

NEW TESTAMENT SURVEY

LESSON SERIES

UNIT II - THE FOUR GOSPELS

The Gospel of Luke

The Gospel of John

for

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UNIT II - NEW TESTAMENT SURVEY THE FOUR GOSPELS

THE GOSPEL OF LUKE

Although Luke's name is not specifically mentioned in either the Gospel of Luke or the book of Acts, it is universally agreed that Luke was the author of both.

So far as we know, Luke is the only non-Jewish author in the Bible. From both internal and external evidence, we infer that he was a Greek by birth.

The Apostle Paul refers to Luke in at least three of his letters, and in these gives the reader some information about him. In the letter to the Colossians (4:14), Paul refers to him as "Luke the beloved Physician," which suggest a person of some culture and education. Moreover, as revealed in the Gospel of Luke and the Book of Acts, Luke appears not only as a highly educated person, but also as a careful historian and writer, a man of experience, with broad understanding and sympathies. Also, his literary culture appears in the classical introduction to the Gospel (1:1-4), in which he followed the manner of the Greek historians.

In two other letters, Paul refers to Luke in affectionate terms as a "fellow worker," friend and companion (Philemon 24; 2 Timothy 4:11). In one of the references, Colossians 4:10,11, Luke is not included in the list of those named as men of the circumcision," and so we infer that he was a Gentile. Too, there might be some significance in the name to whom the book is addressed, Theophilus, which is a Greek name.

According to early tradition, Luke became a Christian at Antioch, in Syria, where he followed the profession of a physician. Before Peter, or Barnabas or Paul or Mark came to Antioch, there were Jewish converts to Christianity who "traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus" (Acts 11:19-21).

It is likely therefore that Luke was a convert of these Gentile Christians who first came to Antioch, and that he was not a convert of the Apostle Paul.

We first meet Luke, however, in his narrative of Paul's Second Missionary Journey in the book of Acts, at Troas (Acts 16:10-15), at the beginning of the "we" and "us" passages in this story. The inference from these "we" and "us" passages is that at this point Luke joined Paul's missionary party, perhaps for the first time. So, if he had formerly lived at Antioch, he seems now not to have been stationed there, but instead at Troas or across the Aegean Sea at Philippi, the capital of Macedonia.

However, about six-months later when Paul leaves Philippi to continue this missionary journey, Luke must have remained at Philippi, since for the remainder of the Second Missionary Journey, Luke changes the person of his narrative from the "we" passages to "they."

About six years later, when on his Third Missionary Journey, Paul returned to Philippi, where he was rejoined by Luke, who accompanied Paul on an important mission back to Jerusalem. But when Paul's Jewish enemies learned that he was to come to Jerusalem, they had a trap set to murder him. However, under the protection of the Roman guard, and barely escaping with his life, Paul hurried away at night to Caesarea, the Roman capital of Judea, where he was safely delivered to Felix the governor. Luke accompanied him and remained there with Paul for the two years of delay. However, as Paul's personal companion Luke had the freedom of the palace where Paul was being guarded, coming and going as his services and presence were required by Paul.

After the two year delay at Caesarea, and a stormy voyage, Paul and Luke reached Rome in early spring of 61 A.D. Although under the watch of a Roman soldier, Paul in "prison" for the next two years was allowed the utmost freedom, to rent his own house, and to receive his friends, including Luke, who presumably lodged with Paul.

There is no evidence that the Apostle Paul and his companion and fellow laborer were separated during the next five or six years, until Paul's martyrdom about 67 A.D. Three letters of Paul which mention Luke - all indicate that the two men were laboring together as a team.

The general opinion is that Paul was tried and acquitted, about 63 or 64 A.D.; and that he was later re-arrested at the instigation of his enemies, and taken back to Rome for a second imprisonment. Luke was his sole companion in this second and last imprisonment, as Paul reveals in his 2 Timothy letter (4:11), "Luke alone is with me." This letter was written shortly before Paul's death.

There is no certain information of Luke's later years, or of the time and manner of his death. However, there is a tradition related by a third-century authority that Luke spent his last days as an evangelist in Bithynia, a province to the north of Asia Minor, where he died at age 74, "filled with the Holy Ghost."

