Jews. On BC 722 year, the northern Israelite was arrested by Aram and the remaining people were mixed their blood with Aram according to their marriage policy. BC 442 year, according to the leading of Nehemiah they took serious conflict with returned Jews and from that time they did not take relationship with them.

(2) Meeting (4:7-26) - The Lord began with the word, "give me some water. " Through dialogue the Lord approached into the deep heart, then the

woman first knew that he is a Jewish man, gradually she understood that he is "Lord", "the prophet" and finally she realized the messiah who can give the gift of God to her. As we observed their dialogues of seven times, we can find wonderful truth the Lord wanted to reveal.

1) The first dialogue (Jesus: verse 7 woman- verses 8-9) - The Lord treated the woman with general intimate attitude. Such contact made her surprised. According to the tradition of the elder the conversation between Jewish male and female in the day time on the road should be prohibited. (Hendrickson)

2) The second dialogue (Jesus: verse 10, woman: verses 11-12) - Soon the Lord revealed his messianic identity to her because He knew that whoever see Christ rightly can have living hope. So it is important to know the gift of God and the one who requested the water. These two things could not be divided. The salvation is to know Christ rightly and to believe in him. (Jn 17:3) This knowledge is not the recognition that our brain function are activated and gotten. But it influences to the whole life and the knowledge. So this recognition includes the blackness (sin) of the man and to know the grace of God and seek it. This is the work of true faith. The begging deed of the one who does not know the revelation cannot attain to the salvation of Lord, because God accomplish his promise by this faith. The living water in verse 10 means the grace of God (Jn 7:39) This woman thought it as

physical meaning and compared Jesus's identity with Jacob's identity, The man who does not know Christ cannot understand the truth of God. The Lord is God himself who cannot compare with secular persons and worldly people. The knowledge of God that the Scripture says is just the eternal life.

3) Third dialogue - The Lord explained what the water the Lord shall give is by comparing the physical water and spiritual water. "But whoever drinks of the water that I will give him will never be thirsty again the water that I will give him will become in him a spring of water welling up to eternal life." (Jn 4:14) The water that the Lord gives is the grace of Holy Spirit that is salvation. This grace is 1) eternal 2) give true sufficiency in him (Jn 10:10) after the woman contacted the revelation of Lord she stayed in the physical thought. Her answer reveals the response of the one that do not understand the word of the Lord.

4) The fourth dialogue (Jesus: v 16, woman: v 17 above) - Before we know Christ we essentially have been died for our blemish and our sin towards God and controlled by the empty thought that left out of the truth. (Ephesian 2:1) Just this woman belongs to this case. So the Lord concerned her sins in her heart. "Jesus said to her, "Go, call your husband, and come here." (16)" As Jesus looked at her she was qualified to receive the living water for her understanding her sins and her spiritual thirsty and

took guilty feeling in her heart that need some help. True feeling of sin is a vessel to receive the mercy of God. Jesus's request made her returned her eyes into the spiritual aspect out of the physical aspect. The woman who attached the supernatural power of the Lord had alarming in her heart. She confessed simply that she had no my husband.

5) The fifth dialogue - The Lord reveals the character of almighty God continuously because the Lord knows her detailed life, He said, "The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you now have is not your husband. What you have said is true." (17-18). finally her eyes that contacted to his power were inclined into her faith to the Lord. (Ish 6:1-5) Now the Samaritan woman recognized Jesus as a prophet. And also she took her concern to the worship that was the channel to get the physical water and spiritual water. "Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." "(20)

6) The sixth dialogue (Jesus: vv21-24, woman: v25) - The Lord taught the truth of worship that is, the character of true worship, it's time and it's method.

1. The character of true worship: To worship means to bow down to God.
(21) According to the laws of Old Testament, the Jews had worshipped to

God for several thousand years. In fact this worship is the shadow of the spiritual of New Testament. Now it was accomplished by the worship of father- children relationship the regenerated person called for. Tis worship was not limited by the place.

2. The time of true worship teaches the day of New Testament that the Lord came. It is the time when the word of God shall be accomplished concretely. So now, we can worship to living God at the state of gathering of two or, three persons together. This worship is related to the above worship in heaven in the future.

3. The method of true worship is in Spirit and in truth. Here, "spiritual" means that the regretted person by the Holy Spirit follows the lead of Holy Spirit and "true" means to worship in truth. Such true worshippers should be filled with the grace like living water in their heart. The woman was waiting for messiah. "The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."
(25)

7) The seventh dialogue (Jesus: verse 26 Woman: verse 28-29) – The Lord reveals that he himself was messiah to her. "Jesus said to her, "I who speak to you am he." (26)" After she knew the messiah and threw away soon the water pot and run to the town to proclaim Christ as a witness. Whoever meets Christ exactly shall become the witness for the gospel, because Christ is the savior and Lord in the world.

(3) The result (27-42) -

1. The gospel was proclaimed to Samaritan. (27-30, 39-42). The lots of Samaritan believed in Christ by proclaiming of a woman. (39) They listened to the word of Lord for more two days. The Samaritan evangelism brought effective results than Judah. In other words 1) their faith did not come out of the signs but by listening to the word of Lord. (4) 2) and they knew that he was true savior of world. (42)

2. It was the chance that the Lord teaches the Word of God. (27-38). in the busy ministry the Lord did not forget the educational ministry. The Lord taught his disciples that he has the eating food before some food his disciples got. In other words, As the Lord ate daily food; he devoted himself to obey the will of God.

The Lord told his disciples about their mission that should be accomplished in the future. (35-38). The Lord told that as the fruitful field that should be harvested, the lots of God's people who should be saved live in the world and also requested that they should participate into the work. It means that this day is the eschatological day that this world runs toward the last judgment of God that they should proclaim the gospel and should collect the fruit to attain to the eternal life (chosen people). And also the Lord wanted that they participate into the delight of planted persons by committing this work to the Lord (36). Here the planted persons were Lord and the prophets in the Old Testament. Such work was not burdened work but glorious privilege. (38) After the Lord saved the

Samaritan woman, the work that the Lord gave the proper mission to his disciples for evangelism was so effective.

II. Jesus and a servant of King (43-54)

The Lord went to Galilee after he had been for two days at Samaria. Although he knew that the prophets shall not be accepted at his home town he climbed up Galilee and executed his own work continuously. In verse 45 we see that the Galilee people welcome his ministry, they revealed after several days their stubborn heart even they saw many signs. (Mt 11:20-24). In fact the purpose that he executed many signs was to make many Jewish people repent their sins. So the Lord lamented their unbelief. Jesus returned to Cana that he changed the water into the wine again. There for the miracle of the other day was proper state to proclaim the gospel by spreading the good news to all the areas. One officer of King Herod who listened to his rumor returned to Capernaum but his son almost is dying for severe disease (49). This officer treated to Jesus in expecting some miracle for his son. He requested that Lord shall come to his son, touch him with his hands and heal him by his power. Then Jesus declared, "Go; your son will live." (50) As soon as the word of Lord had been dropped down, he soon believed his word and obeyed it. Then wonder miracle was happened just at the time that he listen to his order and obeyed it directly. The reason that the Lord did not descend down

into him was the fact that their faith should be depended on the word of God. The faith of salvation should be depended on the word of God. The faith that was depended on the Word shall bring about abundant fruit. (Ps 1:) His faith was changed into the word of God out of the sign.

The work of Lord had an obvious purpose any time and any place. He informed that the kingdom of God has come and God gave his abundant mercy to his own people. This was his consisted teaching for his apostles who became the foundation of his church, in thinking of the church. And the purpose that he executed some signs was to proclaim his messianic identity in the world, not only the external benefits of the signs.

[Work 6] Name ()

I. Reviewing: After lesson 6 and give proper answers to following questions

1. Why did not the Jew and the Samaritan take relationship each other?
2. What meaning does the order of to know, to seek and to give for salvation provide to us?
3. What does it mean that "True quilt feeling is the vessel that could receive the mercy of God"?
4. Say the character, time and method of true worship.
5. Compare before that the officer of king met the Lord and after the thing each other.

II. Reading: From lesson 7 we shall study the severe persecution to Jesus and among them what the Lord testimonies.

1. Read 5:1-47 and mark the important words and passages.
2. What were the contents that the author tried to reveal through the healing event of 38 years patient? (1-19)
3. (16-128, 39-47) what was the motive that the Jew persecutes Jesus concretely? (16-28, 39-47)
4. Write down verse 24 and verse 28 with your understanding word.
5. The following diagram were arranged the contents that Jesus was permuted by the Jew. Fill proper contents into the blanks.

III. Thought depended on the revelation: Write down following passages with your understanding word. 1. 5:24

2. 5:39

3. 5:28-29

Lecture 7 **The Persecution Was Begun**

Pictorial Concept

1. The Lord who heals the man on the bed- ***Five truths that the Lord revealed through the healing of the patient who suffered for 38 years***

1). An angel who spread his wings over the lake- ***First, the day that has the barren revelation inclines to the myth than true teaching.***

2) The stain on the seat – ***Second, it is wrong to say that all diseases come as a result of sin.***

3) The person sitting on the mat – ***There are many diseases that reveal the purpose of God in the world.***

4)The person who has a stick - ***Fourth, true rest is not to stop the power of man's activities but to execute true work.***

5)The hand to proclaim toward the heavens - ***The Lord was an object that the people tried to kill because He claimed that God was His real father.***

2. Four figures under Jesus - ***Four testimonies that the Lord proclaimed before the Jews.***

1) The relationship between the prism and the triangle in the figure – ***The first testimony – He claimed the eternal relationship between the Father- God and the Son- God.***

2) The globe with lightning in the second figure - ***The second testimony, He claimed that the Son has the authority to judge them.***

- 3) The trumpet toward the heaven in the third figure – ***The third testimony, the Son receives the greatest of testimonies of the Father- God.***
- 4) Rejecting the beam of the prism in the fourth figure – ***The fourth testimony, the reason that the Jews accepted Jesus as their Lord was not to belong to the Father- God.***

Lecture 7

The Persecution was Begun

1. Text: Jn 5:1-47 [1-11, 12, 13-22, 23-25]

2. Key Verse: Jn 5:44

3. Survey:

Through lessons 2-6, we saw that Jesus who was incarnated revealed His identity to the people. When we summarized what we learned, the people who found Christ by the proclamation of the Baptist John became His disciples and they each revealed His messianic identity by signs and revealed the ministry of the Messianic future (the gospel movement of the Messiah). From now on, we will study that He Himself claimed His messianic identity by revealing truths despite the continuous persecution of the Jews. Chapters 1-4 revealed that Jesus himself revealed his identity to the world, but chapters 5-12 revealed the ministry of His future. The one revealed the Jewish persecution obviously but the other revealed that Jesus himself was the object of persecution (1:11, 2:18, 3:20 Mk 3:6). Now, their persecution had become severe and they decided to kill Jesus. The essential reasons were because Jesus broke the laws of the Sabbath day of the Jew and He claimed Himself as the same authority as God—and furthermore, they misunderstood the Scripture and loved the darkness more than the light.

(4) Exposition:

The text had ended by revealing the miracle of Jesus healing a patient who had lied in bed for 38 years (1-8). He revealed himself to the Jew who tried to kill himself. Through these things, the fact that Jesus had the same authority as the Father- God was proclaimed publicly to the world.

I. Healing a patient of 38 years (1-8)

This happened during the feast of the Jews. Most scholars thought this day was the feast of the Passover (Calvin, Hendrickson). Then the day should be a year after He cleaned up the temple in John chapter two. At that time, revealing the glory of the Messiah again became the gossip of many people. The event happened beside Lake Bethesda that was located at the sheep door of Jerusalem at the Sabbath day.

According to tradition, Lake Bethesda was located in the northern area of the temple; other sources think of the virgin lake at the southern area of the temple in remaining in the type of the seasonal stream. Like verse 4, it was doubted that when an angel came down in the lake, the first person who went into the lake would be healed of his diseases. The authoritative scripts did not write from verse three below to verse 4. Most commentators thought it as a myth in the general people and the confidence of the

patient (Hendrickson). It proved that the spiritual poverty of the Jew was so severe. Today, how many people are waiting for some help!

There were many patients who were waiting for the water to move. The people who lived in a poor state of revelation put their hearts into some stage myths and lived with their hope in that.

Today, the Scripture is sometimes not interpreted Biblically, causing the people to devote themselves to false teaching and live without Christ. The Christians should receive the light of the Scripture well and must shine them in the world.

The Lord came here, and he gave mercy to the patient who had lay on his bed for 38 years. Because of not a temporary disease but a chronicle disease, he should be very miserable figure! Verse 14 reveals that the reason for his disease came from his sins. But we should not think that every disease comes from sins. We have to admit that God permits some diseases to reveal his will in his providence (like the case of Lazarus's death). The Lord told the patient in a word that the almighty God can do it. "Afterward Jesus found him in the temple and said to him, "See, you are well! Sin no more, that nothing worse may happen to you" (14). This word includes the responsibility of his sin and his disease. Then the patient told Jesus that he had no any helpers.

The Lord who listened to such a miserable situation told him to "stand up and walk with your mat!" This word showed a conflict of expression. How can a patient whose who body was withered walk? It seemed to be an

order that nobody could understand. But here, we can know how to find the treasure of Christianity. We should not give up this conflict thing and wait for the light of revelation in endurance. Let's think of the thing included the command. Who is he? According to the testimony of the two Johns, the one who created all things and holds them is our God. Therefore, only He can do this.

His absolute powerful word brought direct effects to the one who has no hope. In verse 9, the word "immediately" is so important. Now, if we believe the benefits of the Word of God, we can soon get the benefits that the Word provided.

This news was reported to the religious leaders, the Jews. They could not rejoice in this wonderful fact. Rather, they criticized Him for breaking the Sabbath day in saying and put some snares to control those before them. Why did the people who love the laws not rejoice in their heart? They were filled with the same jealousy of the elder son who did not participate into the joy of the father who welcomes the son who had returned joyfully (Lk 15:32). This is because they hold the empty piece of truth, but they do not know the reality of the truth. Rather, they see that the man who had done a good thing, had instead committed to break the law of the Sabbath day. Once they knew that Jesus of Nazareth had committed this (16), they began to persecute him for this issue (17).

Did the Lord really break the law of the Sabbath day? No, rather, the Lord revealed the reality of the laws and had accomplished the laws

completely (Mt 5:17). We should review that the Sabbath day that the Jews hold onto faithfully had fallen down into ritualism. They made it into detailed laws like: "If a hen begets the eggs on the Sabbath day, she should be killed for committing a sin on the law of Sabbath day." They took a deep concern on the external aspect more than the internal aspect (Hendrickson). Christianity does not despise the form but instead condemns the form that has no content. The Lord did not commit a sin, for the Lord responded: "And he said to them, "The Sabbath was made for man, not man for the Sabbath. So the Son of Man is lord even of the Sabbath" (Mk 2:27). Here the law, "the Sabbath day exists for the man" did not mean to follow autonomously, so He added that the Son of man is the Lord of the Sabbath day obviously (Mk 2:28).

And in verse 17, "But Jesus answered them, "My Father is working until now, and I am working." This stimulated their hearts to persecute Jesus. Yet, the word means that after God finished making the creature, he took rest on the seventh day. The Sabbath does not mean the pause of activity, but resting during the work of creation. He actually continually works to hold the creation and to execute salvation and judgment. According to this truth, the Lord executed His work in the same position of the Father-God on the Sabbath day. Abraham Kuyper, who was one of three Calvinistic scholars, says, "The Sabbath does not finish the power of man's activities but executes more faithful work." When Jesus claimed that God is His true father, the law scholars were greatly angered. So the Jews tried to kill

Jesus because He committed the Sabbath day and He claimed that God is His Father.

II. The Lord's witness before the people (19-7)

In the extreme situation which the threat of stoning ruled over, the Lord, without shaking, proclaimed the truth to them. In summary, Jesus revealed what the main reason that the Jews hated him, and He is the Messiah who executes salvation and judgment. "Whoever loves the Father shall love and follow me."

(1) Relationship between the Father-God and the Son-God (19-29)

The only beloved of God is one, Jesus Christ, who was sent by the Father into the world. Why did God send His begotten son? Because He wanted to do God's work (19). The work of the Father is the redemptive work that He saved us out of the world and He needed proper qualification. In the world, nobody can accomplish the salvation (Rev 5:1-6). Only the Lord, who does not know any sins can do the work that the Father wants.

Therefore, the Lord claimed "that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him" (23).

(2) The Son and Judgment (24-29)

The Lord claimed that the Father and the Son stand firm on the same divine authority and also the Son-God belongs to the Father-God. To this point, the Son-God received life out of the Father (26) and received the power to judge the world (22, 27). Accordingly, the Son-God has the authority to give life to the one who believes in Him and to condemn the one who does not believe in Him. Therefore, the Lord emphasizes the importance of "the activity to listen to his voice" (24-25).

"Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. "Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live."

(3) The Son who received a great testimony (30-47)

The Lord revealed that the testimonies to Him were very great by saying that He is the Messiah. First, He received the evidence from the Baptist John temporarily. John proclaimed Christ who was the truth in the world as the light of the lamp (35). But here is the greater testimony than John's. It was the work that the Lord executed and it revealed that the Lord is the

Son of God obviously. The sign of the water changing into wine and the sign that the Lord healed the patient of 38 years were actually sufficient to reveal His Messianic authority (36-37). Next, the work that the Father- God Himself testifies revealed His Messianic authority. Because all messages of the Lord come from the Father-God, they were testimonies of the Father-God. Therefore, the one who receives the Word of God should accept the testimony of the Father-God truly. Finally, the document of the Scripture testifies Himself. Here, the Scripture points to the Old Testament, which was written about Jesus. The Jews did not believe Jesus as their Lord because they did not know the Scripture. Although they read the Scripture to get eternal life, they had big trouble because they did not know the Scripture correctly. Although they were revealed as the people who loved God very much, they opposed the Lord because they themselves were bound in the snare.

(4) The motive that the Jew did not accept the son (30-47)

Lastly, the Lord revealed the essential reason that they did not believe in Him. It was not to understand his reality rightly and not to return for salvation. Although they claimed that the reason they had slain Jesus was because He had broken the laws of the Sabbath and had claimed His identity on the same level as the Father-God by standing on the same authority, it was actually due to external motive. Their persecution motive came from the thinking that false teaching is the truth and misunderstood

the essence of the Scripture correctly. They inclined to pursue the glory of man more than the glory of God. Why did the people of God not understand the Scripture correctly, in claiming that they love the Scripture so much? In our contemporary day, we can accidentally fall into this place. Even though we claim to love the Scripture while studying, if we do not apply it to the truth in our lives, it could obviously be the wrong way. Therefore, we should not boast too much of the knowledge of the Scripture and should instead stand firm before the Scripture and listen to His voice. We should learn what we do first and how we do it in quiet.

[Work 7] Name ()

I. Review: We shall write down the contents and the key verses in Lessons 1- in the next lecture.

Example: 1) Summarize the contents of lecture 2.

2) What is the title of lesson 2?

3) Memorize John 3:16.

II. Discuss: After finishing test we shall have the discussion of 30 minutes. The contents of discussion shall be lesson 7.

[Test 1] Give your proper answers to the following questions out of lectures.

Name: ()

1. Put the proper lessons to following blanks.

- (1) The Word became flesh ()
- (2) The one who has the authority to bestow miracles ()
- (3) Is not he Christ? ()
- (4) Persecution was begun ()
- (5) The testimony of the gospel of John and its background ()
- (6) The testimony and findings of Jesus ()
- (7) The teacher who came out of God. ()

II. Answer simply.

- (1) Who is the author of the gospel of John?
- (2) When was the gospel of John written down, who was the readers?
- (3) What style of literature does the gospel of John have?
- (4) What is the purpose of the gospel of John?

(5) What are different points between the gospel of John and the synthetic gospel?

(6) How many chapters does the gospel of John have?

(7) Say two important terms in the gospel of John?

III. Mark the main verse and write down them.

(1) Jn 1:18

(2) Jn 1:29

(3) Jn 1:12-13

(4) Jn 2:24

(5) Jn 2:16

(6) Jn 3:5

(7) Jn 3:16

(8) Jn 3:21

(9) Jn 3:36

(10) Jn 4:10

(11) Jn 4:14

(12) Jn 4:24

(13) Jn 4:34

(14) Jn 5:24

(15) Jn 5:39

(16) Jn 5:28-29

[Discussion 1] Give proper answer to following questions out of your lectures.

Name ()

1. Why did the Apostle John say that Jesus is the Word?
2. What are different points between Logos in John and the Logos in Philo?
3. Why did Jesus compare Jesus of the light of world?
4. What does "Only he can interpret God" mean?
5. At what meaning is Jesus the accomplishment of tabernacle in the Old Testament?
6. What are four things we can learn out of creation?
7. What are the names of the first 5 disciples in the gospel of John?
8. What is the mission of Baptist John?
9. Whom did the Jew misunderstand Baptist John?
10. What is the Sanhedrin council?
11. How does the Christianity treat the ascetic?
12. Who is the prophet described out of Deuteronomy 18:15?
13. In whom did Baptist John proclaim Jesus?
14. What is the motive that Nathanael confessed that Jesus is the son of God and the kings of Israel?
15. What did the ladder of Jacob in Genesis chapter 28 point?
16. What book in the Old Testament are the criteria of the son of man?
17. What does the son of man mean?

18. What is the different point between the miracle of Scripture and the other miracles?
19. What is the revelation?
20. What is the first sign at Cana?
21. "What does Luther's word, "obedience is better than miracle "mean?
22. What is the principle of the life of Kingdom of God?
23. What work of messiah did the event of cleaning the temple?
24. Where was the centric place of Jesus' ministry?
25. What relationship does the first coming of Jesus have the coming of God's kingdom?
26. What does the regeneration mean?
27. What is the method of regeneration?
28. What are three fruit of regeneration?
29. What is the condition that becomes the people of God's kingdom?
30. What is sound faith?
31. What is the object and purpose of love in John 3:16?
32. What are the criteria of salvation and judgment?
33. Interpret "He must increase, but I must decrease. "(Jn 3:30)
34. Who was the bronze snake in the wilderness?
35. What is the water of the Lord?
36. What does "true guilty feeling is the vessel that we can occupy the mercy of God "mean?
37. Say true character, method, time of true worship.

38. What is the food of the Lord?

39. At the day that is poor about the revelation where does the man put their heart?

40. Say true view of the Sabbath day.

41. Say wrong view of the view of messiah.

[Special Study] Say the opposite persons and their character of following passages. Name ()

Scripture	The opposite	Contrasted character	Opposite cause
5:16			
5:18			
5:43			
6:41			
6:52			
6:61-66			
6:70			
7:1			
7:5			
7:11			

7:12			
7:20			
7:27,30			
7:32			
7:41,44			
7:45			
7:47			
8:6			
8:13			
8:48,53,59			
9:16			
9:22			

9:24			
10:19			
10:24-31			
10:39			
11:46			
11:56-57			
12:4			
12:10			
12:19			

Lecture 8 the Bread of Life Who Were Rejected

Pectoral Concepts

1. A basket and the Lord who walked on the water in the two left circles- ***the Lord revealed in two miracles.***

(1) 12 baskets by the first circle- ***The sign of five bread and two fish revealed that the Lord is the eternal life.***

(3) The Lord on the water in the second circle - ***The sign that walked on the water reveals that Jesus is the king and the Lord.***

2. The crown of Christ and the cane – ***the bread of life means the Lord and his word.***

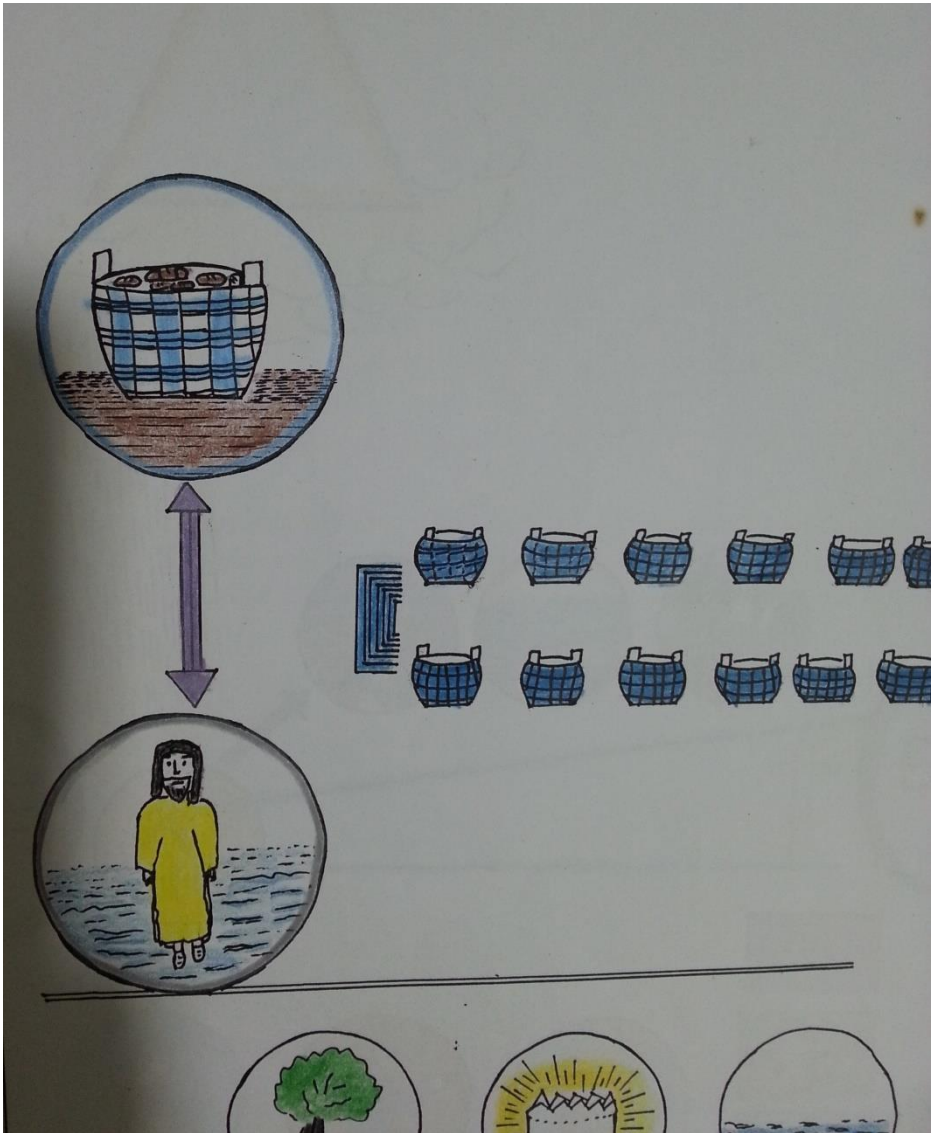
3. An obeying person - ***The criteria of the life and the death was the faith to Jesus.***

3. Three circles under the below – ***Three conviction revealed in the confession of Peter***

(1) Tree- ***First, He believed that the Lord is the word of the eternal life.***

(2) Crown – Second - ***He believed Jesus as the holy one of God that is, the messiah.***

(3) Fountain – ***Third, He knows that Jesus is the eternal life after believing him.***



Lecture 8

The Bread of Life Who Were Rejected

1. Text: Jn 6:1-71[1-15, 16-21, 22-24, 25-34, 35-40, 41-51, 52-59, 60-71]

2. Key verse: Jn 6:33

3. Survey:

In chapter 5 the persecution of the Jew that searched for Jesus and tried to slain became worse gradually and in chapter 6 it was revealed more obviously. Chapter 5 pointed the persecution of the Jew and chapter 6 revealed the Jewish persecution in the Galilee. We should not forget the duration of 1 year between chapter 5 and chapter 6. The synthetic gospel recorded the events that were happened at that period. (Mt 4:12-5:20 Mk 1:1-7:23, Lk 4:14-9:17) Especially in the text we can see that Jesus claimed that he is the bread of life and if anybody believes in him he shall have hope. And the Jew who had the wrong view of messiah forced to make Jesus as their king but the lots of people who saw many signs left out of him.

4. Exposition:

John chapter six is longer than the others. Two miracles that the first part was begun revealed the related testimonies of the Lord.

1. Two miracles (1-21)

Two signs in Jn 5:1-21 were sufficient that Lord revealed his messianic identity to the Jews and his disciples. Especially The miracle that he feed 5000 persons with five bread and two fish (1-15) was very effective to teach that he himself is the bead of life. And the miracle that he walked on the water was the proper situation that Jesus revealed his divine character to teach to his disciples.

(1) Miracle of Five loaves of Bread and Two Fish (1-15)

This event was happened at the later one year out of the feast of John 5:1 as this feast of Passover was closed. The place that he bestowed this miracle was the district of Bethesda beyond the sea. (Lk 9:10-17) Because the fame of Lord attained to the climax, the multitude who followed him was so lots. (2) But the people were different to the standard the Lord wanted. Although the Lord offered that if anybody follows me he should deny himself and bear his cross and pursue him. (Mt 16:24) That did not attain to this goal for their carnal motive. They who did not deny themselves followed him with his physical purpose. In fact although they lived with the Lord of life, the reason they pursued to the corrupted bread eagerly resulted in wrong view of messiah. The messiah who Moses and the prophets proclaimed told them obviously that he came as the servant

of the world (Is 53 :) and gave his life to them as a substituted offering (Mt 1:21), but they thought that he shall be the political and economic messiah.

Lange who was a commentator says, " He was Christ who was the descendent of a woman who shall bruise the head of snake (Gen 3:15), the seed of Abraham (Gen 12:2) who all nation shall be blessed, Shiloh, the place who his people was gathered (Gen 49:10), the star, the scepter of Jacob who shall come out of Israel and the one who God built and the prophet who the Jew should obey (Dut 18:18).

As such things although Moses prophesied the coming of a redeemer to the entire world, the Jew limited him as a national messiah. They who followed him with wrong confidence were as a dropping leaves according to passing time gradually. They were only a crowd. Their figures that ignored the eternal food and worked for the rotten food were so miserable. They did not know their troubles, their miracle state, their poverty and their blindness and their nakedness. (Rev 3:17) So the Lord tried to give the spiritual food to them through a miracle in order to fill their spiritual food.

He first asked Philip who came out of this region, Bethesda, where could we buy much amount for feeding the crowd. Then his answer was accountable for he knew that actual situation. "Philip answered him, "Two hundred denarii worth of bread would not be enough for each of them to

get a little." "(7) In a word, he thought that it is impossible. Although he answered so reasonable opinion, it was so unbelief because he did not incline to admit the ownership of the Lord. Philip was the disciple who requested to show us the father. (Jn 14:8) If a body looked at the only environment and could not see the hand of the Lord who worked in the environment, he shall be fallen down into unbelieving confession. However even he meet any trouble in his life if he look at the hand of almighty God he shall praise the Lord and thanks to God. Naturally because the Lord works through the channel of faith that the Lord can work. (Ex 14:10-14)

But there is another disciple who contrasted to Philip's faith. He was Andrew. As we saw that he brought the five loaves of bread and two fish to Jesus, his action came out of true faith. If the Lord wanted it, the small thing shall be sufficient to accomplish the will of God. Andrew was the first disciple who followed Jesus through the testimony of Jon the Baptist. He talked with the Lord and shall learn the fact that Jesus has the power of creator through many things from his many signs with the events of Cana. Therefore he could become a disciple who could overcome such trouble time.

The Lord took theses bread and fish and gave thanksgiving to the father. (10) As we thought this figure in quiet we find that it is so ridiculous. The man who treats the reason importantly may despise it. But the man who

has the eyes of faith can understand it for his faith. Here we can learn the Lord's view of the life that considers the small thing precious. Although he is the greatest man to influence wonderful impression to the mankind, he treated to always small thing, small people, small activities, and small plan to accomplish his will. The most people despise the small thing, the Lord used small thing and revealed his glory to the world. (I Corinthian 1:27-28) As such method the enlargement of God's kingdom was begun by the movement of the mustard. (Mt 13:) When we execute a certain thing before we have concern the great thing we should begin with the small part of my life, the small knowledge I know, the small knowledge of truth and the small source of my possession. When these small five breads and two fishes were taken by the hand of the Lord, we should believe that Lord can do it and offer our small devotion to the Lord. We can get wonderful grace out of God. And also we should not a small person and should learn to treat him precious.

After the Lord thanked to God and gave them to the people to fill their hungry with them. Here as verse 10 revealed, the method of the Lord that brought about the miracle was so simple. Simply "he took it and thanked it". But how great thing the small thing brought to them! It was the creative work that only the creator can do. Every Christian was called for the persons who was blessed by the hand of the Lord although in their past they followed the one who hold the authority in the air. If we abide

in his hand our lives always shall be produced the fruitful life. (John 15:18)
The issue that we are taken by the hand of Lord is depended on the success and the failure. Only the activity of devotion that we cast ourselves to the Lord shall bring about the wonderful life in the world.

This event gave great impulsion to the Jew. They who had seen the sign assured that he is the prophet who should be sent in the world and they forced to catch him and to make him become their king. (14-15) Here, as we reviews the thought that they waited for the political messiah who could release them out of the Roman oppression, the Lord was not the messiah who they were waited for long time. He was not a messiah who was limited to one nation and was a savior who leads his people in all nations to salvation out of their sins. (42, Gen12:13 below). Therefore although they were trained for few thousand years, if they do not believe in the messiah who the Scripture taught
They were no related to the salvation completely.

The Lord knew their intense and left alone out of them and went to the mountain. (15) This was a wise activity that escaped out of every obstacle. If they have a chance in our small thing, soon the man wants to receive the glory, in contrast of the messiah. He pursued only the glory that comes out of God. (John 17:1)

(2) The miracle that the Lord and Peter walked on the water (16-21)

After he revealed his identity, the messiah through revealing the miracle of five loaves bread and two fish, now he revealed the divine power to the disciples who shall become the apostles. If the first sign revealed that he is the creator, now he revealed the Lord as the providence. The one revealed that he introduced himself, the bread of life, for the Jew to believe in him and to get the eternal life by repenting; the other revealed that the Lord is the Lord of providence.

While the Lord went to pray, his disciples were following the place that the Lord stayed, Capernaum at beyond the sea. In that night, as they were rolling the boat for about 2 miles on the water, suddenly they were suffered by the violent wind. It was the same event of the contents of other references. (Mk 6:45-52 Mt 14:22-33) At the other event as the Lord approached to his disciples by walking on the water, Peter also walked on the water. But the apostle John omitted this contents and wrote that only the Lord walked on the water because he wanted to reveal his divine character. Really who was the one who walked on the water and approached to his disciples? He, as two John testimonies, created all things and ruled over them. The disciples who looked at this fact should be assured that they devoted themselves to proclaim the son of God.

4. Bread of the life (22-65)

At the next day, the multitude that ate the bread at the last day realized that Jesus was absent there and soon searched for him and met him at Capernaum. He listened to their question, ""Rabbi, when did you come here?" (25) And explained the word about the bread of the life that they might get the eternal life by believing in him. (27-65) it pointed the gospel which made them believed in Jesus to get the eternal life. As the whole of the gospel of John revealed obviously, the Lord proclaimed the same word as several styles.

Here the bread of the life is a metaphor to Jesus himself. Although the expression were revealed as several metaphors, "the food that endures to eternal life," (27), "the bread from heaven"(32) and, "the bread of God "(33) the reality is Jesus Christ. Then why did Jesus compare himself with the bread? Because he wanted to stress that it is easy to believe in him like drinking the water. Jesus is the one who the father God himself sent to the world to save the world (his chosen people) (42) and he himself was the son of man who was descended out of the heaven. (Dan 7:13) So he introduced the one who provided the bred of the life. (27, 32)

Next, what does it mean to eat the bread? The Lord revealed the object who received the bread of the life. In a short word, they were the people who accepted Jesus as their savior and their Lord. (29) Here " the action of

receiving" pointed the faith, that is like a marriage, the activities that the one gives the whole to the other and received the whole out of the other, it is the event that we offer my whole body to Jesus as my Lord and my savior, and also we receive his whole thing in us. Therefore naturally they search for the Lord and had the living fellowship in Christ. Weather they feel it or do not feel it; they accepted Jesus as the one who the father God sent as their Lord and united with him and enjoy the heavenly fellowship. (Rev 3:20)

Then what result shall the Christian who was participated into the bread of the life bring to their lives? As the Lord taught to Nicodemus the one who believed in the Lord shall be provided the eternal life. (27) What is the eternal life? It is the life who God has. In other words, it means that without having hungry again (35), without having thirsty eternally (35) and without having the death again. So the one who received this life could not leave out of the Lord, He abide in the lord and the Lord abide in him and receive the absolute protection and shall be resurrected at the last day. Therefore the one who accepted the Lord now has the eternal power and enjoys the abundant grace in second Adam.

3. Two kinds of the People (66-75)

But we observe a sorrowful thing in the text because they left out of Jesus easily as eating food and drinking water. Verse 66 says, "After this many of his disciples turned back and no longer walked with him. ". The multitude that followed positively to the Lord for they ate the physical food but as he introduced the spiritual food to them all left out of him. How so sad it is! Today in the contemporary day as many people followed the Lord they pursue to physical benefits more than spiritual benefits.

But here were the precious people who came at the place the Lord wanted and participated into this wealth. Simon Peter who ate the eternal food confessed, "Lord, to whom we shall go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God."(68-69). This is not a confession that came out of the confidence of his reason, but the one which came out of the united heart and shared his life with the Lord that could not depart from him eternally. Nobody can cut off this living relationship at any situation and any place. (Rom 8:31-39) So he cannot but himself to follow the Lord confidently. But as Iscariot Judah the pursuit that was rooted to the personal confidence shall be revealed the original fact and shall leave out of the Lord eternally. (Jn 6:51)

Here as we observed two confession of Peter we can get two wonderful truths in our heart.

First, he believed that the Lord is the eternal word and also the one who is holy come out of God, that is, messiah. It was important that he could not separate the Lord of the word of eternal life. It means that to treat to the word of God is to treat to the Lord himself personally. As a hungry person treats to the food, we should not separate our heart of the Word of God, by removing any obstacles. As we treated to any sins we cannot stand firm to the word of God. When we devoted ourselves to the word of God in love and truth, the Scripture shall be opened in our heart. (Prove 2:1-3) But it is so sad. Because so many people do not devote him to the Scripture even minimum time, how can they expect the better wonderful grace out of the Lord! When we say to love the Scripture so much with our lips, if our heart stayed on the others how can we enjoy the eternal life the Scripture bestow to us?

Second, the order of this confession, "I believe in you and I know" is so important. Generally when the man understands it with his reason, he is going to believe in it. However the Scripture says obviously that our reason is able to become the criteria of our faith for it was dark because of the sins. The Scripture is not able to be depended on the judgment of the men. (I Cor 1:18-20) So Luther says, "The human reason is like the prostitute. Therefor we have to have the attitude that we should believe the Scripture as the word of God conditionally. It is not that because we can understand it, we can believe in it but although we cannot understand

it in our reason we accept it unconditionally as the word of God because the scripture says to us.

The Scripture proclaims it as the word of God. (II Peter 1:19-21)
If In our lives we believe in the Scripture unconsciously, unconditionally, we cannot have any reason in believing it as the word of God. As we have such faith we came understand the fact and can possess the right knowledge by understanding the fact. Because the Scripture is the truth as we believe in it personally it shall be opened. Accordingly we can experience the benefits. We should enjoy the grace out of the Scripture.

[Work 8] Name ()

I. Review: Read lesson 8 and give proper answer to following questions.

(1) What are two miracles in John chapter 6 and what did they mean to us?

(2) What do you learn out of the sign of five loaves of bread and two fish?

(3) The event that walked on the water was written at Matthew 14:22-33.

Read this part and write down what you understand.

II. Preview:

(1) Read John 7:1-53 and mark the important part on your Scripture.

(2) Observe the persecution of the Jew revealed in John chapter 7. (The opposite persons, advocator, Jesus's teaching)

1) 1-9

2) 10-13

3) 14-24

4) 25-31

5) 32-36

6) 37-39

7) 40-44

8) 45-53

III. Thought that was depended on the revelation: Write down what you understand them?

(1) 7:24

(2) 7:37-38

Lecture 9 **Craft That Caught Up Jesus**

Pictorial Concept

1. Three circles on the slide line – ***Three classifications to persecute the Lord***
 - 1) The first circle – ***The contrast of his brothers***
 - 2) The second circle - ***The contrast of the crowd***
 - 3) The third circle – ***The contrast of the Jews***
2. The man who shakes his hand by the well - ***Jesus invited to drink the living water***
 - 1) The crowd in first circle – ***First, the object of invitation is anyone.***
 - 2) the thirsty state in the second circle – ***Second, the condition to response to his inviting is the spiritual thirsty state.***
 - 3) The drinking action in the third circle - ***Third, The method to response to inviting is to come and to drink that is, the activity of faith.***
 - 4) The Fountain in the fourth circle – ***Fourth, the result to response the invitation is for the living stream to flow in his belly.***

Lecture 9 Craft That Caught Up Jesus



Lecture 9

Craft That Caught Up Jesus

1. Text: Jn 7:1-53[1-9, 10-13, 14-24, 25-31, 32-36, 37-39, 40-44, 45-53]

2. Key verse: Jn 7:38

3. Survey:

The text talks about the activities of the Jews who tried to arrest Jesus. The arrest of Jesus was turned into a nationally important affair. The Apostle John remarked that the later ministry of Galilee that pointed to Capernaum as the center of their ministry was expressed as "After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him."(7:1) The evangelism of the area around Judah begun in John 7:2 was the last ministry of the Lord. The time was during the feast of the tabernacle, six months before the Passover feast that pointed the death of Christ on the cross. (April in AD 30) For the Jews, the issue of arresting Jesus was more serious than keeping the feast. However, even during this troubling time, Jesus concentrated on His own ministry. He worked to reveal the wicked things of the Jews but also made available the path to get the blessing of eternal life - the proclamation of gospel. However, many Jews did not accept Jesus as their Lord because they did not have the right view of the Messiah.

4. Exposition:

First of all, we should think about the feast of the tabernacle which was the background of John 7 as well as the multitude's desire to persecute the Lord. Lastly we shall consider the testimony of the Lord.

1. The Feast of Tabernacle

The Jewish feast during the public ministry of Jesus is shown here.

year/Mon	March	April	May	October	12Months
AD26					Harvest
AD27	Purim feast	Passover feast(2:13,23)	Pentecost	tabernacle	Harvest
AD28	Purim	Passover (5:1)	Pentecost	tabernacle	Harvest
AD29	Purim	Passover(6:4)	Passover	Tabernacle (7:2,37)	Harvest (10:22,23)
AD30	Purim	Passover (12:1,13:1 19:14)	Passover (Act2:1)		

The feast of tabernacle was one of the feasts that was kept during eight days from July 15th (present-day October) through July 21st. (Lev 23:33-44, Number 29) Then they would appreciate God for His leading and protection in the wilderness. Every day they would offer 70 bulls as a burnt offering to God while playing the trumpet of temple. And they got

the ceremony that they brought the water from Siloam lake to temple in memorial of the fountain that came out of the rock at Meribah, (Ex 17:1-7), that means Christ and Holy Spirit. In the temple, the great decorated lampstand and a marching with torch was there. (Number 14:14) Every house around Jerusalem and established houses on the veranda of each house for reminding the life of for-fathers in tabernacles.

The Lord who was the owner of the feast of the tabernacle rose up the high place and shouted out "whoever is thirsty, come to me and drink it as an effective method. Our Lord Jesus Christ was the pillar of fire who led them through the wilderness and was also the rock that they drank from in the desert.

2. The opposition to Jesus

Let's listen to the voice of the opposition before we listen to the testimony of the Lord. The people who boasted their identity as Abraham's children persecuted Him. In other words, they who were called the children of Abraham refused Him although the children came to them, and also they despised Him although the prophet who Moses prophesied had come to this world. Even the people of the Lord did not consider Him as precious man – they despised Him. (Is 53:3)

(1) The opposition of the brothers: (1-9) they misunderstood that Jesus pursued His honor. "So his brothers said to him, "Leave here and go to Judea that your disciples also may see the works you are doing. [4](#)For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." "(3, 4) they knew the signs and testimonies very well. They might watch out great distinguished points between Baptist John and the other prophets. As we observed the testimony of Lord and the one of the other witnesses in detail, the Lord enlarged his testimony by himself. "I am the bread of life. ", "I am resurrection and life.", "My flesh is true food and true drinking water etc..." The people who could not listen to shall be misunderstood his brothers did so. But it was real misunderstanding. It is natural that the Lord proclaimed more differently than other testimony, because the Lord was the one who received the testimony by the other person.