"BEHOLD THE MAN"

In Matthew Jesus is the **King**. In Mark He is the **Servant**. In Luke, behold the **Man**. Now these different emphases or aspects can be overstated, but they cannot be overlooked, for they are really there. We are not suggesting that each of the four Gospel writers wrote with a clear formed intention of conforming our Lord to any one of the four aspects which now characterize the four Gospels respectively. Moreover, they wrote independently of each other, and could have had no idea of the ultimate fourfold design which their narratives collectively would comprise. Yet it seems equally true that each had a certain class of readers primarily in view, thus selecting and using his material accordingly; while behind and above them all was the Holy Spirit Himself, supernaturally conducting their willing pens to expedite the DIVINE pattern of their fourfold presentation.

So, then, in Matthew He is Israel's **King**; in Mark He is Jehovah's **Servant**; in Luke He is the perfect **Man**. In Matthew we have significant **groupings**. In Mark we have successive **snapshots of His doings**. IN LUKE WE HAVE A BEAUTIFULLY TOLD **STORY OF THE HUMANITY OF THE SON OF MAN**.

This beautiful story according to its key emphasis - **Behold the Man**, has a **very human beginning**. Right away we are in the hearts and homes and hopes of simple-living, godly, likeable folks - Zacharias and Elisabeth, Joseph and Mary, "neighbors and cousins," shepherds, Simeon, Anna. There is a tarrying at the unusual cradle, to see the Babe in those humble swaddling clothes. Whereas Matthew at once concerns himself with the genealogy, and Mark eagerly starts with the public ministry, Luke lingers over the **nativity - the human birth** and **babyhood** and **boyhood** of the "holy child."

Here alone do we find,:

- "Blessed is the fruit of thy womb" (1:42).
- we read of the "Babe" (2:12,16);
- the circumcision of the "Male" (2:23);
- the twelve-year-old "Lad" (2:43, R.V.);
- that "the Child grew",
- that He "increased in wisdom and in stature" (2:40,52);
- that at His baptism He was "about thirty years of age" (3:23).

As we look at Luke's record of the **grown man**, Jesus, we see that here alone

- tells how the Galilean ministry began at Nazareth;
- a decidedly human touch that the little township is denoted: "Nazareth, where He had been brought up" (4:16).
- His first synagogue address appears, laying all the emphasis from the outset on that Spirit-anointed manhood (4:18,19).
- we see Jesus emotionally broken into tearful lamenting over the city (13:34, 19:41);
- kneeling down in prayer (22:41);
- being strengthened by an angel (22:43);
- agonizing so sorely that His sweat was "as drops of blood" (22:44);
- and yielding up His spirit on the Cross: "Father, into Thy hands I commend My spirit (23:46).

The humanity of Jesus is expressed in a threefold manner:

- **First we see a human dependence on God expressing itself by emphasizing PRAYER.** Now each of the Gospels records the Gethsemane praying, but apart from that our Lord's engagement in prayer occurs only once in Matthew and twice in Mark, whereas in Luke it occurs repeatedly.

- Here alone we learn that Jesus -
 - when He was endued by the Holy Spirit at Jordan He was "praying" (3:21);
 - in His wilderness withdrawments from the crowds He "prayed" (5:16);
 - before He chose the Twelve He "Continued all night in prayer" (6:12);
 - before He asked the Twelve "Whom say ye that I am?" He was "alone praying" (9:18);
 - at His transfiguration had climbed the mountain "to pray" (9:28);
 - "as He prayed" He was METEMORPHIZED (transformed) (9:29);
 - Just before He prescribed the now-called "Lord's Prayer" was Himself "praying in a certain place" (11:1);
 - that Jesus assured Peter, "I have prayed for thee, that thy faith fail not" (22:32);
 - in Gethsemane "prayed more earnestly" (22:44);
 - on the Cross, prayed, first and last (23:34,46).
- Thus Luke shows our Lord Himself dependent on prayer. Luke would, also, have us see how the **emphasis of prayer appears in our Lord's teaching**. Only in Luke do we have:
 - the parable of the midnight appeal. "Friend, lend me three loaves", teaching importunity in prayer (11:5-10);
 - the parable of the harried judge and the widow, teaching constancy (standing firm) in prayer (18:18);
 - the parable of the Pharisee and the publicans praying in the temple, teaching humility in prayer 18:9-14;
 - "Watch ye therefore, and pray always" (21:36);
 - the second "Rise and pray, lest ye enter into temptation" (22:46).
- Luke also, has an emphasis of prayer in the narrative surrounding the story of Jesus. Only in Luke do we find:
 - "And the whole multitude of the people were praying without" (1:10),

- The angel's word "Fear not, Zacharias; for thy prayer is heard (1:13);
 - Anna serving God "with fasting and prayers night and day" (2:37)
 - "Why do the disciples of John fast often and make prayers?" (5:33);
 - the request, "Lord, teach us to pray" (11:1);
 - the explained aim of a parable - "that men ought always to pray and not to faint" (18:1);
 - and the strange circumstances which occasioned our Lord's reassurance to Peter: "But I have prayed for thee."
- **Secondly, Luke emphasized the human need for the Holy Spirit.** Luke gives prominence to the working of the Holy Spirit. He is named more in Luke than in Matthew and Mark together, and even more than in John. His miraculous activity is emphasized in connection with our Lord's human nature; then in our Lord's teaching; and in the incidental scenery of Luke's story.
 - In Matthew and Luke an intervening angel speaks of Mary's supernatural pregnancy as a miracle wrought by the Holy Spirit; but in the first Gospel it is simply stated as fact, with no reference to process; whereas Luke gives a highly pre-conception description, emphasizing the activity of the Holy Spirit.

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy being which shall be born of thee shall be called the Son of God" (1:35).

- **Note the words:** "That holy thing which shall be born of thee." Our Lord's manhood was begotten entirely from the substance of that pure virgin, Mary, and not even partly by communication of the Holy Spirit, whose essence is incommunicable. The Holy Spirit was not the Father of our Lord Jesus, even though our Lord was conceived by Him. Mary was as truly a virgin after her begetting of the sinless Jesus as before. **Jesus according to His human nature was entirely of the human mother. The miracle was entirely of the Holy Spirit.**
- All four Gospels record the descent of the Holy Spirit upon Jesus at His baptism, but only Luke goes on to say: "And Jesus, being full of the Holy Spirit, returned from the Jordan" (4:1).
- All three synoptic Gospels tell how the Spirit took Him into the wilderness to be tempted of Satan, but only Luke adds: "And Jesus returned in the power of the Spirit" (4:14).

- We, also, see that the Spirit-begotten manhood needed the enduing of the Holy Spirit. Luke says of Jesus, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach glad tiding" (4:18). Luke, likewise, speaks of Jesus casting out demons by the Holy Spirit, "But if I with the finger of God cast out devils"
- We, also, see this emphasis of the Holy Spirit in our Lord's **teaching**.
 - Note the difference between Matthew 7:2 and Luke 11:13. The former reads: "How much more shall your Father which is in heaven give good things to them that ask Him?" Luke has: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?"
 - Luke, then closes his Gospel with the Savior's parting promise of edurement by the Holy Spirit: "Behold, I send the promise of My Father upon you: but tarry ye in Jerusalem until ye be endued with power from on high" (24:49).
- Even apart from our Lord's moving under the power of the Holy Spirit according to His human need and apart from His teaching concerning the Holy Spirit, Luke's very narrative has an emphasis on the Holy Spirit.
 - Right at the beginning the angel pre-announces John: "He shall be filled with the Holy Spirit" 1:15).
 - Next: "Elisabeth was filled with the Holy Spirit" (1:41).
 - Again: "Zacharias was filled with the Holy Spirit, and prophesied" (1:67).
 - A little later: "There was a man in Jerusalem whose name was Simeon . . . and the Holy Spirit was upon him: and it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came the Spirit into the temple" (2:25-27).
- Luke, along with the other Gospel writers, speaks of Jesus who would be the Holy Spirit Baptiser: "...Me shall baptize you with the Holy Spirit..." (3:16).
- Thus right at the beginning of Luke's Gospel the Holy Spirit is the "power of the Highest" (1:35) and right at the end He is the promised power from on high" (24:49). Luke would have us see the need, man has for the Holy Spirit, that there is a definite human dependence on Him.
- **The third emphasized feature of our Lord's humanity, in Luke's Gospel, is its catholicity** (universality).
 - This re-expresses itself in His teaching, and persists through Luke's narrative.