Their testimony's only purpose was to proclaim the message of Lord. He revealed Himself for accomplishing his testimony. His proclamation of the truth was automatically claiming of truth itself. Everything that He said and executed had no falseness. The mankind should choose rightly before the obvious testimony of truth. They did not see Him as a prophet but as a deceiver.

The Lord worked faithfully even before the misunderstanding of his brothers. (6) He looked at the resurrection of Jesus and became a

devotional witness for him. (I Cor 15:1-9) They each wrote the Epistle of James and the Epistle of Jude

(2) The opposition of the crowd (10-)

The Israelites here were shaken for they had no obvious opinion. Certain people said that he was "a good man", "the Christ", "a prophet" and others called Him a "deceiver" or a "devil-possessed man" (10-14). They tried to believe in Him as Christ because they saw not His miracles, not His words. According to a settlement by the religious leaders for a rumor that all people tried to arrest him and to kill him was spread into the all areas, they could not open their mouths boldly but only murmuring. They had no the confidence in the truth.

(3) The opposition of the Jew

Here the Jew was the religious leaders (Pharisees, Scribes and the high priests). They tried to arrest Jesus several times (30, 44) and sent their servants to Him. (32) However, the time of the Lord not yet had arrived so they could do nothing.

3. Jesus' teaching

(1) The beginning time of the feast of the tabernacle

Jesus testified that "the world was wicked" (7) in the opposition to His brothers in the region of Galilee. He also told that the hour had not yet arrived. (8)

(2) The interval time after the feast of tabernacle

The Lord rose up to Jerusalem and taught the multitude at the temple. (14 -15) Here the Lord claimed that His messages and His will came from the Father (16-17) Therefore because He sought the glory of the Father, His proclamation had no unrighteousness.(8) The Lord pointed the sin of the Jew and asked for their repentance. "Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?" (19) Even though they pursued righteousness and mercy of the law, they valued discernment through the law more than discernment through the heart. Although the Jew was taught to love the law, they were deceived for they did not comprehend the true meaning behind it. Therefore, they fell into great legalism.

(3) The last day of the feast of the tabernacle (37-44)

The Lord shouted out at the last day of the feast of tabernacles. What did He mean when He said, 'You will seek Me and you will not find Me,' and, 'where I am you cannot come'? On the last day of the feast, Jesus stood up and cried out, "If anyone thirsts, let him come to Me and drink." (36-37) It revealed the fact that he was conscious of outpouring the water

that they demanded. In the ceremony of the feast of tabernacles, the Jew brought the water of Siloam's pond and entered into the door of temple through the line of people and poured it. This was done in remembrance of Israel's trial in the wilderness, where they drank water from a rock, and where they trusted in God. By proclaiming this word, the Lord invited them who felt spiritually thirsty to receive eternal life from Him.

Here, verse 37 includes the important truth as follows:

1) The object that can respond to His invitation: "whoever." Every sinner (which includes the Jew as well as the gentiles) can get this grace. The law which the Jew thought belonged only to them was meant for all people and all nations. (Gen 12:1-3)

2) The condition that can respond to the invitation of the Lord: The Lord requested that if anybody felt thirsty, he could come to Jesus directly. When anybody admitted to be a sinner, he could get the grace of God. The one who recognized his miserable state can have a stronger faith that trusts in God. Even though man was small, his desires and dreams are able to be filled with an abundance of eternal things. (Ecc 3:11) This One who provides is God as well His son, Jesus Christ.

3) How to respond to the invitation of the Lord: It is to come to Him and drink from Him. It is important to find Him as the solution to our sins because the only there is where we can find true joy. Only Jesus can

remedy our sins. Matthew 11:28 says, "Come to me, all who labor and are heavy laden, and I will give you rest." After we come to Him, we have to also perform the deed of acceptance. A thirsty person comes to the water and drinks to become content; anybody who comes to Jesus and should accept Him as savior in the same manner. It's a simple task, but this is how we obtain salvation.

4) The result of responding: We will enjoy the promise from the stream of living water. The one who believes in the Lord shall obtain a wonderful reward. The Holy Spirit abides in the heart of believer, and accomplishes our salvation completely and consistently. Therefore, the life of the believer always resides in the fullness of eternal life.

Here the term "the Scripture has said (Jn 7:38)" is very important. The promise the Lord gave is revealed at the several places through prophesy. This is not a new message that was separated of the testimonies of the Old Testament, but one that has the character of continuity. (Is 43:20, 44:3, 55:1, 59:11 Ezk 47:1-12, Joel 3:18, Zech 13:1)

Lastly we see that Nicodemus, who searched for Jesus, defended the Lord at the council of the Sanhedrin. He had already believed in the Lord for he had opened his eyes to the truth. Therefore, he could boldly advocate for the Lord. (51)

[Work 9] Name()

I. Review: Read lesson 8 and give your answers to following questions:

- (1) What are two signs revealed in the John 6? Interpret the meaning.
- (2) What lessons did you learn from the sign of the five loaves and two fish?
- (3) Jesus walking on water is shown in Matthew 14:22-33. Read this part and write down what you learned.

II. Preview:

- (1) Mark some important parts in your Scripture in reading John 7:1-53.
- (2) Observe the persecution of the Jew revealed in John chapter 7 (the oppressor, advocator and Jesus' teaching).

- 1) 1-9
- 2) 10-13
- 3) 14-24
- 4) 25-31
- 5) 32-36
- 6) 37-39
- 7) 40-44
- 8) 45-53

III. Thoughts that Depend on Revelation: write down what you understand.

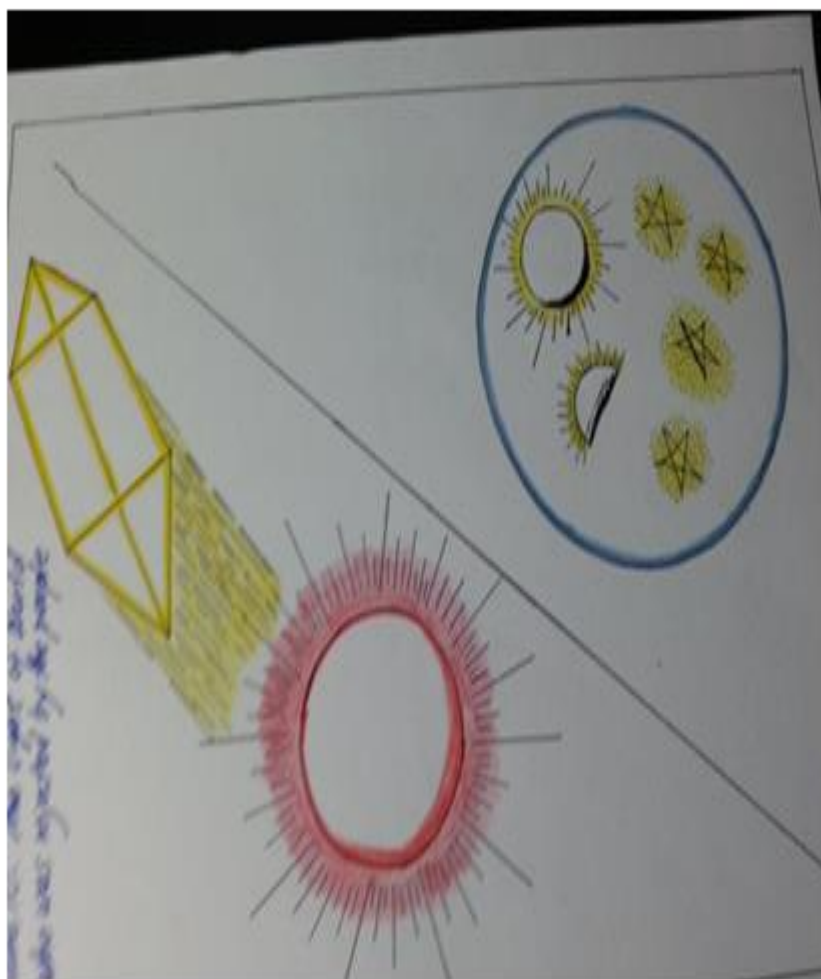
(1) 7:24

(2) 7:37-38

Lecture 10 The Light of World Rejected By the People

Pictorial Concepts

1. The sun and prism on the slope line – *the great light in the world is Jesus Christ*
2. The Sun, the Moon and the stars below the slope line – *the small lights are the Christians.*



Lecture 10

The Light of World Who was Rejected by the People

1. Text: Jn 8:1-9:41[1-11, 12-20, 21-30, 31-38, 39-47, 48-59]

2. Key Verse: Jn 8:12, 9:5

3. Survey:

The Lord, in the gradual persecution of the Jew pointed the reality and claimed to believe in Him, the light of world, and follow Him. John Chapter 8 reveals that the Jew criticized Jesus by using an adulteress and the Lord testified to them. John Chapter 9 reveals that Jesus healed a blind man and the Jewish gave wicked criticism, but the healed blind man testified the truth even in persecution. These two events provided good chances to proclaim the Lord, the light of the world. It was interesting that the Apostle John claimed that Jesus is the light and the life and the same source that all they came out of (John 1:4). "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it." This expression explained that the light and the life were different yet come out of one source, a metaphor to explain the event to give life to the world. The Lord Himself is the light of the world and his disciples were also the lights of world. (Mt 5:14)

4. Exposition:

We can observe two events before us that gives testimony of the works of the Lord. As we see in several places, the text was described by revealing the style of the pictorial revelation first and later the explanatory revelation.

1. Great Light of the world

We find a contrast between the activity of the Lord and the activity of man in reading John 7:53 and John 8:1. When the man returned to his house, but the Lord climbed up to the Mount Olive. He went to that mountain to pray to God. This is the high priestly figure that substituted all of the sins of his people who could not pray and were wandered into sin. He did not go to Galilee again during the feast of tabernacle and worked his last ministry in Jerusalem.

(1) The woman who committed adultery (8:1-11)

The next morning, while teaching the people in the temple, he was asked by the Pharisees and Scribes. "They said to him, "Teacher, this woman has been caught in the act of adultery. Now in the Law, Moses commanded us to stone such women. So what do you say" (4-5)? The motive of their question was not to punish the woman but to reveal a weak point in the Lord (6). They sat down at the high place to criticize the Lord. Why did those who love the law and keep it reveal such wicked activities? As the Lord revealed obviously, they had fallen into misunderstanding the Scripture. They forgot the essence of the law and held only onto the

external parts and thought it as the highest position. Then they would be fallen into dark places where they cannot know their way. The darkness made them as the servant of devil, the first Adam did. (Genesis 3 : reference)

In fact, they might think that they could arrest the Lord by the answers he gave and might be pleased by this fact. If the Lord answered that they should stone her, it would go against Roman laws and then the Lord shall break Roman law (at that time, only Romans had the right to kill people). On the other hand, if the Lord answered that they should not stone her, the Lord would be breaking the Law of Moses.

But the Lord who knew the essential motive of this question very well sat down on the land and wrote down some letters, then stood up and commanded, "Let him who is without sin among you be the first to throw a stone at her" (7). This word bothered their conscience, the law that God gave deeply (Rom 2:14-15). As soon as they felt guilt, they dropped their stones on the ground and returned to their houses. No one can stand on the seat of judgment. The one who stands in that place challenges the sovereignty of God. The Lord Himself respected the Lordship of the father God and confessed, "Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me" (16). A teacher James said that only God can become both the law maker and the judge (James 2:14-15). They were the ones who blasphemed the name of God for

their greedy. Their sin was more serious than her adultery sin. So they could not understand Christ who is the main target of the law.

After everybody left her, only the Lord and she were at the place. Then the Lord said, "Neither do I condemn you; go, and from now on sin no more." The one who accomplished the law also did not condemn her. It did not mean that he ignored the sin of adultery but he took her sins and forgave them. Therefore, he exhorted that she should not commit sin again. How beautiful this scene is! What is more beautiful illustration than the one showing a sinner who was forgiven by God in the world?

(2) The light of the world (12-)

"Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life" (12). This was the testimony that the Lord executed before the offering box. The reason that he used a metaphor claiming himself as the light of life was for the one who believed in him receiving eternal life and enjoying eternal life. The purpose that the Lord said this word to them was to awaken the Jews in the darkness because they did not know the true meaning of the law. But their hearts were so stubborn. Those who listened to his testimony did not repent but rather, they tried to arrest Jesus. They were not the servants who wanted to keep the law, but became the servants of devil by misusing the name.

Here, verses 12-59 reveal that the questions of Pharisees and the answers of the Lord were exchanged 8 times. As we observed these things we can find the essential issues between Jesus and the Jew well. They had doubted the claiming of Jesus about his identity. In fact, the Lord said the fact that common people cannot claim boldly and if a man claimed such words, he shall be treated an insane person or, a deceived person. But his testimony was so faithful and have no any faults because the one who gave testimonies claimed that he was just the son of God. Let's approach the truth by observing several dialogues between the Jews and Jesus.

1. The first dialogue (13-18)

The reasons that Jesus's testimony was true: 1) he knew the issues that he came out of anywhere and went to the same place 2) as the law demanded (Lev 1: Deut 19:15, 17:6), his testimony was concerted to the testimony of the Father. But the Pharisees lost the motive of love because the Jews judged according to the flesh. By saying "he himself shall not judge anybody," he revealed that the saying of the Jews and their activities were wrong. This word did not mean that the Lord cannot become the judge of the world. He received the authority of judgment from the Father God. (13)

2. The Second dialogue (19-21)

"They said to him therefore, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." "(19) When we know the Son God, we shall know the Father God, because the Father is one with the Son.

3. The Third dialogue (21-24)

" So the Jews said, "Will he kill himself, since he says, 'Where I am going, you cannot come'? "(22) "So he said to them again, "I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come. "(21)

This word explains that in the future, the Lord accomplished the work of redemption and returned to the Father God, the Jew who did not believe in Him shall be condemned and will remain in sin. This division was revealed to be more obvious gradually. Only the one who came from God can go to Father God (Jn 1:13).

4. The fourth dialogue (25-30)

"Who are you?" (25)

Here, the Lord claimed that he is the one who God spoke of in the beginning. It means that it was he whom God sent to the world and would proclaim the word of God to the world. The Lord was always with the Father God and did only the pleasing work that he wanted and proclaimed only what the Father demanded of him. This one pointed that "after the son of man was lifted up," that is, after His death on the cross and His resurrection. After he finished the work, the centurion and 3000 Jews repented to Christ (Lk 23:7, Act 2:41). As his testimony many Jewish people believed in Jesus.

5. The fifth and sixth dialogue (33-38, 38-51)

""We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free?'" (33)

"The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" (48)

This part was what Jesus treated the Jew. But among them, the unbelieving Jews still attacked the Lord. The Lord revealed that they were servants of the devil and exhorted them to believe in him. "So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free" (31-32). The Jew boasted of the law and claimed that they are the children of

Abraham. They tried to persecute Jesus and to slay him because they did not know the truth. If they had the same faith of Abraham, they should accept Jesus as their Lord like Abraham did by participating in the faith of the same salvation. Abraham's deed in verse 5 was interpreted by verse 59. Although Abraham lived in the Old Testament, he saw the great salvation accomplished in the New Testament and enjoyed it (56).

But now what is the treatment of the Jew? Because they did not know the word of the Lord, they tried to kill the Lord. So the Lord declared that their deed comes from the devil and revealed their identity clearly. They were people of covetousness, the murderer, and the children of lies for they had no truth in them. The Lord especially stressed the criteria of discernment that depended on listening to the word of God (11, 43-47).

6. The seventh and eighth dialogue (51-59)

"The Jews said to him, "Now we know that you have a demon! Abraham died, as did the prophets, yet you say, 'If anyone keeps my word, he will never taste death'" (52).

"So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" (57).

The self-proclaiming of the Lord: "Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am," (58) shows that He is the Almighty God in

the beginning. This gave a great shock to the Jewish heart who had believed in Abraham as their forefather (59).

2. The small light in the world

After John's testimony was revealed, one day the Lord met a blind man on the way. The Lord taught his disciples and proclaimed that He Himself was the Messiah who came as the light of the world. Chapter 8 was the proclamation of the Lord Himself and Chapter 9 portrayed an event where he was proclaimed by a blind man.

(1) The sign that happened to a blind man (9:1-7)

The disciples saw a blind man and asked the Lord, "Rabbi, who sinned, this man or his parents, that he was born blind?" This question reflected the contemporary thought well. They thought that all miserable things come from sins. They might have referred to the third commandment. In fact, this was the ruling thought of the contemporary Jew in these 34 verses. Afterwards, "they answered him, "You were born in utter sin, and would you teach us?" And they cast him out."

The Lord answered their question—based on the wrong thought process—with a quite different point. "It was not that this man sinned, or his parents, but that the works of God might be displayed in him." It did

not deny the essential problem of the life of sin, but the Lord said the other aspect of truth, "it was the tool of the work that the Lord wanted to do." In other words, before the Lord taught us why this is miserable, he wanted to teach us what it is miserable. That is, it is essential unhappiness not to become the channel of God but to become the weakness of physical state.

Why? Man was created by God to be used as a tool of God in creation, so if God cannot use him, it is so sorrowful. This blind man thought that men had fallen down into a state of misery. Therefore, no one can boast before God: "But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are" (I Corinthians 1:27-28).

Through this person, the Lord taught His disciples, "We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world" (4-5). These passages revealed that the disciples were called for the work of the Lord and should not lose the working chance and the results of their works shall be evaluated by God. Who can serve the work of God? The apostles, whom the Lord called for, have a mandated mission that they should obey the work of the Lord as the foundation of salvation. It was especially time for them to execute it. Here, the Lord compared the time that the Lord lived on the earth as day and the time that he left the world as night. This

was the precious word showing that the Lord realizes the urgent and important character of the gospel or redemptive work. Every believer should know the reality of the coming of the night and should devote themselves to the work of salvation.

Then what was revealed through the blind man? As answered by verses 4 and 5, it was to reveal the Lord in the world. The miracle of a blind man seeing was worthy to proclaim the light of life that can give the eternal life. Because the blind man knew the truth, he could proclaim the truth without fear. The Lord's method was so simple because He is the almighty God. Verses 6-7 revealed the process clearly to us. The process is shown here: "Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing." Here, we find that God demanded that his people should be the channel of God's work. It was the principle declaring that during any state, we should follow the command of the Lord with humility. Obedience is faith in action. The deed of the Lord smearing mud on the eyes of the blind man might have made him disobey the next command because of disgust or uncleanness. But the man went to Siloam Lake and washed his eyes. This command was so meaningful; he was not healed just because of the power of some spit mixed with dirt. The fact that the Lord sent him to Siloam (it means to be sent) revealed that he was cured by the

one whom the father God sent. Using the blind man as the tool of God's work comes only from the grace of the Lord.

(2) The testimony that a blind man was healed

The blind man gives testimony of the Lord to the following persons:

1) Neighbors (8-12)

The heavenly grace that happened to the blind man was pulled by the concern of his neighbors. This change of a person began to reveal the work of the Lord because it was a work of a sinner returning to God, which was more pleasing than ninety nine sheep (Ez 15:7). When his neighbors saw him, they thought that it was a stringing work and asked for the reason.

2) Pharisees (Jews) (13-34)

1. The first question that a blind man was asked (13-17).

This surprising fact was immediately reported to the Pharisees. They asked the same questions to him, and the man replied with the same responses. Since this miracle happened on the Sabbath day, a certain group condemned the Lord because the man had returned to God, and

another asked to him in contrast how this man happened across such a miracle as a sinner and they debated over that issue. They were lived in great darkness for he was blind. Then they asked him about Jesus' identity, he answered surely to them, he is the prophet. Since he knew the truth, he stood up firm before their persecution. The man who made contact with the Lord could not deny this light essentially for they had received the light of life.

2. His parents were asked (18-23)

Because they could not deny the evidence of what had happened by the Lord, the Pharisees tried to conjure up some weak evidence that he had broken the Sabbath day. So they asked his parents for any evidence "and asked them, "Is this your son, who you say was born blind? How then does he now see?" (19). Then they did not stand firm on the side of their son and escaped by themselves from their questions, for they were afraid of being driven out by the Jews. They sought the glory of man before the glory of God.

3. The second question that the blind man received (24-34)

Again, they called for the blind person, and proposed the following thing. Verse 24 says, "So for the 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. According to their opinion, they proposed an unreasonable answer,

"God did not listen to the request of the sinners." This action was their intense persecution. Because they loved the darkness more than the light, they refused to come to the light, although the great light came to them. Let's see his confident testimony that they did not give up to proclaim the truth to the world. He had an assurance in his heart. Every Christian should such an assurance (25) like his confession: "He answered, "Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see". We should confess the assurance of the regenerated that at our past time although we left the presence of the Lord, now we are a new creation (II Corinthian 5:17). He despised the wrong settlement of the Pharisees and claimed his knowledge of the truth that he had learnt (32-33). It means that he hold the essential truth of the law and pointed their wrong settlement. There, Jesus is not a sinner and the one who obeyed the command of God directly. (33) He proclaimed the truth confidently to enemies.

As a result, the man was driven out of the Jews. But he did not feel loneliness. Since he had the light of life and saw the heavenly abundant grace in Christ, that is, the treasure that although he lose all things in his life, he were not afraid of it: ""Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Mt 5:10).

3) Lord's testimony (39-41)

The Lord who revealed the work of God came to his people who were persecuted and consoled him and revealed that his testimony was right. The Lord spoke of the purpose for coming into the world: "Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind" (9:39, 3:19, 35:22,27). This judgment was to make the blind seen and to make a complete person become a blind man. It means that as the Lord came in the world, the kingdom of God came into the world, and the works of the salvation and judgment were continued consistently. Since the first coming of the Lord, the judgment and the salvation was like discerning between the grain and chaff. He came into the world as the judge and the deliverer within the earth.

According to verse 41, we can learn the basic attitude to enter the kingdom of God. One should throw away their attitude of hypocrisy and admit himself as a sinner and wait for the deliverer. Although the contemporary Pharisees were controlled by hypocrisy and boasted of their pride by themselves, they ironically remained in the seat of a spiritually blind man. Even though the light of world shone onto his own earth, they refused him and committed great error. On the other hand, the blind man was born into sin in the Pharisees' eyes, but as he made contact with Jesus, His soul shone into his soul and became a small light to proclaim the great light in the world.

[Work 11] Name ()

I. Review: Read lesson 10 again and give your proper answers to the following questions.

- (1) What is the wrong motive in Jn 8:1-11 and where did it come from?
- (2) What does "You shall get the light of the life (8:12)" mean? (3)
- (3) What is the deed of the devil and what does "the Jew became the servant of devil" mean?
- (4) Interpret the unhappiness of the blind man and explain your view of the suffering.
- (5) What is the essential will that God requested? Why did God demand this one?
- (6) Like a healed blind man, what assurance do you have in your heart?

II. Preview:

- (1) Search for metaphors in John 10:1-39.
- (2) Observe the character of the Lord's sheep in John chapter 10?
- (3) What did the Lord say his future worship in John chapter 10?

III. Thoughts that Depend on Revelation: write what you understand about the following verses:

(1) 10:9

(2) 10:10

(3) 10:14-15

(4) 10:27-28

Lecture 11 **The Good Shepherd Who Was Refused**

Pictorial Concepts

1. The shepherd in the fold – What is Christ?
 - 1)** A stick – The good shepherd
 - 2)** A fence door – The door of sheep
 - 3)** A fence – Sheepfold
2. Three circles below - Three relationships between the shepherd and the sheep
 - 1) An Ear - The sheep can listen to the voice of the Lord.
 - 2) Tower – The Lord knows His sheep.
 - 3) The shepherd leads the sheep – The sheep of the Lord follow the Lord.
3. Two circles under the prism – Two promises that the shepherd gave to his sheep
 - 1) The green tree – First, the shepherd gave eternal life to the sheep.
 - 2) The connection of the line to eternal life - Second, he promised absolute protection.

Lecture 10 The Good Shepherd
who was refused



Lecture 11

The Good Shepherd who was refused

1. Text: Jn10:1-39[1-6, 7-18, 19-21, 22-30, 31-39]

2. Key verse: Jn 10:1-15

3. Survey:

John chapter 10 is related to John chapter 9. The Lord who knew the fact that the Jew drove out the blind man visited him. He asked the people, who were like wandering sheep searching for true shepherd, to believe in Him (Jn 9:38 below). The Lord tells us that the relationship between shepherd and sheep is a metaphor. John chapter 10 contains the sermons that the Lord preached at two different areas, but the message is similar. The first (1-21) was where he met a blind man in John chapter 9. Here, He preached before the Pharisees and the other (22-39), and after some time had passed away, He preached at the feast of purification at the place of Solomon. We have to understand that two months took place between verse 21 and verse 22. The gospel of Luke wrote about the affairs that happened during this lapse of time (10:-12). After that event, the Lord preached the gospel in Berea where He baptized people for the first time (40-42).

4. Exposition:

John chapter 10 reminds us of Psalm 23 in the Old Testament. The Old Testament reveals many metaphors which are revealed as the relationship between the shepherd and the sheep (Ps79:13, 80:1 95:7 Ish 40:11 Jer 23:1 Ezk 3:1-2 Zek 11:17 13:7). It is a proper expression of the relationship between the Lord and the believers. Moreover, the method of shepherding used in the near East is also gives us some valuable insight. Commentator, Godey observed that verse 1-6 talks about the scene where a shepherd drives the sheep outside and verses 11-18 speaks on the scene where a shepherd takes care of the sheep during evening. However, Hendrickson said that verses 1-6 and vase 7 below were more expository than the above.

1. The metaphor of shepherd and sheep (1-19)

(1) The contents (1-6)

The Lord taught the truth by using the shepherd, sheep, door keeper, and the door of the sheep pen, thief and bugler (the other). The reason that the Scripture used many metaphors is not to be abstract, but to use examples from real life. In summarizing the metaphor of the shepherd and sheep, the shepherd calls for his sheep and leads ahead. The sheep listen to his voice and know the shepherd. They follow him and also the doorkeepers opens the doors. However, the thief does not pass through

the door but passes over the other place. Here, the doorkeeper is the Holy Spirit or the prophets who have obtained the Holy Spirit.

(2) The interpretation (7-19)

The Lord explained the meaning to the Jews who listened:

1. The door of the sheep (7-9): This points Jesus himself. Just like the sheep that enters and goes out through the door, the Lord is the only way that His people can be saved out of their miserable state. After salvation, He was the only one who can provide grace moment by moment (Heb 4:16).

2. Thief (8, 10): The thief is shown in verse 8: "all who came before me are thieves and robbers, but the sheep did not listen to them". This was a metaphor of the Pharisees who controlled the ecclesiastical authority in time. They seemed to love the law but they did not treasure it in their hearts; therefore, they could not lead the sheep rightly. They taught falsehood and legalism as a truth, and filled their desire with personal greed. Consequently, they were not connected to the living God, were living carnal lives. So the Lord says, "Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves." (Mt 23:15).

He who is a hired hand who was compared with the true shepherd in John 10:12-13 pointed to the deed of the Pharisees, who left out of the above truth. They were not men who protected their sheep, but rather they were people who did not care for them. This was because the Pharisees did not see the people as their sheep.

3. Shepherd (11, 14-15, 17-18): Jesus said that He is the door of sheep and the good shepherd who leads the sheep. He claimed that He is the good shepherd who will throw away His life for His sheep (11, 15). The reason that the Lord said this two times to them is to suggest His death on the cross for His people. It means not to be deprived by the others but to give away His life for himself for them. (17-18) and He said that His death shall bring wonderful benefits for His sheep. 1) By His death, the sheep shall be saved out of their sins and enjoy a more abundant life (10). 2. He shall receive life again (17) through His resurrection after His death. Through this resurrection, the believers enjoy the abundant life.

4. Sheep: The sheep point to the men who believe in Christ. That is, they point every Christian which also includes the invisible church. Here we understand that His death was inclusive to both the Jew as well as any Gentile. The sheep are the people who the world cannot overcome them and the Lord sacrificed on the cross (15). They are saved and obtain eternal life through the death and resurrection of the Lord. Therefore, the son knows the Lord and has the ears to listen to His voice and enjoy intimacy with the Father.

(3) Result (20-21)

When His word was proclaimed through this metaphor, the Jews argued each other. On one side, they could not listen to His words because they believed the Lord was possessed by the devil, while the other side stressed that this was not the word of a devil-possessed man because He could not heal the blind man otherwise. Such things remain today as the word of God is proclaimed. Because the word of God is the same, the one who receives the word of God shall be separated from those who do not receive it. The work of salvation always moves with the work of judgment. This is the method that enlarges the kingdom of God. The kingdom shall be spread by coming of the Lord in the earth by proclaiming the word of God. The one who receives the Word of God is saved, but any man who does not accept the word shall be condemned.

2, the testimony of Lord at the Feast of Dedication (22-29)

Through the event that Jesus healed the blind man completely, after the Lord proclaimed the gospel (10), soon the feast of purification of the Jew was kept. Hendrickson said about the feast of purification: "this feast was executed in late December for 8 days begun by Maccabee. At only 3 years, BC 165 after Antiochus Epiphanies made the dirty temple, the Jew kept it as the cleaning day of temple and the purpose of devotion. In the feast,

they turned on a bright light and sat down in one place together. Therefore, it was called the feast of light. Although this is not one of the pilgrimage feasts, many Jews would gather in Jerusalem. During this time the Lord was persecuted by the Jew as He proclaimed the gospel in Solomon's temple. They tried to stone Him (31) for they misunderstood the feast of dedication (2) and he tried to catch him up again. The Lord could not be caught by them for His time had not yet come. Even in these troubles, the Lord claimed that He was united with the Father. Although this claim was the reason why the Jews tried to arrest Him, He proclaimed the gospel even more strongly to them.

(1) Claiming to be Christ (24)

This testimony was the indirect claim as the answer of the Jewish questions. Through His answers to these questions, He revealed the reason to their unbelief. He explained the three features of the Lord's sheep and His promise for these sheep. The Jew did not believe in Lord for they were not the sheep of the Lord. Let's think about these three features that the sheep of the Lord have.

1) The sheep of the Lord listens to the voice of the Lord. Voice means the word of the Lord, the Scripture. In the same way that sheep can listen to the voice of the shepherd and follow him, believers also have ears that can discern the voice of their own Shepherd and follow Him. To listen to the

voice means to have discernment. The Jew could not listen to the word of the Lord for they did not have discernment.

2) The Lord knows His own sheep. – To know is not talking about human knowledge but a concrete and united knowledge. If I am the sheep of the Lord, the Lord knows my name, my inner parts, my past, my present, and my future. Therefore, we receive comfort, the fear of the Lord, and complete trust in Him.

3) The sheep of the Lord follows the Lord. - The third feature of the sheep is that it will follow the Lord anywhere. They trust Him and follow His leading. They desire to please and obey Him, because they know that He shall lead them to green pastures. The sheep obey Him because He is the Good Shepherd who gave away His life for His sheep.

This sheep that has three features cannot help but also to relate closely to the shepherd. Therefore, the shepherd provides promises to His sheep. "I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 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" (28-29). Here we can find two assured promises that the Lord gave.

First, the shepherd gives eternal life to the sheep. This eternal life does not come out of their good works but come out of the grace of the Shepherd who died on the cross. Any power in the world cannot remove the sheep out of the hands of the Shepherd because the Lord keeps them safe. The

Scripture reveals many promises of protection: "I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life" (1 John 5:19). "For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom 8:38-39). Then we were fallen down into the frustration because we misunderstood his will when we look at our present situation. If we are the sheep of the Lord, we should make sure that He is our only shepherd. We are to be faithful to the Lord who protects us as He has promised. The protection of the Lord does not depend on our emotional state but through faith in who He is. The Jews who did not believe the Lord were not the sheep of the Lord, for they had no such features in them and could not receive the promise of the Shepherd.

(2) Claiming oneness with the Father (30)

Jesus claimed that He and the Father were united. This claim meant that He had the same authority as the Father- God, it made the Jews furious. Then they wanted to stone Him because they thought that He had blasphemed God by claiming that a man had sat down in the seat of God. Then, the Lord proved that He really did have oneness with God.

1. Testimony by the Scripture

The Lord claimed that He Himself was God by using Psalm 82:6. The verse pointed that the one (the Judge) who received the word of God was a God. The Jews thought that it is unreasonable that the one who God purified and sent into the world is not God. It means that it is conflict thing (34-36). Here, the Lord claimed that He did not come to the earth to despise the law and destroy it but came to accomplish it and establish it. Matthew 5:18 says, "For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished."

2, Testimony by Works

Second, the Lord claimed to be the Son of God. "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth'" (37-38). Until this time, Jesus only revealed His signs before Jews; these signs proved that He was the Son of God. Even though they saw these signs with their eyes, they refused to believe that Jesus was the Son of God. If anybody treated these signs with faith, he shall find that it was the Lord who executed them. The Apostle John stressed that the reason that he described miracles in his book among other signs was to help believe in the Son of God and obtain eternal life (Jn 20:30-31).

Therefore, in order to know the relationship between the Father and the Son God we should treat His works through eyes of faith. (38) "but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father." Because the work of the Lord itself was a channel of revelation that reveals God, as we meditate more deeply on the works of Christ, we can know Him more. He is the one who reveals the Father, and is the only door who the Father sent in the world as a physical manifestation of His presence (Jn 14:6).

Lecture 12 Entrances Toward Jerusalem

Pictorial Concepts

1. The hand that covers the tomb and Lazarus' tomb – ***Jesus gives testimony that Christ is the life of resurrection through the resurrection of Lazarus.***
2. Cross – ***After the event of Lazarus, Christ went the way of the cross.***
 - (1) A dining table in the first circle- ***The banquet of Bethany proclaims the death of Christ.***
 - (2) The cleaning of the feet in the second circle - ***Welcoming Christ at Jerusalem proclaimed that Christ is the king of humility***
 - (3) The man under a prism in the third circle - ***God the Father accepted the purpose and the method of God the Son, Jesus Christ***

Lecture 12. Entrance Toward Jerusalem



Lecture 12

Entrances Toward Jerusalem

1. Text: Jn 10:40-12:36 {10:40-42,11:1-4,5-16,17-27,28-37,38-44, 45-53, 54, 55-57, 12:1-8,9-10,11-18, 19-26, 27-36}

2. Key verse: Jn11:25-26

3. Survey:

The text shares about the ministry that the Lord worked at his last moments. The persecution of the Jews reached its peak by the healing of the patient who could not walk for 38 years from Chapter 5. So the Sanhedrin council decided to arrest Jesus and kill him from the event of Lazarus' resurrection. The Sanhedrin council decided to kill Jesus and ordered that whoever knew his located place should be arrested (11:57). But this event made many Jews and Jewish politicians believe him and them welcome Jesus when entering into Jerusalem (11:5 12:11, 19). His public ministry towards the crowd was terminated now but his private ministry to train his people had begun.

4. Exposition:

First of all, after we review the resurrected event of Lazarus and think that owing to the influence, Simon of Bethany, who was a leper, prepared a

certain feast for the Lord at his house and the Lord entered into Jerusalem to the welcoming of a crowd and then he proclaimed the gospel to them.

I. Resurrection of Lazarus (11:1-57)

The resurrection of Lazarus was different to other known resurrections because His resurrection resulted from a complete death—he was denied completely and even started to smell, but was resurrected by the power of his word. Let's review the important event more in detail.

(1) Urgent report (1-16)

The Lord who climbed up Jerusalem and proclaimed the gospel at the festival of dedication was attacked by being stoned by the Jews. For this reason, the Lord escaped from them and stayed at the Bethany district (Berea) beyond the river Jordan and then he heard the news that Lazarus was sick by the man whom Martha and Mary sent. Yet, this urgent report could not shake the heart of the Lord for he knows the end well. Rather, he obviously revealed the fact that this disease was not a dying disease but a means to glorify the Father-God and the Son-God.

The text reveals that Lazarus was a Christian and one of the Lord's most beloved person (11). He is proven as the Lord's beloved person when the Apostle John said, "After saying these things, he said to them, "Our

friend Lazarus has fallen asleep, but I go to awaken him.” And the Lord called him a friend (Jn 15:1 below). Then why did such an event happen to his beloved? And why did God permit him to get a dying disease? Here, we learn some important lessons from this event. God permits some suffering in providence for the benefits of the saints. Through trials, God trained their faith and makes the believer as pure gold (I Peter 1:7). Psalms 119:71 says, “It is good for me that I was afflicted, that I might learn your statutes.” In the case of Lazarus, his suffering was a means to glorify the Father-God and the Son-God, as verse 4 mentioned to us. How did God receive glory from them? Through the resurrection of Lazarus, God made the unbelievers admitted Himself as the Messiah and made the weak believers strengthened for his glory. God is glorified by revealing His will, by making them believe and produce good fruit in their lives (Mt 5:16, Jn 15:8).

After the Lord knew this report, willingly he stayed for two days more and educated his disciples. He taught the criteria of judgment that because he himself is the light of world the one who believed in himself was not slipped down but the one who did not believe in himself shall be dropped down.

(2) Arrival (17-44)

Two days after the Lord was informed of the death of Lazarus, his disciples exhorted Him to go to him. Despite the disciples being afraid of it, the Lord came all the way across near Bethany (near Jerusalem); it had been four days since Lazarus' death. Martha who listened to the news that he came to Bethany, came out to meet Jesus and asked him about the recent affairs of her family. In this dialogue, we find the character of Martha's faith. First, she confessed, "But even now I know that whatever you ask from God, God will give you." (22) The "now" that the Lord promised was understood as the truth that he shall be resurrected on the last day of the world (Refer to verse 2).

Then the Lord said "I am that...." to John especially (Jn 11:25-26). It means that we cannot think of separating the Lord of the resurrected life. In other words, whoever believes in the Lord and accepted Him as his savior and his Lord, he receives eternal life. Of course it does not mean that the believer never be died, but he got the regeneration and the eternal life that God's people could enjoy the abundant life in his life. By this power, the saints shall be resurrected on the last day. Yet, the word that the Lord taught included, "Now your brother shall be resurrected." Right before this truth was revealed, Martha confessed "Lord, if you had been here, my brother would not have died." Greatly, but as she stood up before tomb, her faith was shaken for actual fact. "Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days" (39). Martha stayed in the

seat of unbelief when she measured the infinitive power of God by using the humanistic criteria of smell.

Her sister Mary had also fallen down into deep sorrow. The Lord moaned in his heart because he observed that Mary and the Israelites were weeping. Here he wept (33-35). Why did he cry out in his heart? B. B. Warfield, who was one of the Calvinistic scholars, said that as Jesus saw the evil of death and unnatural violence, he got an emotional impulsion for the fury of his spirit of an equipped warrior and attacked towards the tomb of Lazarus and reveals the official symbol of his mission (Rebuking the fever Lk 5: 39 rebuking the wind and the sea, Mt 8:26 Mk 4 : 39, Lk 8:24 Reference). He revealed the expression of God's mercy, and he also took on the emotional reaction that any person has in the face of death.

(3) Miracle (38-44)

Although it was so sorrowful, the Lord can change it into a thankful and delightful state. He declared the powerful word before the tomb covered by the shadow of death: "Lazarus, come out!" (3) This one word caused the corrupted Lazarus come alive completely. We discover two truths by the process. First, we find that Jesus wants to make us participate in His glorious work and His wonderful delight. With the Lord's command, "the man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let

him go." Beforehand, "Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days" (44, 39) means that he wanted to enjoy the thing. Second, this sign did not remain just as the role of a miracle itself but purposely broke the unbelief of the Jew. For those who did not believe in the Messiah, Jesus Christ, this miracle's main purpose was to make them believe in Him. So the sign is not the purpose but just a means to believe in Jesus to receive eternal life.

(4) Result (45-57)

This sign was the final greatest sign among seven signs. Through this event: 1) many Jews believed in the Lord, 2) his disciples' faith was strengthened and resulted in them following the Lord until the end, 3) on the other hand, the Sanhedrin council gathered and started to discuss an agenda of killing Jesus (7-53) and heated the crowd at the Passover feast against Jesus (55-57). We can guess a miserable state because they tried to kill him although they saw clear proof in their situation. The Apostle John commented that the settlement of the Sanhedrin council accomplished the economy of God according to the Lord's purpose (51-52).

2. A great welcome (12:1-36)

After this work, Jesus left them and went to the village of Ephraim. After the event of Lazarus, the towns of Bethany, Jerusalem and the surrounding towns were filled with the knowledge of Jesus and arrived at a climax. We observe three events that welcomed the Lord in chapter 12. One happened at Bethany and the others happened at Jerusalem through their welcoming and God's answer.

(1) A Banquet at Bethany (1-11)

This feast was a banquet for Jesus and a beautiful memorial of Jesus's funeral occurred properly. This event that Matthew and Mark wrote about happened in the house of Simon, who was a healed leper. Martha, Mary and Lazarus all were probably invited (Mt 26:7, Mk 1:3). Here, Mary poured the extremely valuable perfume on the head and the feet of Jesus and washed them with her hair. Because of this great service, John revealed her name when writing this event (Jn 11:2). However, a certain man thought that it was an empty loss. The other books of Scripture wrote that the other disciples thought incorrectly, but John mentioned his name, Judas Iscariot, within his work. It was so hard in comparison to Mary. Iscariot was a man of covetousness. The motive for thinking that it was more valuable for the perfume to be sold and serving the poor came out of his own covetous nature (12:6).

As we are divided between the Lord and work, which one should we choose? Judas seemed to think that a man in poverty was better than Jesus. This was a complaint that resulted by thinking in the context of the world. It was a darkness to ignore the outpouring of love for God by a soul that was better than the whole world (Mt 22:37).

An Indian missionary encountered a strange thing in India. A woman was standing by the bank of the Ganges River embracing a baby in her arm and a good healthy child by her side. For a long time, they stood at that place. When the missionary came back, her good child had disappeared. So he asked "where is your child?" She said, "I offered the best one to my god (the crocodile)." If she offered the best one to the wrong god, should we not offer a more precious offering to the Lord?

(2) The welcome that happened at Jerusalem (12-20)

After the banquet of Bethany had finished, the Lord entered Jerusalem the next day by riding on a colt. This was his final entrance. Then the multitude who rose in Jerusalem welcomed the Lord with palm branches representing the victor and sang, "Hosanna (help me) praise the Lord, the one who came in the name of the Lord."

Why did the Lord enter Jerusalem by riding on a colt? It was a practical sermon that revealed that he shall die on the cross and be raised from the death and many people shall follow him. This was to accomplish the prophesy of the prophet, Zechariah, that revealed the victory of the

Messiah (9:9). Here, the daughter of Zion means the church of God. It means that we do not need any fear because the Messiah shall bring the peace. The Israelites in the day of Zechariah also were demanded to take peace in hope; therefore, after the coming of the Messiah, the people in the New Testament should take more peace in their lives.

(3) The response of God the Father (21-36)

Then the Lord was visited by a few Greek people who came up to Jerusalem at the feast. The fact that the Lord met them reveals that his gospel applied to both the Jews and the Gentiles. The Lord reveals that the Son of Man met the time when he should be glorified. It meant that the time of his death was now. This time points to the hour that Moses and the prophets pointed towards and that the Lord also waited for. The time was the hour when the redemption of the Scripture was accomplished completely, where every part in the Scripture for redemption is achieved. However, only the chosen people in mankind shall be saved out of the eternal curse, but the Lord himself should receive the greatest suffering for them once and for all.

So the Lord would be dropped into the soil and rot as the wheat grain. He, with this word, exhorted with this: "Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live" (25). It means that we should not follow ourselves and as we hate ourselves, we

should love the Lord alone and look at him for our salvation (Mt 16:21-26, Lk 9:20-26). Bengel said that the method for our souls to hate our own life must be submerged in the Word of God.

The Lord promised wonderful blessings, in verse 26, to the one who follows, believes in Him, and obeys His word. 1) He shall become a servant of God. It is a blessing not to serve the devil but to serve the King of kings. 2) He shall abide in the Lord's place. This means heaven, the Lord's dwelling place. 3) He shall be the object of love whom the Father-God loves.

Lecture 13 **New Passover Feast**

Pictorial Concepts

1. The one who blows the trumpet on the scroll – ***The lamentation of John for the unbelief of the Jews.***

1) Trumpet – ***Truth treats it as the most troubles affair, when the other does not believe in truth.***

2. Scroll - ***The Jew devoted himself to establish his righteousness because the Jew did not know the essential purpose of the law.***

3. The man who stood before the beam of a prism - ***The testimony of the Lord***

1) Cane – ***The Son-God reveals the will of the Father-God faithfully.***

2) The hand that took a scroll - ***The Lord proclaimed Himself as the light of world.***

3) The Lord stood on the flaming fire – ***Jesus is the Savior as well as the judge.***

4. Banquet table – ***There are four purposes to his practical sermons that he executed at the Passover feast***

(1) The persons who knelt – ***They learn about the love of humility.***

(2) Cross - ***They learn the love of atonement.***

(3) Two stone tablets – ***The New Commandment***

(1) The people who looked at each other at the dining table - ***The three prophecies***

1) An escaping man – ***Prophesying of Judas' betrayal***

2) A tomb – ***Prophesying of Jesus' departure***

3) The hand that is opposite – ***Prophesying the failure of Peter***



Lecture 13

New Passover Feast

1. Text: Jn12:36-13:38 [12:36ff-43, 44-50]

[13:1-11, 12-17, 18-30, 31-35, 36-38]

2. Main Verse: Jn.13:14

3. Survey:

Jewish persecution within the book of John reached its climax at the resurrection of Lazarus and, because of it, the public ministry turned into a private ministry. In verse 5, Jesus proclaimed Himself to the crowd against the severe persecution of the Jews. From 12:36 to chapter 18, when He was arrested by the enemies, He taught His 12 disciples passionately. The Apostle John stated only the fact that before he taught them but he intensely now separated them from the crowd. John described this event with John 12:36–16:33 consisting of sermons and teachings when Jesus taught on the Passover feast. The text reveals that 1) John explains the unbelief of the Jews (12:36ff -13:3), 2) the proclamation of the Lord (44-50), 3) and the practical sermon of Jesus and his teaching and his prophecies at the seat of Passover feast.

4. Exposition:

1. John's lamentation of the unbelief of the Jews (36ff-3)

Until now, the Lord reveals that He was the Messiah, the obvious son of God. However, the Jews looked at this clear evidence and did not believe him until the end; rather, they tried to kill him. Regarding this point, the Apostle John mourned their unbelief. "Though he had done so many signs before them, they still did not believe in him "(37). The trust included strong regret as she was not accepted by the people.

Why did the Jews not trust Jesus? We've already looked at the basic cause of distorting the Scripture despite admiring the law and trying to practice it to establish the will of God—they devoted themselves to establish his will passionately.

In the text, the Apostle John said that Jewish unbelief was a tool for Jewish prophesy to be accomplished (38). Isaiah, who worked in BC 700, looked up the glory of Lord and prophesied. This means that the saints of Old Testament hoped in the gospel and looked forward to the glory of the New Testament. "Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? "(Is 53:1). In another event, Jesus said, "Have the people sit down." There was the grass at the place. So the men were settled down, about five thousand in number (6:10). This prophesies does not mean that God made the good man as a wicked man. It means that God abandoned them into a wicked state because they rebelled against God. Of course, the Jews had guilt in their heart.

Among them, even if somebody believed in Him by His testimony, their faith were so feeble that they escaped any public confession from the Pharisees' sight. They considered human sight more than God's sight (3).

2. The testimony of Lord (44-50)

. The Lord again shouted out with a merciful heart to make them believe in Him to receive the eternal life. Here are three exhortations:

1) Testimony of the Father-God (44-45) – The Lord testifies about "the one who sent me," that is, the Father-God. The Son-God revealed the will of Father-God alone faithfully.

2) He told them to believe in Him as the light of the world (46) – Here, the Lord gives testimony that he himself is the light of the world, and he promised that whoever believes in him shall not stay in the darkness (8:12, 9:5). This is the salvation that the believer receives. The Lord came in the world as the Savior (7).

3) The testimony of judgment (47-50) – The Lord is both the Savior and the Judge. In the present, he works as the judge because especially in the last day, he shall condemn the unbelievers (8).

1) By what means shall he judge them? "And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me." The word of Lord is the only means of judgment. The one who

receives the Word as the Word of the Father-God shall receive eternal life (50), but those who rebels shall be condemned.

3. The event that happened at the seat of the Passover feast

As we had remarked, the Passover feast was one of the five Jewish feasts. The feast was an independence day that Israel celebrated. When they escaped from Egypt, they had killed a lamb and painted the blood on the pillars and ate the meat in their house. This Passover feast lamb was a symbol of Jesus Christ who would save His people out of their miserable sins. Although the Passover was kept since the Old Testament, the Lord accomplished the constant Passover feast once and for all by being slain on the cross. He was bloodied as the blameless and spotless lamb that replaced our sins just like the lamb of the Passover feast which was stained for the salvation of Israel. Now the Lord kept the Passover feast with his disciples in Mark's upper room. There, he washed the feet of his disciples and taught them some lessons.

(1) The practical sermon (1-11)

The Lord, during eating time, rose at the place and took off his garment—his loin bound by a towel—and cleaned the feet of His disciples

and dried them with His towel (3-5). Through this action, we learn two important teachings.

1) We learn the love of humility. Although he was in the highest place, he served his people with humility from the lowest place. The love was expressed by his humility. Love without the foundation of humility is not true love. In the contemporary day, foot washing was done by the servants, but the fact that the Lord did such a thing revealed the primary method to accomplish his redemption. Although he was the king of Israel, he was humiliated into the position of servant who washed the feet of his people to save them out of their own sins. Therefore, without having a lowly heart, one cannot receive grace. "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Mk 10:45).

2) We learn the love of atonement. Jesus turned to wash the feet of Peter. Yet, Peter refused it because of his ethical view: "Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me" (8). And then he answered ""If I do not wash you, you have no wash share with me." Here, the expression of cleaning did not refer to the literal washing of feet but pointed to the substituting purity. Verse 10 supported this clearly. "Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." Although all disciples, including Judas Iscariot, were washed by the Lord, the reason that he

declared that all were not cleaned suggested that the washing should point towards the spiritual cleansing and atonement purification.

(2) Giving the new commandment (12-17, 34-35)

This practical preaching provided the sufficient environment for the Lord to tell the new commandment to his disciples. After he cleaned their feet with water, the Lord explained the purpose of this action obviously to them. "For I have given you an example, that you also should do just as I have done to you" (15). The purpose of his deed was so that they may live per his example. The people of the Lord who accepted Him as the king were called to follow His example. The Lord wants His people to imitate His will, His thoughts and attitudes exactly.

So the Lord sent the Holy Spirit into the heart of His people to accomplish His will. After our salvation, we start our new lives. But this departure is not depended on by our own sacrifice, but the race of victory by the initiating work of the Holy Spirit. This is called sanctification theologically and means the gradual imitation of Christ. The action of Jesus washing the feet of His disciples pointed to the action of the Messiah. Although we thought that the Messiah has the supernatural activities easily, in fact, the Messiah was the image of the true man whom God naturally wanted.

Then what is the new commandment? As verse 34 says, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another." The new commandment is the commandment of love. This is not the commandment that the Lord provided anew but the foundation of laws that have been kept from ancient times (1 John 2:7). In other words, it was called the new commandment because the fruit from the foundation of the laws was love. Paul explained that the love is the accomplishment of the laws. Because the commandment of love is an essential fruit that the church should keep, the church should reveal love to its neighbors (35). Then the church reveals the influential power to the world and can become a witness who reveals the image of Christ, the head of the church.

(3) Prophecy

At this godly place, the Lord had already told of future events to His disciples to purposefully improve their faith. After some time had passed, they should strengthen their faith by understanding the will of Lord. We can summarize the text with three prophecies in the text.

1) He told about the betrayal of Judas (2, 18, 21-30, 10-11) – The Lord revealed that one of his disciples shall sell him out. It was Judas Iscariot. He was condemned for his wicked refusal of the unfailing love that the Lord gave him. Although the Lord gave him a last chance to repent of his sins,

he rejected it with his most wicked attitude. Therefore, the condemnation was not inconvenient but natural. The one who rejected the greatest love of God cannot escape the wrath of God (Heb 2:3). The Lord knew the one who would betray Him and sell Him. However, He did not try to escape him and provided his love to him by providing opportunities for him to repent and believe until the end. Therefore, although Judas Iscariot rejected this great love, he became a tool in accomplishing the prophecies of the Scripture (Ps 41:9) He should be condemned by God naturally because he executed the role of a servant whom the Devil controlled. His evil thoughts were a production of what the devil put into his heart (13:2). Generally, the heart of Judas Iscariot was an agit that the devil can work.

2) The Lord prophesies his departure (31-33)

The Lord told us to leave the world and go to the Father. Just It was the time when he receives the glory and the Father shall receive great glory by fulfilling His eternal salvation on earth.

3) He prophesies the failure of Peter (36-38)

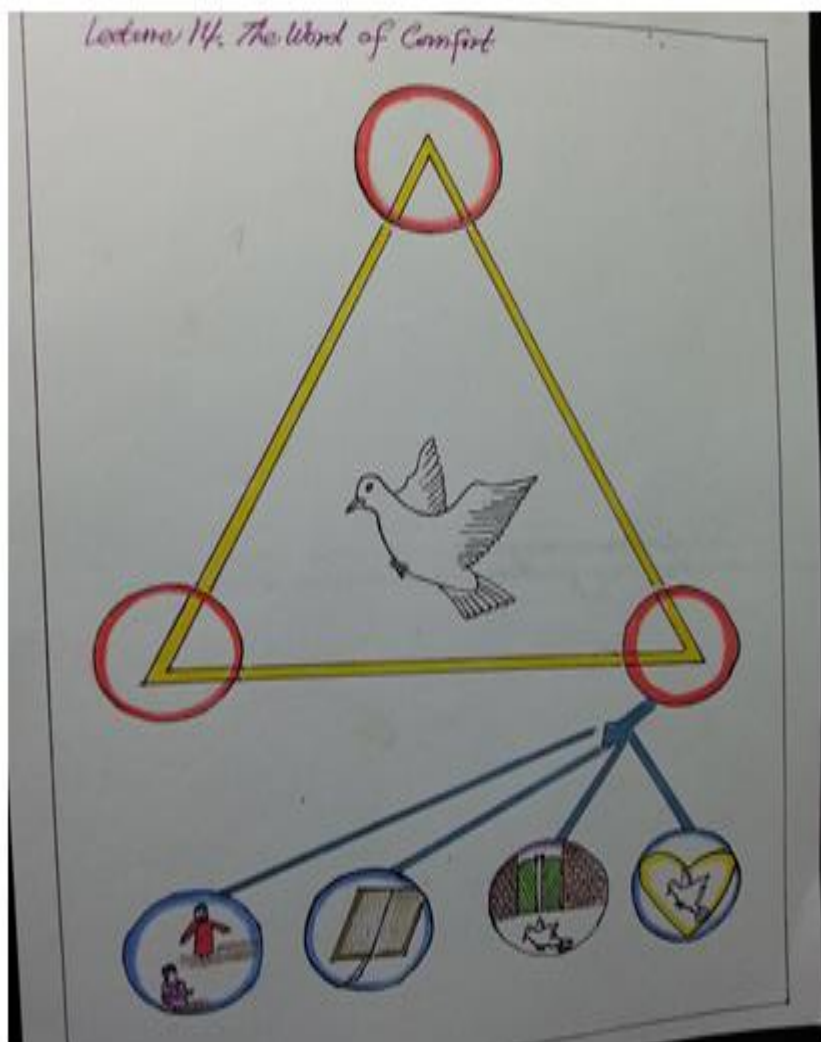
In short, Peter's adamancy that he shall follow the Lord until the end developed from a humanistic courage. It was useless in the kingdom of God because he wanted to follow his own wisdom, not by the method of the Lord. Our wisdom and our talent are useless alone as a tool to accomplish the kingdom of God. Because the kingdom of God is

accomplished by the means of God, the worker of his kingdom should follow God's method and God's principles wholeheartedly. Although he may have a strong will and great purpose, a man who does not deny himself cannot serve the Lord and glorify Him.

Lecture 14 The Word of Comfort

Pictorial Concepts

1. Triangle - ***The trinity God is the only source of comfort.***
 2. The circle of the Son-God- ***The ministry of the Son-God gives consolation.***
 3. The circle of the Spirit – ***The coming of the Holy Spirit gives consolation to us.***
- (1) A dove in the triangle - ***The Holy Spirit is not just power, but the Spirit of God who has personality.***
 - (2) Four circles – ***Four purposes that the Spirit came into the world***
 - 1) The relationship between the owner and servant – ***He came as another counselor.***
 - 2) Scroll – ***He came as the Spirit of truth.***
 - 3) The door of the tomb and the dove – ***The Lord of resurrection came as the Spirit again.***
 - 4) The symbol of Love and a dove – ***The Holy Spirit dwells in the center of the believer.***



Lecture 14

the Word of Comfort

1. Text: Jn14:1-31{1-7, 8-11, 12-14, 15-26, 27-31}

2. Key Verse: Jn 14:1

3. Survey:

(1) The dialogue between the Lord and his disciples at the table of the feast of the Passover was changed into a sermon. His words claiming that He should go to the Father made them anxious. If they knew the actual purpose of the Lord leaving, they might have been pleased (14:28 16:7). Their anxiety was not normal, but a frustration of those who did not hold the knowledge of truth. In John, the Holy Spirit (18-24), another counselor shall teach them (25-26). He shall give greater delight than the one of world to them (27). And if they understand his departure, they shall rejoice (28) (Hendrikson).

4. Exposition:

The first article of the Dutch Hedelberg catechism asked, "What is your only comfort in life or in death?" The answer is "That I am not my own, [1] but belong with body and soul, both in life and in death, [2] to my faithful Saviour Jesus Christ. [3] He has fully paid for all my sins with His precious blood, [4] and has set me free from all the power of the devil. [5] He also preserves me in such a way [6] that without the will of my heavenly Father

not a hair can fall from my head; [7] indeed, all things must work together for my salvation. [8] Therefore, by His Holy Spirit He also assures me of eternal life [9] and makes me heartily willing and ready from now on to live for Him. [10]" --[1] *I Cor. 6:19, 20* [2] *Rom. 14:7-9*. [3] *I Cor. 3:23; Tit. 2:14*. [4] *I Pet. 1:18, 19; I John 1:7; 2:2*. [5] *John 8:34-36; Heb. 2:14, 15; I John 3:8*. [6] *John 6:39, 40; 10:27-30; II Thess. 3:3; I Pet. 1:5*. [7] *Matt. 10:29-31; Luke 21:16-18*. [8] *Rom. 8:28*. [9] *Rom. 8:15, 16; II Cor. 1:21, 22; 5:5; Eph. 1:13, 14*. [10] *Rom. 8:14*."

1. The only source of comfort

Above all, the source of comfort is the trinity God. It cannot compare with the worldly comforts because it comes from above. This is the grace and peace that pours out of the love of God and the mercy of God. The Scripture reveals that the Father-God is healing God (Ex 15:26), the Son-God was called for the comfort of Israel (Lk 2:25) and the Holy Spirit was revealed as the Spirit of comfort (Lk 36:6). The Lord says, "Let not your hearts be troubled. Believe in God; believe also in me" (Jn14:1). Because the world is shaken and takes on many changes, the object of our past faith is not trust today; the contemporary object of our faith, because in the future we do not know the change. But God and Christ who is the object of true faith works as the same Lord of comfort (Heb 13:8). The man who depends on Him is not shaken although it could be in a state of misery. The Lord

who trusted God could always sleep in quiet on the stormy sea (Mk 4:35-40).

2. The work of the Son-God gives comfort

The saint receives true comfort for God is the source of comfort. And also they understood that the absolute salvation was executed by the Lord for the salvation of the saints, because the salvation of the saints had absolute character. His departure was not an accidental event but the intended plan of God. Therefore, the departure of the Lord was so natural. His leaving meant His death on the cross. His death accomplished the essential economy of salvation that the Old Testament waited for a long time. It was the foundation of the personal salvation of His people. So, in the early time in the dialogue between the Lord and Nicodemus, he stressed that "the son of man should be lifted up" (John 3:14). The event where the Lord left his disciples was so important for the first step to accomplish redemptive work. Thus, if the disciples knew this fact obviously, their hearts should be filled with thankfulness instead of anxiety, praising instead of grief, and a godly heart instead of horror.

What are the benefits brought about by the departure of the Lord? First, the Lord prepared the houses (in heaven) that his disciples shall abide in (2-3). Second, the Lord shall prepare the way to attain these houses (4-11). Here, we can think of the characteristics of a place in heaven. The text

reveals two words of "house (*topos*)" and one time of "place (*hopu*)" as the terms referring to the place of heaven. Some expression related to the place of heaven are: "to go (*poruomai*)", "after going" and "come back again". A certain man claimed that heaven is "the myth that points to the pure and blessed state of soul" (Bitumen), but it is improper to the text.

A great Dutch apologetic named Schilder said that the heaven is not a place of personal life, but a place of social life. He also claims to point to the place because the Scripture reveals that heaven is the city or the kingdom.

Here "to go in order to prepare the place" does not mean that he will make a heaven that did not exist before, but will prepare all things for his people to go to the heaven.

Second, the death of Jesus means that he prepares the way to go to the Father. Accordingly, whoever enters heaven should surely depend on the merit of the Lord. The Lord answered the question of Thomas by teaching this fact obviously. "Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me" (Jn. 14:6). Only through Jesus Christ can they meet the great God who is surrounded by glory. He is the only way, the only truth and the only life to reach heaven. Therefore, to believe in Jesus shall be the only criteria of judgment and salvation.

3. The coming of the Spirit gives comfort

The departure of the Lord shall bring about more important benefits, that they can do more things than Jesus at the present. "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father" (14:12, 13-14 reference). This word was provided to the apostles who became the cornerstone of the church, which they shall establish as successors of Jesus. When they were with the Lord, they were revealed as weak disciples, but after the Lord left them, they became a strong channel by the coming of the Holy Spirit. His departure did not mean that he left them completely, but was working in them through the Holy Spirit more concretely and personally. The outpouring of the Holy Spirit made them become a disciple of disciples and an Apostle of Apostles. Let us think of the teaching about the Holy Spirit in the text.

(1) Who is the Holy Spirit?

The Holy Spirit is not a certain personal impression or, a power that comes from God. He was a personal being who has intellect, emotion and volition (I Corinthians 2:11, 12:11, Rom 15:30). According to verse 16, the Son-God requested the Father-God to send Him to us. Here, we know that the Holy Spirit is a substitute of the Son-God and the Father-God, But we should not think that the Son-God and the Holy Spirit are lacking in every

area to the Father-God. The Trinity does not mean that other substances exist. Because the Father, the Son and the Holy Spirit have the same divine essence, same divine power and same divine eternity, they are in unity. As the Father and the Son and the Holy Spirit are added together, they shall be one God, a complete God, but the Father is God, the Son is God and the Holy Spirit is God. If three persons are one complete God, the complete oneness shall be accomplished. The Westminster Confession 2:3 says the following about it:

"In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost (I Jn 5:7, Mt 3:16, 28:19, II Cor 13:14) The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; (Jn 1:14, 18) the Holy Ghost eternally proceeding from the Father and the Son" (Jn 15:26, Gal 4:6).

(2) The purpose that the Spirit came

After the Lord left the world, why did the Holy Spirit come to us?

1) He came as another counselor. Counselor (*parakletos*) means "the helper nearby" The Holy Spirit came in the church to establish the body of Christ and purify each part of the body to be holy. He came as the Lord who completes their salvation.

2) He came as the spirit of truth. Why is the Holy Spirit called the spirit of truth? Because he makes us know Jesus Christ, who is the truth,

believe in him and love him. Whoever knows Jesus Christ proves that the Spirit of truth works in him (Rom 8:9). And he teaches the Scripture to us and makes us know the truth. Verse 26 says, "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." The Holy Spirit protects all apostles out of all errors and used their tendency, their custom, their talent and their knowledge, etc. and makes them write the Scripture, the Word of God (II Tim 3:16).

3) Christ came in the Holy Spirit again. Verse 19 says, "Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. "Here what does "after a while" mean? It does not refer to the second coming of Jesus because the word was not given to every believer but just the apostles. Therefore, it must mean that Jesus shall come again in their actual lifetime (Jn 16:16, Reference 14:18). It points to the coming of the Pentecostal Holy Spirit. The work of the Holy Spirit is not a new type of work, but the contiguous work of the Son-God and the Father-God. The Holy Spirit reveals the Lord and informs what he listened to us (Jn 16:15). This means that the work of the apostle is not a different work, but the constant work that the Lord accomplishes through the Holy Spirit. The Lord who was revealed in the gospel worked in the earth in a lowly state, but his activities in the Acts works in the world from a lifted heavenly state.

4) The Spirit dwells in a believer—the Holy Spirit came in the believer and abides eternally. Therefore, the world does not know him but the

believers know him. The following words teach us: "Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live" (16). "Even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you" (17). "Jesus answered 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 home with him" (23). The dwelling of the Holy Spirit is the beginning of the work that aims on the completeness of salvation. The believers know that they are united with the Father-God in Christ as his every part by the innate work of the Holy Spirit (27). "In that day you will know that I am in my Father and you in me, and I in you" (20). This spiritual knowledge is known by the innate work of the Holy Spirit. This knowledge makes us know the consciousness of the adopted son and makes us call for the Father-God as Abba and Father (Rom 8:15). Accordingly, he who understands the love of God obeys the commandments of the Father—the word of the Lord—positively (23) and bonds in an intimate relationship. Therefore, he receives a wonderful heavenly peace that he cannot get from the world.

[Work 14] Name ()

I. Review: Read Lesson 13 and give your proper answers to the following questions.

- (1) Summarize the contents of Lesson 13.
- (2) Explain the reason of the Jewish persecution and write the responding testimonies of the Lord.
- (3) What is the lamentation of the Jews who do not believe in the many testimonies of the Lord?
- (4) What are two important lessons that were revealed by the washing of disciples' feet?
- (5) Why did Peter fail?

II. Preview: We will treat the sermon of the Lord's departure at the feast of Passover.

- (1) Read John chapter 14 and mark the important parts.
- (2) John chapter 14 focuses on the word of comfort. List the 10 reasons to receive the comfort.
- (3) Describe with the psychological state of the disciples that listened to the sermon of the Lord.
- (4) Apply the principles of GSPEC to a passage in John Chapter 14.

III. Thoughts that Depend on Revelation: write down what you understand from the following passages.

(1) 14:1

(2) 14:13-14

(3) 14:16

(4) 14:27

Lecture 15 The Word of Warning

Pictorial Concepts

1. The arrow sign that comes and goes between Christ and the church - ***The union between Christ and the believer***
2. The activated communication of the two persons in the church – ***the union between a believer and another believer***
3. The arrow sign towards the globe and the church – ***The relationship between the world and the believer***
 - (1) The sword in the first circle - ***It is natural that the church is hated by the world.***
 - (2) The lightning sign in the second circle - ***The world is surely judged by God.***
 - (3) The trumpet in the second circle – ***We should stay in the position of a witness.***

Lecture 15

The Word of Warning

1. Text: Jn 15:1-27

2. Key verse: Jn 15:5

3. Survey:

(1) John Chapter 15 consists of the knowledge of truth that is the criteria of the Lord's comfort given to his disciples that they should hold onto. The Christians do not become the children of God for they agree with some thought illuminated in meditating, but for the faith that depends on the inner unity. In other words, the Christian has the relationship of spiritual union that cannot be separated from Christ. The Lord compared it with the relationship between the vine and its branches. It seems to depend on the Old Testament, which revealed the relationship between God and Israel within the vineyard (Ps 80:8,14, Ish 5:1-7, Ezk 17:8). This is classified into: 1) the union between Christ and the Christian (1-8), 2) the union between the Christian and the Christian, and 3) the union between the Christian and the world (9-17).

4. Exposition:

Anabaptists—who had been revived for 15 years for they stressed the innate grace strongly—had fallen into corruption. As one of them went to a

meeting at Amsterdam, a man with a naked body ran around the city, and shouted out, "Woe, Woe of God and Woe out of God's wrath!" Then an official arrested him and he claimed, "I am a naked truth." Similarly, there has been many cults that seemed to be the truth. The reason that they had fallen was the humanism; their starting point came from human thought rather than Christ's teaching. Therefore, the saint always remembers the relationship of the triangle. He should listen to the teaching of Christ.

1. The union between Christ and the believer (1-8)

The metaphor that the Lord provided was summarized in verses 1-2. "'I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit.'" In the relationship between the vine and its branches, the most important thing is producing fruit. It means that the Christians who are attached to Christ should bring about good fruit. Then what does it mean "to purify the branches that do not produce fruit?" It means that even if the Christian cannot produce fruit, it does not mean that he shall be thrown away before God. The Christian who is united with Christ had participated in the absolute salvation of Christ. What does it mean? It points out that Christ proposed the principle of discipline to punish the hypocrite who only speaks but does not do. Therefore, this teaching means that God shall remove the hypocrite who was revealed as the one who seemed to be united with Christ by the providence of God.

Verse 3 proves that the text was taught to the Christians who accepted Jesus Christ as their Savior and Lord. "Already you are clean because of the word that I have spoken to you "(3). Here, "the word" is an important term (Jn 3:16). This word means that the choice is the foundation and the resulting obedience is the realization. This is not a weak godliness that almost obeys the word of God, but an innate godliness that was impressed out of a covenantal life. His disciples were saved out of their sin by receiving the Word the Lord provided them. Now, they need the knowledge of truth for enjoying their normal life.

Then what kinds of fruit does the Christian produce out of the power of Christ? It means that we live in righteous deeds by the grace of the Holy Spirit (Gal 5:22-23) and he lead the people to the Lord. Proverbs 11:30 says, "The fruit of the righteous is a tree of life, and whoever captures souls is wise." The reason that Jesus said that a man is more precious than the world is not to reject the culture of world but to know God by the revelation of God. In other words, the light of Jehovah shall be revealed from them (Prov 20:27). God is pleased with the movement that makes them become a light, that is, the movement of evangelism.

Next, let's review the concept of glorifying God by always bringing up the fruit and by producing much fruit. The text treats this issue strongly. In a short word, it is the life to abide in Christ. In other words, as the Christian who are united with Christ's life always abide in him, he shall produce much fruit. Then what does it mean to abide in Him? It does not mean the

life that has no sacrifice even if he promised that he would abide in Him. Rather, this life means that the saved try to obey the word of God. It is that the one who abides in Christ opposes the carnal nature that tries to go out to the outside, and make him obey and accept the word of Christ and obey the word faithfully. So the text changed the verse 7, "if I abide in you" (5) into "my word abides in you."

Here, we think of the claims of Herman Bavinck, who was one of three Calvinism scholars of the Scripture. "The different effective of the word of the man depends on the time and space of the word. But the word of God has different point. It is always his word. God presents always with the Word. He always works with his word with his almighty power. .. The word of God is not separated of God himself and Christ and the Holy Spirit. The whole of Holy Spirit was inspired by the Holy Spirit and continuously it was sustained and empowered by Holy Spirit and also the part word that comes out of them, accomplishes and proclaims has same authority."

The work of power in God's Word

- 1) The gospel is the power that attain to the salvation (Rom 1:16, I Cor 1:18, 2:4, 5 15:2 Eph 1:13).
- 2) The living and permanent word (I Peter 1:25)
- 3) Living and activating the Word (Heb 4:13)
- 4) A revived spirit (Jn 6:63)
- 5) The light that shines in the darkness (II Pet1:19)
- 6) The seed that was planted in the heart (Mt13:3)

7) The double-edged sword (Heb 4:12)

8) The word that works in the heart of the believer (I Thess 2:13)

A life obeying the Word makes us know the petition that is fixed on the Will of God, makes us request it, and finally, it makes us receive the answer of God. I Jn 5:14-15 says, "Afterward Jesus found him in the temple and said to him, "See, you are well! Sin no more, that nothing worse may happen to you." The man went away and told the Jews that it was Jesus who had healed him."

2. The union between believer and believer (9-17)

The union between Christ and the believer developed the union between the believer and believer, because every Christian is united with Christ. Ephesians 4:6 says, "One God and Father of all, who is over all and through all and in all." This points to the church. Although the branches that are attached to the vine are separated from each other, because every Christian of the church is united with Christ, they are provided the life of Christ and are grown to the measure of Christ's fullness—just like a tree grows up by receiving nutrition from the root and produces fruit. Therefore, we can think of the union between a Christian and another Christian, without uniting each other with Christ. If the church has no union with Christ already, it is not a church.

In his teachings, "abide in me" changed to "abide in my love," and then it was changed into "the life which obeys the Word of God." In other word,

the life that abides in the Lord means the life to obey the command of the Lord. Here, the Lord reveals the importance of a life of obedience as the main principle obviously. Verses 9-10 says, "As the Father has loved me, so have I loved you." "Abide in my love. 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." This verse revealed an example of a life that obeyed His word. Through this picture, we learn that the union of the Christian should depend on the union of the Trinity God.

Then what is the command of the Lord? As we had already thought several times about that theme above, the term, "love each other" means to love as the Father-God and the Son-God love each other. The life of this love is the purpose of the law and the accomplishment of the law (Rom 13:10, Mt 23:23). When the Christian keeps the command "love one another", he reveals the image that God naturally provided the men in creation (Gen 1:27).

To what degree should we reveal ? It is the love that should die for the friend. In other words, it is a love that loves his neighbor as your own body and loves even the enemy. The love that the Lord demands is very extreme; he revealed an example to us. The "friend" in verses 13-15 is the term that the Lord called the church. The concept of friend that most people think of is different than the Lord's concept. The former is based on vanishing things like materials and human emotion but the latter depends on permanent things. Therefore, the church becomes the disciples of the Lord,

(8) the friend of the Lord (16), and the power of the Lord shall be revealed (16) by obeying the command of love. Following the latter, the disciples loved the church and kept the command by devoting themselves to the Lord. Stephen, who had also followed this, was martyred by stoning while praying: "And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." And falling to his knees, he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep" (Acts 7:59-60).

3. The relationship between the world and believers (18-27)

The church that is united with Christ does not live apart from the world but lives in relationship with it by living in it. Thus, we should learn how the church lives in the world, but by the Lord.

(1) It is natural to receive hate from the world. Here, the world points to the man of the world. Although this world was created by God, after the sin of Adam entered the world, we stayed in the wrath of God. Accordingly, the people who lived in the world followed the devil and fell into covetousness (Eph 2:1-3). Among them, the church was saved out of their miserable state and became the children of God. The sinners, who had once served the devil as their father, believed in the Lord and knew him and also became the children of God. So the devil who was deprived his property hated the Lord and the church. The Lord says his reason for hating the church in verse 19: "He dealt shrewdly with our race and forced

our fathers to expose their infants, so that they would not be kept alive." As we saw it, how did Israel, His own people, treat the Lord?

John 1:11 says, "He came to his own and his own people did not receive him." Also, how did they persecute Jesus who reveals his will and that he was sent from God? The long contents of John 5:12 were revealed on the background of Jewish persecution. The reason that they persecuted him, was to proclaim the truth. Although they saw the obvious signs, they opposed him and finally slay him on the cross. They persecuted the Lord without a cause. And those who persecuted the Lord cannot help but also persecute the church naturally. The world that does not know the Lord cannot help but also persecute the Christians who are united with the Christ. It is natural that the world hates the church and persecutes her. The world who do not know the Lord hates the church because they do not know Christ.

(2) The world shall surely be condemned

But God did not ignore this illegal activity but condemned it. They shall be condemned for their sin that is examined by the justice of God. The proclamation that the Lord executed was the greatest and final testimony in the world. "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 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" (Heb 1:1-2). The one who listened to this testimony can no longer accept more love of God.

The judgment that they shall receive is not merciful condemnation but natural judgment because they refused the greatest love of God.

(3) The church should be located as the position of the Lord's witness.

Then what position should the church stand firm in? The church was called to be the light of the world and the salt of the world by God (Mt 5:13). The church is the witness of the Lord. For this purpose, the Lord sent another counselor and established the Apostles. "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" (26). Above all, the church can reveal the will of God by obeying the word of God and abiding in the Lord. Therefore, the love the church revealed proved that the Lord did rightly to the world. As the church reveals this true image—that is, the image of Christ—the work of salvation and judgment shall be accomplished naturally and the church shall take on the role of a witness to the world.

[Work 15]

I. Review: Read Lesson 14 and answer the following questions.

- (1) What does "the departure of the Lord" in John Chapter 14 mean?
- (2) State the attitude of other disciples revealed in the disciple.
- (3) What was a comfort to the disciples who had anxiety?
- (4) What is the purpose that the Spirit came on the church?
- (5) Did you receive the Holy Spirit? If you have him, prove this fact according to this Word.

II. Preview: We shall study the sermon of the Lord's departure next time.

- (1) Mark the important parts in Jn 15:1-27.
- (2) What does the metaphor of the vine and the branches mean?
- (3) Explain the teaching of the Holy Spirit revealed in John Chapter 15.

III. Thoughts that Depend on Revelation: write down what you understand from the following verses.

- (1) 15:5
- (2) 15:7
- (3) 15:13-14
- (4) 15:26

Lecture 16 **The Word of Prophecy**

pictures Concepts

1. The globe and lightening in the church – ***The disciples have tribulation in the world***

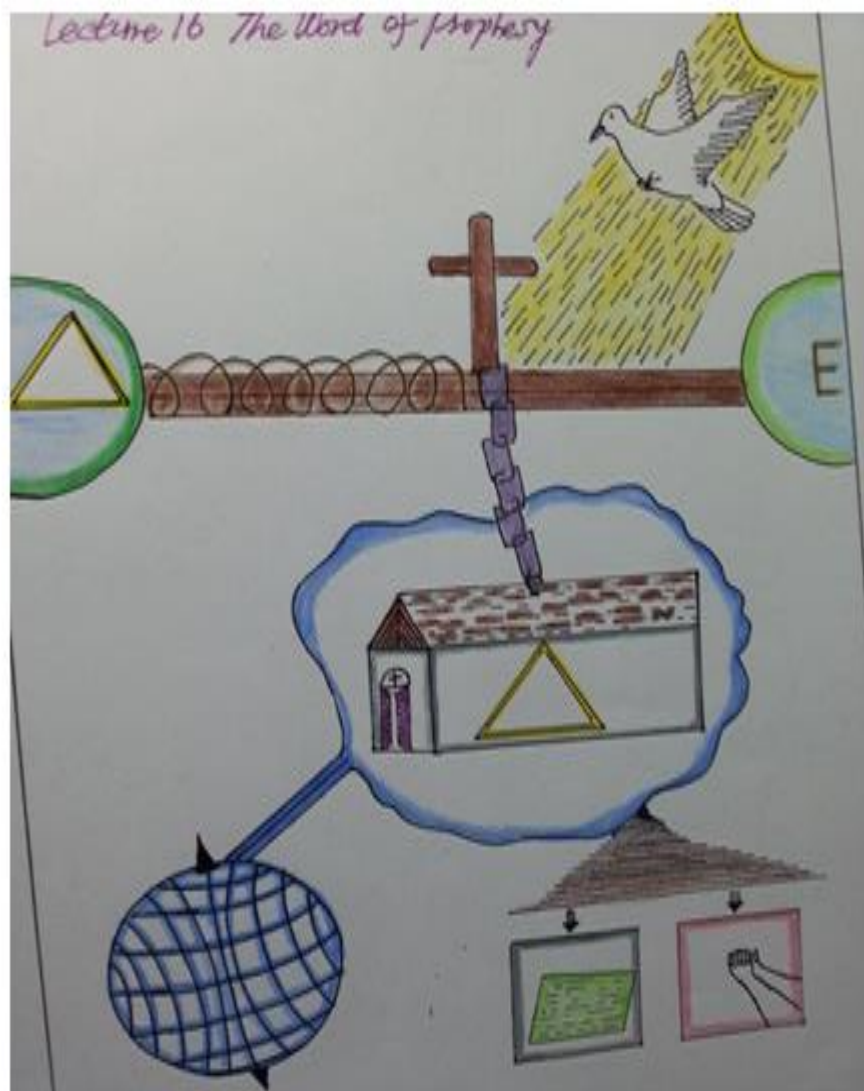
2. A flying dove sign out of the prism - coming ***of another counselor and his work.***

1) The chain that connects between the eternal world and cross – ***It is one of God's Plan about leaving of the Spirit and coming of Holy Spirit.***

2) A triangle in the church - ***the teaching of Scripture is same to the teachings of Father- God and Son-God.***

(1) A court figure in a square – ***Holy Spirit who is the judger of the world***

(2) In the next square, a figure that a man was delivered – ***Holy Spirit is the deliverer of church.***



Lecture 16

The Word of Prophecy

1. Text: Jn16:1-33

2. Key verse: Jn16:33

3. Survey:

(1) We have studied the sermons of the Lord's departure in the two lessons above. Now we look at the last sermon. I attached the title, "the word of prophecy" in this lesson because the content concentrates on that theme. Although the sermon of his departure did not give some benefits to them, finally the apostles had executed their mission very well in the future. Then, simply put, his disciples stayed in a childish state. So they were filled with anxiety in their hearts (6) because they could not control the knowledge of truth. Thus the Lord explained the things that shall be happened in the future in order to strengthen their faith, because as they encountered things, they would remember the Word and were fallen down (1, 4). Since the Word of God is alive and active, it provides power to the life of saints that had suffered to keep the faith. We can divide the Word into two parts: 1) the disciples suffering in the world for faith (33), 2) and to keep their faith within the world, Jesus sends another counselor who controls the faith and his works.

4. Exposition:

Every word that the Scripture talks about has the character of prophecy because it gives assurance of heart to the one who receives the word of prophecy. When the believer holds onto certain words, trust in the word is strongly accomplished because his faith is strengthened. And this prophecy became a criterion of great comfort in the present tribulation. John Chapter 16 discloses shall be accomplished after a while.

1. The disciples met tribulation in the world.

Already, we think that the world persecutes the church of God without any cause. Although the types of the persecution are different per different situations, it is obvious to be persecuted by the world. Then the Lord prophesied that his disciples shall be driven out from Judaism and shall be slain. In the contemporary day, the event that had driven out Judaism brought about horrible results and everyone is afraid of it (Jn 9:22).

Why does the world persecute the church? As the Lord said to us, the world persecutes the church without reason. Their persecution is the thing that the church cannot understand by any reasonable logic of the world. Their persecution comes out of a spiritual motive. In other words, because they did not know God (3), the one who does not know Christ does not know the Holy Spirit and has no life. The spiritual ignorance prevents them from knowing the work of Christ and makes them feel the work of the Holy Spirit. "The natural person does not accept the things of the Spirit of

God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (I Cor 2:14).

Therefore, when the Christian suffers in the world, he should admit that it is natural and should thank God by understanding the one who was redeemed out of the world.

2. The coming of another counselor and his work

Among the persecution without such reason, God sent another counselor to keep the faith of the saints.

(1) The departure of the Lord and the coming of another counselor is one of God's plans. Among the plan of God's redemption, the coming of the Holy Spirit is the beginning for God to apply the redemption to the church in a concrete manner. Therefore, the coming of the Pentecostal Holy Spirit was not an accident but was the accomplishment that several prophets had shared in the Old Testament (Acts 2:16-17-21).

(2) The teaching of the Holy Spirit is same as the teaching of the Son-God. (1) What is the work of the Holy Spirit after his coming? Verses 13-15 said that the work of the Father-God and the work of the Son-God is the same as the work of the Holy Spirit. Verses 13-14 mentions the work of the Holy Spirit as "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. He will glorify me, for he will take what is mine and declare it to you." Verse 15 reveals that the teaching of the Son-God comes from the Father-God, the teaching of the Holy Spirit come out of the teaching of the Father-God and the Son-God.

So the work of the Holy Spirit is concentrated on two works. They are the work of salvation and judgment. As we saw, the Lord Himself is the savior and judge but the Father-God is also the savior and the judge. As such, the Holy Spirit accomplished the salvation with the Father-God and the Son-God to the church but he executes the judgment to the world.

1) Spirit as the judge of the world (8-11)

(1) Verse 8 says, "And when he comes, he will convict the world concerning sin and righteousness and judgment: "Soon the Lord interpreted the meaning of this word, that is, the judgment of unbelief. The world receives the greatest and final judgment for disobeying God's love and testimony. (2)The Lord accomplished his redemption completely by fulfilling the righteousness of the Father-God and he revealed the righteousness of God in the world. The Holy Spirit judges the world to reveal the righteousness of the Lord (3). The Lord condemns by the testimony that the king of the world (Devil) was judged. Disciple

testimonies through the Holy Spirit by destroying the power of the devil and proclaim the gospel. The thing that rules over Satan is the work of the Holy Spirit. "He shall bruise your head," from Genesis 3:15 was accomplished by the death of Christ, the descendant of the woman. It means that the kingdom of God comes to the earth and his power works in it.

2) The spirit as the savior of the church (12-16)

The coming of the Holy Spirit is one of the greatest news in the church. Of course, the work of the Holy Spirit happened in the Old Testament, but after the Pentecost, the work was more powerful and concrete. This Holy Spirit led the saved church to the truth. So the Apostle John named for him as the Holy Spirit of truth (13). He came to the church to lead them into the whole truth.

Then what is the truth here? First, the Son-God is the truth (Jn 14:6). Second, the word of the Son-God, the father-God and the Scripture is the truth. The Scripture expresses that the relationship between the Scripture and the Son-God cannot be separated of each other. For the Holy Spirit who leads us into the truth makes the church known Christ, the truth and the head of the church and abide in truth.

"To abide in the Lord" that we thought of in a previous lesson, pointed to abide in the Word of God. The one who is led by the Holy Spirit means

the one who remains in the Word of God. Accordingly, the one who is led by the Holy Spirit is not able to leave the word and to have the Word of God (Mt 4:19). He reveals the glory of Christ who is the Word. Then after the Holy Spirit comes upon the church, what shall the church do? It stressed that great transition shall happen. Verses 16-24 say that Holy Spirit came to the church Jesus shall come to her. True saints enjoy the absolute perseverance with wonderful delight, that no one can deprive the rejoice who the Lord in Holy Spirit provides in the great tribulation in the world because the Lord overcome the world. The death of the Lord is the death of the church, the resurrection of the Lord is the resurrection of the church and the ascension of the Lord refers to the ascension of the church (Ephod 2:4-6). Therefore, the present position of the church lives on the throne of victory with the ascended Lord. Accordingly, the church suffers in the world. She has delight, assurance and the confidence of victory because the Lord crushed the head of the one who had taken the power.

Lecture 17 the High Priestly prayer

Pictorial Concepts

1. The praying Lord - ***The Lord interceded with the Father-God for his own people, the church.***
2. The beam of the prism on the head - ***The prayer of Lord should be accomplished for his supplication.***
3. Five circles on the right side - ***Five prayer titles in the Lord's supplication***
 - (1) The first circle – ***First, make them glorified.***
 - (2) The second circle – ***Second, sustain them.***
 - (3) The third circle – ***Third, make them become one.***
 - (4) The fourth circle - ***Fourth, make them holy.***
- (5) The fifth circle – ***Fifth, make them see the glory.***

Lecture 17
The High Priestly Prayer



Lecture 17

The High Priestly prayer

1. Text: Jn 17:1-26 [1-11, 12,13-22,23-25]

2. Main verse: Jn 17:5

3. Survey:

John Chapter 17 describes the high-priestly prayer, because the content are revealed as "the intercession of the Lord Himself." Although the Lord prayed to the Father-God during His ministry on earth, the content of his prayer was written out in few verses. So we have concern to observe this chapter. It was different from the Lord's prayer. The Lord's Prayer teaches the principles of prayer to his disciples; this text is the petition that the Lord Himself can offer to God. And this prayer was different from the prayer of the high priest in the Old Testament that followed the law of the Old Testament. Although they offered intercessory prayer to God once per year in the Holy of Holies (Lev 16:17), the prayer of the gospel of John surpassed it on another dimension. This is the high priestly prayer of the accomplisher of the redemption by redeeming all their sins by his death. This is the pure petition of the church. In other words, the church is in the world but does not belong to the world and enjoys the abundance of an intimate union with Christ. The church also wants to reveal the glory of

God in the world. When we divide the text by the object of prayer, we can arrange it into three themes: 1) the prayer for the Lord himself (1-8), 2) the prayer for the Apostles (9-19), and 3) the prayer for the Christians whom the Apostles proclaimed (20-26).

4. Explanation:

The prayer of four divisions was offered for the church. Therefore, we should think of the prayer of the church.

1. The objects of prayer (1—9, 20)

For whom was the prayer? As we observe the three objects above—the Lord, the Apostles and the believers—they were prayers for the church. The first object represents a petition for the church, the second object also means the petition for the church and the last object indeed points to the church that should be founded on the Apostles (Eph 2:20).

Who is the church mentioned here? Although the term church is not revealed in the text, the substitute terms of the church are revealed: "All whom you have given him" (2), "Those whom you have given me," "yours" (9), and "the people whom you gave me out of the world" (6). In other words, although the church is in the world, it does not belong to the world. The Lord did not pray for the world. Verse 9 says, "I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours." The Lord did not pray for them for He knew the fact that

this world should be condemned. The Lord did not come to save this world, but only the people whom the Father-God gave. (Mt 1:21)

When we observed this petition, we find one obvious will of the Father-God. What is it? It was for the people to have the eternal life and to glorify God Himself. Although the first Adam failed this work, the second Adam, Jesus Christ, accomplished it. Now, Christians in Christ are the people who have eternal life. Just for these people, Jesus prayed as warranted by the authoritative seal.

2. The nature of prayer

What character does the absolute prayer of the Lord have? It is an absolute petition that only the Lord can offer. Only the Lord was the mediator, the connection between God and man. The safe protection of the church is sustained by being attached to the head.

This is the true petition—His prayer was expressed by His deed. The prayer of the Lord was not a personal petition separate from His work. His deed was His petition. The purpose of His deed is the purpose of His prayer. Therefore, this prayer is not deceptive, but a faithful prayer. Verse 4 says, "I glorified you on earth, having accomplished the work that you gave me to do." His petition was to seek the glory of the Father-God again after He finished what the Father gave Him and glorified Him. The Scripture stresses that His petition and His life are coincide, and only this true

petition shall be answered (Jn 15:16,17, Reference). The king Hezekiah prayed: "Then Hezekiah turned his face to the wall and prayed to the Lord" (Isa 38:2). Then he received the answer of God, ""Please, O Lord, remember how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight" (Isa 38:3).

3. The content of the prayer

The text reveals six petitions: 1) glorify the Son, 2) sustain them, 3) make them become one, 4) sanctify them, 5) make them become one, and 6) make them look upon the glory of God in the future. We will treat it as five titles because the third and the fifth are the same.

(1) Glorify the son (1, 5)

"Father, the hour has come; glorify your Son that the Son may glorify you" (1).

"And now, Father, glorify me in your own presence with the glory that I had with you before the world existed" (5).

This petition was a request that sought His glory in the beginning to be restored. Here "the time became" pointed to the redemptive plan of God that shall be accomplished by His death on the cross. He was filled with the glory of the Father by His death, received authority to rule over all things and sat down on the highest seat. (Phil 2:1 below, Jn 17:2, Mt 28:18).

As he abided in the world, He obeyed the work of the Father and glorified the Father. And now, by the death of the cross, he glorifies the Father-God eternally. According to this merit, the Christians who are cling to him shall participate in the brilliant glory of the Lord. We learn how to glorify God again through verse 4. It is to know the word of the Lord, believe in it and obey it alone (6-10). If the great work for the Lord is not founded on the most important recognition and obedience, it is meaningless.

(2) Sustain it (11)

“And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me that they may be one, even as we are one” (11).

This petition was to seek the absolute protection of God. Such a prayer is to propose that the church is persecuted in the world. Today, the church is protected by the hands of the Almighty God at any time and in any place. But this protection is not to make them weak. Just like an eagle takes care of her chicks by training them and giving them practice, God protects His people until they reach spiritual maturity. For example, Joseph had many trials at his young age where he obeyed the Word of God. Finally, God made him become a man of God. The hands of God’s protection that counts the number of hairs on our head permits suffering to train them in His providence.

(3) Make them one (11, 21)

"And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me that they may be one, even as we are one" (11).

"That they may all be one, just 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 have sent me" (21).

This petition focuses on the point that a multitude that is united in the Lord shall become a holy community. This union does not consist of the perfect consciousness, or the complete thought, but a union that is founded on the Word of God. A union that departs from the faithful word is not a true union. Rather, the Lord said that this is the assembly of Satan (Rev 2:10). The movement of union that had built the tower of Babel was a unity that challenged the will of God. The result was God's judgment. Instead, the term "like us" points to the Trinity God and the unity that God wants for the people to enjoy the abundant richness by a union with the Trinity God (21). The united multitude that God expects will receive the absolute protection of God. At the same time, although they belong to the world, they are a holy people that is separate from the world and they are a multitude that shall see the glory that stands before God without stain or blemish.

(4) Sanctify them (17)

“Sanctify them in the truth; your word is truth” (17).

The Lord prayed that the church of the Lord may be sanctified. Who is the standard of His holiness? Just the Lord. “But as he who called you is holy, you also be holy in all your conduct” (1 Peter 1:15). The effects of the petition are transferred to every part of the universal church; they are sanctified little by little daily.

(5) Make them see the glory (24)

“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world” (24).

This petition is a prayer for them to participate in the glory (Heaven) of the second coming of Jesus. By this prayer, the church of the Lord was secured to enter into the glory of the Lord. In addition, the church shall accomplish complete union on earth (23) and all shall see the glory of the Father-God.

4. The result of prayer

The important prayer titles for the church are related to the figure of the present and future of God’s people. The Lord prayed with His authority that in the present time, they stay in the world as people who have received eternal life, but as a holy people who do not belong to the world—as people who are united with God. And in the future, they shall

participate in the glory of God. How was this petition answered? We find the content of the answer in the church history that had begun in the Acts. The event of the stoning of Stephen, when he had the joy of the Lord (13), and the event of Peter's imprisonment, when he was saved from it, proved the answers of the Lord's Prayer. This prayer was answered by God because it was the prayer of the Lord. Why did not the prayer of the Lord who had said, "If you ask me anything in my name, I will do it." (Jn 14:14)" receive the answer of God?

Lecture 18 Arrested and Suffering

Pictorial Concepts

1. The Lord who prayed in the garden – *The Lord's figure who prayed at the garden of Gethsemane.*

(1) Judas Iscariot who went ahead – *The Lord wisely escaped the satanic attack of the rebellious person, Judas.*

(2) Peter who was nearby the Lord – *The Lord took responsibility for Peter's failure and encouraged him.*

(3) The Lord prayed before a Rock under a tree - *The Lord voluntarily cast himself into suffering.*

2. The First accuser – *The Lord claimed His identity as the Messiah before Annas and Caiaphas.*

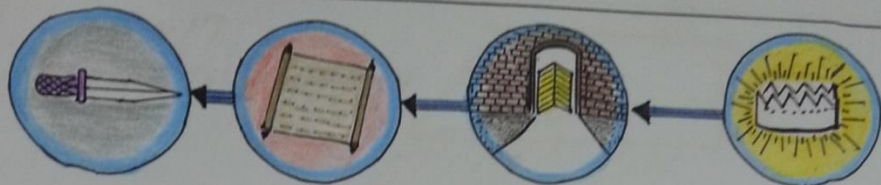
3. The Second accuser – *The Lord claimed that he is the king before Pilate.*

(1) First, the crown – *He was the King of the Jews, that is, the king of God's kingdom.*

(2) Second, the door of heaven - *He testifies about the kingdom of God that came into the world.*

(3) Third, the scroll – *He claimed that he is the truth in silence.*

(4) Fourth, the sword – *He has the authority to overcome the world.*



Lecture 18 Arrested & Suffering

Lecture 18

Arrested and Suffering

1. Text: Jn 18:1-19:16
2. Main verse: Jn 18:37
3. Survey:

The part that we are going to think of consists of three events regarding Jesus: 1) the suffering at the garden (arrest) (18:1-11), 2) being judged before Annas (18:12-24), and 3) being judged before Pilate (18:25-19:16). Jesus, who was omnipotent, actually permitted Himself to be caught by the hands of enemy, because He knew that God's will was be accomplished. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (II Corinthians 5:21). The Lord after being arrested was transferred to Annas, Caiaphas, and Pilate and was judged directly because it was the relevant time for His plan to be accomplished. How shameful of a scene it was! The true high priest was judged by false high priests and the true king was condemned by miserable king of the world. However, among such shameful things, the Lord who looked to future things proclaimed the goodness of them (Heb 12:2). Paul said, "I charge you in the presence of God, who gives life to all

things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession" (1 Tim 6:13).

4. Exposition:

As we remarked before, we think of Christ's trials and Lord's good testimony in front of them in three parts.

1. Suffering at the Garden (The Arrest)

After the Lord finished the high priestly prayer, the Lord walked toward the Garden of Gethsemane which was located in front of the brook, Kieran. There, He was arrested by the hand of the enemy. As we've already seen, how did the Lord wait for this time? Until that time, although the enemy tried many times to arrest Jesus, they could not arrest Him. But now the hour for the plan of God's salvation to be accomplished had come. This time was the moment that Moses and many prophets had prophesied (Acts 26:22). This suffering had begun with his birth in a manger, and continued to be arrested at the garden. We observe the actions of three important persons at the place of suffering. The first person was Judas Iscariot, the next was Peter, and finally the figure of our Lord, Jesus Christ.

(1) The action of Judas Iscariot who rebelled -

Judas Iscariot, who had followed the Lord as His disciple and listened to His teaching, was revealed as the rebel who opposed the grace of the Lord.

The love of the Lord followed him continuously but he rejected it. He hid his wicked heart that rejected God's unfailing love. Now, the sin lifted up his head and worked actively. He went to the enemies and sold Jesus for 30 silver pieces and came back to Jesus with his enemies to arrest him. Why did the disciple who should have stood by the Lord to receive suffering stand at the right of the Lord? This was because he was not a child of God from the beginning, but the son of destruction, even though he lived with the Lord for long time. Finally, it came time for him to depart from the Lord. Even when the Lord was rebelled against by the wicked, he never lost his purpose to the end. Although the king of the world attacked him with death, his death was a means to bruise the head of the devil. Judas Iscariot was the channel to accomplish the history of redemption, but he was understandably destroyed into certain condemnation because of his ingratitude.

(2) The weakness of Peter

Here is illustrated a person who had suffered with the Lord, in the contrast to Judas Iscariot. Peter fought against the enemy who tried to arrest the Lord with the sword. What shall we determine from his rude action? At another time, he decided to follow Jesus until losing his life. His confession and his aspiration for the truth proved that he was a true regenerated person. It was a big mistake to fight against such an urgent situation with the sword. So he was rebuked by the Lord. Later, he denied the Lord three

times in John 18:17, 25 and 27. This situation had been prophesied by the Lord already. Peter's action was a result of ignoring the necessity of Jesus' death— He was to drink the Father's cup absolutely. The Christians who serve the Lord should first understand the method of the work and follow its principle.

(3) Great figure of Jesus

The figure of the Lord in the garden of Gethsemane was a powerful person. We look at the moment when he climbed up the hill to drink the Father's cup. Just like an animal that is being led to the slaughter, he went there voluntarily. In these activities, we find acts that are both passive and active. His arrest was a passive act but his permissive action was an active act for complete redemption. The Lord was not arrested because of His weakness, but he permitted his life to the hands of the enemy for us. Through the harmony of both of these actions, our redemption was accomplished. We can know it that as the Lord said, "I am that I am", they are slumped down soon by the power of his word. The Lord is the Almighty God and is omnipresent, but He permitted His arrest for His people.

2. Receiving the inquiry before Annas

After the Lord was arrested by the enemy, He was transferred to the court of Annas. He was the man who was as crafty and covetous as his father in law. At that time, the legal high priest was Caiaphas, but the reason that they transferred Jesus to his court revealed his real authority. The false prophet asked the true high priest. Then, during their dialogue, the Lord proclaimed that his deed was the truth. Annas asked Jesus about his disciples and his teaching. He aimed to know the background of the Lord, not to learn the truth. "Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them; they know what I said" (20-21). By his answer, we learn two things. 1) The gospel of the Lord can be listened to everybody. 2) This gospel can be effective for his people who long for it and obey it. The Lord did not cast the treasure and pearls to the dog or the pig (Mt 7:6).

3. The inquiry before Pilate

Now we arrive to the most important part. The Lord was arrested at the garden, then stood up before Annas temporarily and transferred to Caiaphas, and finally was transferred to Pilate. These moments were to accomplish the Lord's prophesy. Earlier, the Lord had prophesied that he shall be transferred into the hands of a Gentile, not a Jew (Mk 10:32-33).

This prophesy was fulfilled by standing before Pilate. Let's think more concretely about the content of Pilate's questions to Jesus.

(1) Dialogue between Pilate and the Jews

First dialogue: Question-"What accusation do you bring against this man?"
(18:29)

Answer - "If this man were not doing evil, we would not have delivered him over to you." (18:30)

Second dialogue: "Take him yourselves and judge him by your own law."
(18:31)

Answer - The Jews said to him, "It is not lawful for us to put anyone to death..." (18:31)

Third dialogue: Question- "Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him." (18:38)

Answer - "Not this man, but Barabbas!" Now Barabbas was a robber."
(18:40)

Fourth dialogue: "See, I am bringing him out to you that you may know that I find no guilt in him." (19:4)

Answer - "Crucify him, crucify him!" (19:6)

Fifth dialogue: "Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." (19:6)

Answer - "We have a law, and according to that law he ought to die because he has made himself the Son of God." (19:7)

Sixth dialogue: Attitude - "When Pilate heard this statement; he was even more afraid." (19:8)

Answer - "From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." (19:12)

Seventh dialogue: "Behold your King!" (19:14)

Answer- "Away with him, away with him, crucify him!" (19:15)

Eighth dialogue: Question - "Shall I crucify your King?" (19:15)

Answer: "We have no king but Caesar." (19:15)

As we observed the dialogue 8 times in the text, Jesus took ten times of dialogues with the Jew, the attitude of Pilate and their method was illegal completely. As Pilate took on the role of judge, he tried desperately to escape the righteous judicial judgment. He kept concluding that they did not find any fault. He tried to release the Lord because of the guilty feeling in his conscience. But because of the opposition of the Jews, he did not stand firm in the righteous position and instead, he condemned Him for the purpose of receiving political benefits. What was the Jewish answer? They treated Jesus as a wicked man and claimed that he should be crucified on the cross. The Jews, the chosen people of God, had lost the light of truth and committed the great sin of crucifying Jesus on the cross.

(2) Dialogue between Pilate and Jesus

First dialogue: Question - "Are you the King of the Jews?" (18:33)

Answer - "Do you say this of your own accord, or did others say it to you about me?"

Second dialogue: Question - "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" (18: 35)

Answer - "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." (18:36)

Third dialogue: Question - "So you are a king?" (18:37)

Answer - "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." (37)

Fourth dialogue: Question - "What is truth?" (38)

Answer: no answer

Fifth dialogue: Question – "Where are you from?" (9)

Answer: no answer

Sixth dialogue: Question - "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" (10)

Answer - "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin." (11)

Among these six dialogue exchanges, we discover four facts about the testimonies of the Lord. He delivered good testimonies before Pilate.

1) The King of the Jews – As Pilate asked, "Are you the king of the Jews?" the Lord defended this fact. The King of the Jews is the king of the world. The Old Testament says it many times.

2) Kingdom of God - The Lord gives testimony that the kingdom of God and the king himself had already come down to the earth. The Lord proclaimed that the kingdom has already come with His first coming. The kingdom of God on the earth included the church. Although the church exists on earth, it does not belong to the world. This does not mean that they ignore the responsibilities of the world, but in the world, they should reveal righteousness, mercy and faithfulness as a light.

3) Truth - The purpose that the Lord came to the earth was to proclaim the truth. As John 17:17 remarked, the truth is the Word (will) of God. He proclaimed the truth as the truth itself. But not everyone can listen to this truth. Only the one who has the function to listen to the word can listen to it.

4) Power - This kingdom of God is the kingdom where they accepted Jesus as their king. It is a kingdom that consists of the truth that comes from His mouth, the absolute kingdom. Because they lived not to accept him as secular king but to serve the king of kings, they were faithful to small thing. They longed for the truth as a thirsty deer, for we had the truth in our lives. They were also not afraid of the power of devil because of their absolute power.

Lecture 19 **Death and Funeral**

Pictorial Concepts

1. Jesus Christ who was hung on the cross - ***Three pieces of evidence were revealed by the death of Christ on the cross.***

1) The crown in the first circle - ***The Lord claims that He is the king.***

2) The scroll in the second circle - ***He testifies that His death came out of the fulfillment of the Scripture.***

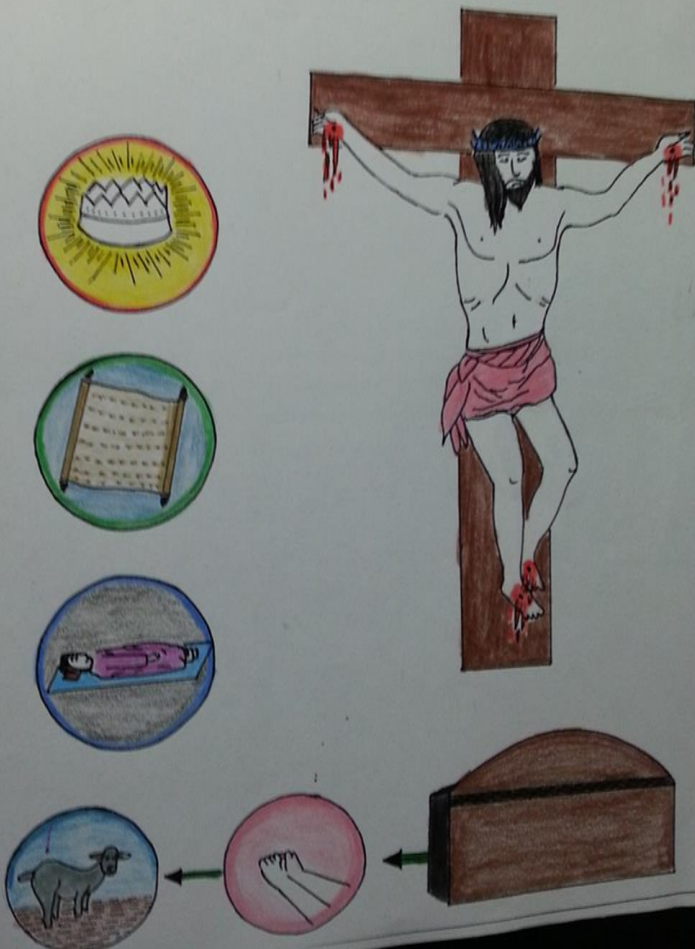
3) A coffin in third circle - ***The Lord proclaimed to have suffered as a true man.***

2. The Tomb – ***Two pieces of evidence revealed by Christ's funeral.***

1) The figure of freedom in the first circle – ***Evidence of his complete death***

2) A lamb in the second circle – ***It was the criteria to completely absolve all sins of Christians.***

Lecture 19 Death & Funeral



Lecture 19

Death and Funeral

1. Text: Jn 19:17-42
2. Key verse: Jn 19:30
3. Survey:

The suffering that began in the garden of Gethsemane now attained its climax by bearing the cross. Basically, Christ who was fundamentally the substance of God's glory was clothed by the image of servant.

And He was humbled to the lowliest point by bearing the cross (Phil 2:6-8). The Apostle John wrote this fact and stressed a few points. First, the Lord died for being the king of the Jews. Second, He died according to the Scripture. Third, He died with great suffering as a true man. His death was a small event in history, but God placed it as the center because of the accomplishment of salvation. It was the greatest event in the world. Jesus' last cry, "it is finished," proved it. The effect of His death forever affected the redemption of His people.

4. Exposition:

1. Death (17-37)

Jesus, who proclaimed good testimony before Pilate, was moved to the head of the Jew illegally (16). Like a lamb led into the slaughterhouse and staying silent before the one who shaves him, Jesus gave His own life without a word. The Jews who controlled the illegal judgment made him burdened the cross and pulled to the hill of Golgotha and crucified. At the contemporary day, this style of crucifixion was used for the slaves and great sinners that were punished in Macedonia, Persia and Egypt. The people who were hanged in this place usually died of severe infection. The pain that was happened out of harmed parts, the harsh pain from his bones, the inflexible body and headaches and thirst for a long time till he died after extensive suffering (about 2-3 days) (Hendrickson). We think of three emphasized points that the Apostle John revealed:

(1) The Lord testifies about His kingship (19:17-22)

The magi came to Bethlehem out of the Far East to find the King of the Jews (Mt 2:2). They were the cosmological scholars, who had studied Torah and were interested in Jacob's star as a type of Christ in the prophesy of Balaam (Numbers 24:25). They were led by the Holy Spirit to worship the Messiah. The King of the Jews who they searched for was just Jesus Christ. Jesus, who was born out of the body of Mary, was the King of the Jews; He lived as the King of the Jews and was crucified as the King of the Jews. The hands of God's providence revealed His kingship over the Jews to the

world because Pilate wrote down "Nazareth Jesus the King of the Jews" on the plate of the cross. In the contemporary day, he wrote it in three languages: Hebrew, Greek and Roman, which allowed many people to read it. This proved that Jesus is the King of all nations by the invisible hand of God. The King of the Jews here pointed to the King of the world. As many prophets in the Old Testament had prophesied about the Messiah, the king of the Jews shall come during the eschatological time to rule over all nations. This Messiah was not limited to the Jews, but shall rule over the entire world.

Since he is the king, he has absolute kingship (Dan 7:13). He has the absolute power that nobody can destroy. Accordingly, he wants to claim this authority at any time and in any place.

(2) He proclaimed that his death fulfilled the Scriptures (23-30)

Under the cross that Jesus was hanged, several wonderful events happened. The soldiers shared the garment of Jesus with one another (2) and they cast lots to win his inner clothes. John, who was inspired by Holy Spirit, said that this event did not happen accidentally; God permitted it to accomplish the fulfillment of the Scripture. The event that was fallen upon David in Psalms chapter 22 was inspired by the Holy Spirit and was fulfilled at that time. Verse 28 said that the Scripture was accomplished by it. Although David had suffered much and was troubled in his life, it does not

compare to the Messiah's suffering. He was simply a shadow. True shame was the shame of that cross that Christ received by God.

And John commented that when He cried, "I am thirsty," it surpassed the accidental dimension and was entirely done to accomplish the Scripture. Except the work, the seventh was not all. From his coming into the world, every event that he had seen suggested the fulfillment of the prophecies of the Old Testament. Although more creative thought were not revealed in it, we believe that every action that he executed proved the fulfillment of the Old Testament. Although the heavens and the earth pass away, every word that comes out of the mouth of God will not be changed, every dot shall be accomplished directly as truth. Clearly, every event that happened leading up to the center of the cross was the accomplishment of the Scripture. Really, what was the Scripture that the Lord remembered during his great suffering and unbearable pain? Surely it proved that Jesus believed the fact that the Scripture is the spirit and the life. This is the view of the Scripture of Jesus.

(3) He proved that He received the suffering as a true man.

A certain man wavered in his faith that was rooted on Christ's death by claiming that God reduced His suffering on the cross. In the early church, the heresy that denied his human nature appeared. However, the event that happened on the cross revealed his human nature obviously for it revealed the character of a true human.

First of all, he did not deny the physical relationship with Mary. He admitted that he was the son of Mary and committed her to his beloved disciple, John, concretely. Traditionally, John served Mary as his own mother until the end. The fact that he did not despise the serving of human relationships proved that he admitted and occupied human ethics and a human attitude. The Lord lived as a true man who ate food and drank water and felt tired. He suffered the torture of the cross directly in a human state that had intellect, emotion and volition in order to fill the demand of God's righteousness.

Another evidence of his human character was shown through the expression of his physical suffering. His thirst proved that large amounts of blood had left his body and he lost the water balance of his body and resulted in a severe dry state. We cannot explain fully that the outward suffering was not all, but he was also tortured by his physical toil, nerve pains, muscle and bone suffering and an imbalance of the innate organs. Around 1200 AD, David confessed "and my tongue sticks to my jaws" (Ps22:15) and "I thirst" (Jn19:28), which fulfilled his words on the cross directly.

Although we express the suffering surrounding the event of the cross, we cannot understand His physical suffering and practical death fully. Because the cross substituted all the sins of His own people, he fulfilled the demand of God's righteousness fully. Although we do not know fully, we

know that God proclaimed that His blood was precious (I Peter 2:20), because his death was evaluated as the living sacrifice that shall bring eternal effective by Holy Spirit.

2. Funeral (38-42)

The funeral of the Lord was also an extension of the cross. He died completely because when a soldier poked His body with a spear, both water and blood came out of the wound. When a man dies, the water is separated from the blood. The specialist who came to slay the men on the cross did not need to break Jesus' legs because the Roman soldiers knew He was surely dead.

In the process of being buried in a tomb according to the Jewish funeral, God revealed his complete death through a few persons. And at the funeral that Arimathea Joseph and Nicodemus served, we can know his complete death. Pilate gave his body to them for he made sure his complete death to them and they put the perfume and the myrrh on the coffin according to the law of Jewish funeral as obvious evidence of his complete death. If he lost his soul only temporarily, he should have died by the poisoned preservative materials. Really, Jesus Christ died completely for our complete death. Because his death is our death, we can receive freedom from our sins.

And also in the event of the death, the Holy Spirit worked through some preparatory people. The fact that he was buried into the tomb of Amadeus Joseph proved his resurrection on the third day, and the service of Nicodemus became a chance to proclaim his resurrection.

Conclusion:

The death and the funeral of Jesus Christ is the center of history. Nobody knows the meaning of Christ's death, for he was crucified at a place of Golgotha in the province of Judah in Israel in the world. Although the devil was pleased in his festival for he misunderstood his victory, he could not know the wonderful wisdom of God's paradoxical victory that overcame death by his death. By this death, all of His people shall receive complete salvation. Therefore, our pride of our whole life can only be the cross of Christ.

Pictorial Concepts

1. A woman who sat down before the Lord – ***Mary Magdalene confronted the resurrected Lord first.***
2. The Lord and his disciples who sat down together on a dining table in a room- ***The peace that ten disciples confronted the Lord of resurrection first received.***
 - 1) The lamb in the first circle- ***First, the peace that comes out of remission.***
 - 3) Triangle in the second circle – ***Second, the peace that the Holy Spirit gives us***
 - 4) A trumpet in the third circle - ***Third, the peace that comes to the evangelist.***
3. A kneeling disciple in the room - ***Thomas confronted the resurrected Lord at first.***
 - (1) The first chain around his feet - ***Positivism makes weak faith***
 - (2) The second chain – ***The faith that depends on the Word is blessed.***



Lecture 20

Jesus of the Resurrection

1. Text: Jn 20:1-31
2. Key verse: Jn 20:17
3. Survey:

When Paul, called the Apostle of resurrection, proclaimed the resurrection of Christ, he stressed that Christ died and was resurrected according to the Scriptures in order to warn against the cults and to establish the foundation of gospel (I Corinthians 15:2). It means that the central theme of the Old Testament is Christ on the cross and His resurrection. The Scriptures are the revelation of redemption and Christ accomplished the redemption by His death and resurrection. Without resurrection, his death cannot be thought and we cannot also think of resurrection without death. If one of these issues were to be proved as a false, Christian faith shall be destroyed in a moment, completely, and the Scriptures would be shown as a myth.

So if we believe in Christ's resurrection, it means that we had already accepted the word of God, the strong power of resurrection and we believe in the Scripture and abide in it. In summary, the faith of resurrection is the faith of the cross and the faith of Scripture because only the Scripture proclaims the resurrection of Christ obviously. A certain people remarked

on the evidence of his resurrection: the empty tomb, the spiritual transformation of the disciples, and Christian revival, etc. but these things should depend on the resurrection of Christ. Unless it depends on it, it seems to be cut off his neck, finally he can reduce his human confidence and make us serve other gods in secular cultural styles because he did not follow the lead of Holy Spirit who was an author of the Scripture.

Mark, who was another witness of resurrection, ran ahead the other disciples and wrote the testimonies about the two angels. As John received the revelation through the angel who received it (Rev 1:1-2), the two angels received the message of resurrection that they should proclaim to the world. They proclaimed that 1) he died on the cross and was raised from the dead, 2) the empty tomb proved the resurrection of the Lord, 3) and that the Apostles shall meet the resurrected Jesus. However, John spoke on certain events when Mary Magdalene, the 10 disciples and Thomas confronted the Lord and revealed the revelation of salvation.

4. Exposition:

1. Madeline Mary- The first confronter (17)

Christianity is not the religion that boasts about buildings and heritage, but claims the empty tomb. There is a tremendous event behind the empty tomb. 1) After Jesus died on the cross miserably, he was buried in the

tomb and nobody could approach to the tomb because it was closed in the name of Caesar. According to the funeral laws of the Jews, he died completely, but arose again from death at the dawn of the third day. God resurrected him. By a supernatural power, the stone door was rolled away, as an outward figure of resurrection, and the guards seemed to be almost died and they allured the guards to scatter a deceptive rumor, "his disciples stole his coffin" to the people, in order to hide His resurrection. These things proved his resurrection directly or indirectly, but in the inner evidence, the Lord was resurrected by the work of the Holy Spirit. Paul could claim that the power of his resurrection worked in him (Eph 1:16-17). It was the power of creation.

As God breathed into the clay, it became a living soul, and as the dry bones in the valley in Ezekiel's vision were changed into living military, death changed into life. Mary Magdalene, who was the first witness of resurrection, looked at the empty tomb and then she could not tell this fact to people (Mk 16:8). Why did he take such an attitude? What did she find in there? She did not only see the rolled stone door or arranged fine clothes. More surprisingly, she saw the presence of God (Theophany – the presence of glory). The theophany on Mount Sinai a few thousand years ago was once again revealed in this place, the empty tomb, to accomplish redemption. Mary, who looked at this great presence, was oppressed by the glory to keep in silence (Lane).

What did the Lord of resurrection say after being revealed to Mary? John remarked on two important things. One was the Lord did not accept the action to touch him in the existing state because he did not yet ascend to the Father-God (17). This makes us think of the word that Christ offered all fruit of redemption to God. The Son of Man who came on the cloud, according to Daniel's prophecy, shall offer the power and glory of all nations (Dan 7:13-14). The other thing is he taught what the church is. Jesus' father is the father of the church and the father of believers (17). This is the people of the new covenant, that is, the union of the people of God's kingdom.

2. The first confrontation with the ten disciples

True peace is the present when we are equipped with two things. One is the reconciliation with God; the other is the reconciliation with each other. "Glory to God in the highest, and on earth peace among those with whom he is pleased!" (Lk 2:14). True peace does not come out of man but comes out of God. In order to make peace, God sent His begotten son to us and offered Him on the cross. He also raised Him from the dead on the third day. And it revealed the evidence to break every obstacle and to bestow the peace to the disciples. His death is the criteria to remove all sins of his people and his resurrection was the criteria to apply them to the church and make them taste the fruit. The resurrected Jesus revealed this in

His greeting: "On the evening of that day, the first day of the week, the doors are locked where the disciples were for fear of the Jews Jesus came and stood among them and said to them, "Peace be with you" (19). This is not a simple greeting format, but is the summary of all blessings that His resurrection reveals to us.

Then what is the peace that the resurrected Lord reveals?

First, it was the peace of remission. The resurrection of Christ proved to remove sin that was mankind's greatest problem. Without the resurrection of Jesus, his death would not be effective. Our faith is meaningless, we would still stay in sin, and the one who sleeps in Christ shall perish, making us the most miserable people in the world. The Lord ordered His disciples to proclaim the remission in the world (13). The stroke patient was healed because the Lord gave remission to him. Any sin in the world should pass through the death of Christ for remission. When the Lord commanded the patient to take his bed and to go home, it proved that the resurrection of the Lord could heal. Therefore, the Christian should claim this wonderful grace by recognizing the comfort and the love of resurrection in any event and at any time.

Second, it was the peace that the Holy Spirit provides. When we receive the Holy Spirit, we obtain the peace according to the promise that the Lord sent another counselor to us. It means that we should receive the Holy

Spirit, the first command that the Lord provided. The work of the Lord without the Holy Spirit does not exist. Therefore, the saint who received the Holy Spirit should seek humbly to follow the lead of the Holy Spirit. When we follow the Holy Spirit, the peace comes to us and then we can proclaim the peace to the world.

Third, it was a peace that comes on the evangelists. Verses 21 say, "Jesus said to them again, "Peace is with you. As the Father has sent me, even so I am sending you." At an earlier time, like the mission that the Lord gave to bestow peace to a team of 70 evangelists, the resurrected Lord was sent by the Father-God to bestow salvation and peace. Like the sisters of an eel that blocks peace in Proverbs, when he seeks the glory of God, he can obtain the resurrected peace. Although the event of the Lord's resurrection had happened 2000 years ago, the power continued in peace. Let's trust the Lord of the resurrection in order to possess this peace. Let us also walk by believing the power of resurrection.

3. Confrontation with Thomas

In confronting Mary, the resurrected Jesus revealed the restoration of relationship between the father and the son by believing in the son. Confronting the 10 disciples revealed what the church should do in the

world. The Lord also clearly revealed the happiness of those who believe without seeing through His confrontation with Thomas.

(1) Positivism

As the contemporary day loves positivism, Thomas followed swiftly according to the current stream. He could lead his friends to go with the Lord to die for him and he considered his future life after Jesus left them on the cross and also he might leave out of their meeting temporarily. As he returned there, as soon as he heard of the resurrection of Jesus, he confessed, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nail, and place my finger into the of the nails, and place my hands into his side." Then the Lord entered the room through the wall by a supernatural power and stood before them. Thomas said, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe." The heart to assure is so precious. Just like Herman Bavinck says, "Before we do not doubt something we cannot have real confidence." to believe in it only after it is proven comes from human reasoning.

Alexandria Clement was a church-father who stressed passivism that through seeing, we can believe. But Tertullian stressed that if we believe in it first, we can know it. Thomas followed Clement's claim, that only after making sure, we can believe it. These both streams revealed the method of apologetics in church history. One is the classical apologetics that proves

with historical facts, and the other is the presupposition apologetics that Cornelius Vandal had led. Although it has no evidence, because the Scripture says it, we must unconditionally believe. These two apologetic methods are needed in proclaiming the gospel.

But to approach the center of the method that moves the emotion by stressing evidence and experience, etc. he may fall into the center of human carnal desire, according to the warning of the Scripture and the evidence of history and the present situation. Like the miracle in the furnace had happened, we need to believe in God. Although we cannot get the event, it is necessary to believe in God just like the three friends of Daniel had done. It is the biblical faith. The principle that if we used any methods to achieve the goal, it is OK, is wrong. The result shall be death.

(2) Only faith

Thomas, after confronting the resurrected Lord, soon confessed, "You are my Lord, my God." From him, an amazing confession as his personal Lord and God came from him. Then the Lord says, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed" (29). The sacrifice to prove practically is so important but to believe what the Scripture says is more important. The Scripture demands

the faith that believes in what the Scripture says unconditionally. The difference from shamanism is that God works in the Scripture, with it and on it.

We can believe after having strange experiences and mysterious events and miracles; the Lord works in them as the proper method. However, to believe what we read from the Scripture directly is even more precious. The Lord proclaimed the faith of resurrection.

Conclusion:

Surrounding the resurrection of the Lord, Christians should get up with the fear of the Lord in Mary Magdalene and recognize the promise, the Holy Spirit and the mission that he gave to his disciples. Moreover, he should believe the Word of God unconditionally, more than the confidence of existentialism. Especially when the teaching that takes the protective coloring is activated systematically in the church, we should walk the narrow way of believing in it directly, and obey the Word of the Lord of resurrection. The result is the life (Ps 1:1-6).

Lecture 21

Again Meeting at Galilee

Pictorial Concepts

1. A dining table by the sea – ***The dining table that the Lord prepares on the seashore in Galilee.***
- 1) The abundant food in the first circle – ***First, it gives true comfort.***
- 2) A kneeling man in the second circle- ***Second, it teaches the importance of obedience.***
- 3) The hand revealing the imprint of the nails in the third circle – ***It offered to plant the true evidence of the resurrection in the Apostles' heart. '***
- 4) A chain connected to the table leg –***Two conditions for the church to execute the mission.***
- 1) The first circle - ***The first condition – He should love the Lord.***
- 2) The second circle – ***The second condition – He should deny himself.***
3. The men that sailed a boat on the water - ***Three conditions to follow the Lord.***
 - 1) The man who sailed a boat – ***First, he should follow the Lord only faithfully.***
 - 2) The man who cast the net – ***Second, he should reveal true evidence to the world.***
 - 3) The boat that approaches the globe – ***Third, he should live to take on the responsibility to evangelize to the world.***



Lecture 21

Again Meeting at Galilee

1. Text: Jn 21:1-25[1-14, 15-24, 25]

2. Main Verse: Jn. 21:15

3. Survey:

Jesus Christ who was the Word in the beginning came to His own people, the Israelites, and lived as a light through His death on a cross and subsequent resurrection. After His resurrection, He sent the Holy Spirit to the church on the 50th day. First, He wrote the Scripture through the disciples and made all Christians produce the fruit of redemption with a series of events from his resurrection before His ascent. Therefore, the Lord meeting with His disciples again at the Sea of Galilee had great meaning. They were trained personally by Lord in order to write the Scriptures later on. The Lord reminded them of His teaching and His works during His public ministry, Sea of Galilee and made them interpreted the Scripture rightly. (Lk 24:44-49) The Lord taught what Christ and His kingdom are to them, and established in them the foundation of future ministry by inspiring them to write the Scripture. (Acts 1:1-5, Eph 2:20)

4. Exposition:

The miracle of the empty tomb, the transformation of the disciples, and the revival of the church prove the resurrection of Jesus. The resurrected Lord, who appeared at the third time, met the failed disciples at the Sea of Galilee. Although they did not catch fish at night, they cast a net into the Sea of Galilee because of Jesus' direction. Due to their obedience, a wonderful miracle of 153 captured fish took place. When the disciples saw the resurrected Jesus, they were filled with both delight and guilt, as they were invited to a meal that Jesus had prepared. The work of resurrected Lord was so quiet but dynamic.

I. The Lord's table

What did the invitation of the Lord to His disciples mean? Three meanings are revealed.

First, it was to give consolation to them (1-12). Although they met the resurrected Jesus, the fact that seven disciples went to catch fish in the Sea of Galilee proved that they had fallen into a state of spiritual confusion. It reveals that to believe according to sight is worse than to not believe without seeing. If we do not have the faith to believe the word of God, we will fall into an emotionally and spiritually dead state. Although his disciples were fallen down into this miserable state, the resurrected Jesus did not

ignore them and came to them. This was the beginning of a revived hope and motivation. Whenever the Lord initiates something, new events will occur.

When they obeyed the command, "cast the net into the right side of the ship", they caught many fish. Then probably Peter might remind the past experience through this event. (Lk 5:1-11) As soon as the Peter's company came out of the sea, the Lord invited them by preparing a table. It was the feast table where they could get hope and consolation from Christ. Christianity is the religion of true comfort. The one who comes to Christ by believing in Him shall be consoled by heaven. (Mt 5:4)

Second, it taught the importance of obedience. (4-6) In the last day they learned two truths through their obedience. One was that if they obeyed the order of God unconditionally, they would get a wonderful miracle. Although they knew that the one who stood up nearby the sea was Christ, as they obeyed His simple order to throw the net on the other side, a miracle happened. The Lord has the omnipotence to know where to catch fish.

The other one was whatever situation we are in, as we obey the word of God unconditionally, miracles will happen. Although Peter didn't fully understand what was going on, he cast the net into the water according to Jesus' command, and immediately a miracle occurred. They also received grace to take rest by obedience of his invitation, "come" in His request to bring a little fish and eat together for breakfast. The obedience that makes

us awaked is better than miracle. His obedience came out of meeting between truth and truth. Now whoever obeys the Word of God shall be met with wonderful grace.

Third, this was the table where His disciples realized the true proof of the Lord's resurrection. The reason that Lord lived by eating and drinking with them for 3 years together was to use them as witnesses of the resurrection. The confidence of witnesses was important, because the resurrection of Lord should be the foundation of God's church through seeing, listening, and touching. Therefore after the Lord set the table and invited them, He assured them that He had indeed been resurrected.

II. Do you love Me?

After the Lord was resurrected, the spiritual world was changed wonderfully because salvation by the cross of Christ was a turning point in how people could approach God. The question that Lord cast to Peter after He finished asking and commanding by saying "feed my sheep" and "Take care of my sheep" meant to apply a detailed redemption to the world and to obey the greatest commission of Jesus Christ. We can learn the truth of the church through the conversation between the Lord and His disciples. What is the truth?

First, we learn the mission of the church. The evangelism that saves the lost soul and the food that takes care of them to imitate the Lord is the mission of church. As the resurrected Lord told "As the Father has sent me, even so I am sending you ." to the church first, could be summarized by evangelism. "To feed the sheep" and to take care of them" are summarized by nurturing. Matthew 28:19-20 was summarized by "making disciples".

The church should execute two things to serve the great command of Christ.

(1) We have to love the Lord. The Lord asked three times "Do you love me more than the other?" It is to require the true Agape love. When we learn unconditional love, we can respond to the Lord's command because the only first love in passion and affection can accomplish the mission. The greatest love in the world is to love the Lord with honoring His life, His character, and His will.

(2) Only the person who denies himself can deserve this mission. The replay of Peter was expressed as a self-denied person and a gentle and humble person. The answer, "You know that I love you" expressed that he had denied himself completely by admitting his powerful love. The self of Peter that was arrogant and crushed through failure had been changed into a man who depends only on the Lord. If the church wants to serve

the great commission, like Peter we must send the perfume of meekness and humility out of a humbled and broken self.

III. Follow me (20-25)

To believe in Jesus means to follow Jesus. What does to following Jesus mean?

(1) It means to follow only Jesus faithfully. Paul compared the Christian life with a runner, a soldier and a farmer in II Tim 2:3-7. It stresses the true life of Christian. The Lord who committed a mission to Peter commands me to follow Him as well. It needs shouting of a blind man that we should not depend on the others only the Lord and should be released out of the heart that interferes another person. As Peter interfered in the future of Apostle John, Lord told Him not to interfere in carnal issues but to follow Him. To follow the Lord does not mean to follow according to a mob mentality, but should arise from a trusting heart through intimacy with Christ.

(2) We should reveal true proofs. (24) Following the Lord should be done personally and independently. The one who follows the Lord faithfully reveals the evidence and fruit naturally. "His testimony is true" in verse 24 means that the evidence was revealed trustfully. John, who was called at

the Sea of Galilee had a hot temper and coveted. After John saw the resurrection of the Lord, he was changed and proclaimed Christ until his death (Rev 1:9). The follower who serves Christ will show the evidence in his character and his life.

(3) We have to proclaim the gospel to the entire world. The one who follows the Lord is a light unto a world fallen down into confusion and frustration. He lives in the earth with a strong volition that puts the kingdom of Christ, the gospel and the Scripture as a priority. The world is corrupted by the work of evil spirits. We should live to take responsibility to bring this Earth from darkness into light and death into life.

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Finishing the exposition for the gospel of John...

Until now, we made sure of two things: 1) Jesus is the Son of God and 2) to get the eternal life is by believing in Him. These truths were revealed obviously in the world by proclaiming and revealing the series of events. Jesus was the Messiah who Moses and the prophets proclaimed. There is eternal life in Him, and to know Him is eternal life. The message in the gospel of John was spread to the entire world by proclaiming the resurrection of Jesus by the disciples. John revealed that we can look at Him, touch Him, and communicate with Him intimately. The message of

eternal life was spread even higher in the world by the Apostle Paul. How did the Scripture reveal this to us? In the future, we shall study Romans and Ephesians.

Sola Gloria Dei. [The End for the World of the gospel of John]