- That Jesus came not just for the Jews but for all men has its beginning in the nativity chapters. Whereas, Matthew's report is exclusively Jewish, Luke's at once overflows to the Gentiles. The suddenly inspired Zacharias eluding to a prophecy of Isaiah (9:2) concerning the Gentiles says: "The Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death" (1:78,79).
- The announcement of the angel to the shepherds in the field connects our Lord's human incarnation with the whole human race: "Behold, I bring you good tidings of great joy, which shall be to all people" (2:10).
- Aged Simeon's words are carefully preserved: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people; a light to lighten the Gentiles" (2:29-32).
- Yet further, while all three synoptists link John the Baptist with Isaiah 40:3-5: "The voice of one crying in the wilderness," Luke alone continues with: "All all flesh shall see the salvation of God" (3:6).
- Thus, in this third Gospel, a noticeable catholicity surrounds our Lord's coming in human form. And this opens the door to the catholicity in our Lord's teaching.
 - How different is the uniform "headline" of our Lord's parables in Luke from that in Matthew. There are sixteen parables in Matthew (not counting minor similes) and all but four begin: "The kingdom of heaven is like." There are twenty in Luke, and all but two begin with: "There was a certain man" or some similar general headline.
 - The parables which are reported by Luke are set in the widest human terms. How familiar they are, in their broad outreach - "A certain man went down from Jerusalem to Jericho, and fell among thieves." "A certain man had two sons." "The ground of a certain rich man brought forth plentifully."
 - Take the two parables, the one in Matthew, the other in Luke, which are much alike, Matthew 22 - "The kingdom of heaven is like unto a certain king which made a marriage for his son." Luke 14 - "A certain man made a great supper, and bade many" - a human instead of a royal setting, and no reference to the "kingdom." [There is no problem of inspiration created by this variation between Matthew and Luke. Our Lord was continually moving from place to place, and many of His teachings, parables, sayings, would be repeated by Him in different places, with

adaptations according to the circumstances. Each Gospel writer exercises discriminative selection in the ones used by him]

- Those parables which occur only in Luke are enough in themselves to indicate the broad human emphasis of this Gospel -
 - the two debtors (7),
 - the good Samaritan (10),
 - the great supper (14), the lost coin (15),
 - the prodigal son (15),
 - the importunate widow (18),
 - the Pharisee and the Publican (18).
- However, the same catholicity is found even in Luke's accompanying narrative.
 - In the first place, his Gospel is addressed to a Gentile, the "most excellent Theophilus" (1:3).
 - When he gives our Savior's human genealogy, he must needs travel away back beyond all merely Hebrew generations, to Adam, the only other man who ever had a racial significance to all humanity, and who, like our Lord, had no father but God.
 - Luke alone records our Lord's Nazareth comments about the Gentile widow of Sidon, and the Gentile Syrian, Naaman (4:16-30).
 - Luke alone adds the appealing detail the Gentile centurion's "servant" was "dear unto him" (7:2,5).
 - In his account of our Lord's out-sending of the Twelve he noticeably omits the words preserved by Matthew: "Go not into the way of the Gentiles" (Luke 9:1-6).
 - Luke alone tells how James and John wanted to call down fire in certain inhospitable Samaritians, and how Jesus rebuked them (9:51-56).
 - Luke alone tells of the ten lepers who were cleansed, and of the one, a Samaritan, who ran back to give thanks (17:11-19).
- All these references bring out the distinctive, wide human outreach of the third Gospel, showing beyond any doubt that the Gospel of Luke primarily had in mind Gentile readers. That Jesus was humanly one with and for all humanity.

LUKE'S FOURFOLD STORY

Yes, "a beautifully told story" that's what the Gospel of Luke is. It has been described as "the most beautiful book ever written." Luke has the pen of a gentleman and an artist. An old tradition has it that he was a painter. He may or may not have been a painter, but he certainly was a artist with words.

Luke's Gospel story begins with the **NATIVITY NARRATIVE**. it has no parallel in the other Gospels. Mark and John tell nothing at all about our Lord's advent at Bethlehem. Matthew does; but although he supplies data untouched by Luke, he does not describe, as Luke does, the birth, babyhood, boyhood; and his account is much shorter than Luke's.

Next comes Luke's report of our Lord's **MINISTRY IN GALILEE**, which is noticeable shorter than either Matthew's or Mark's.

Then follows another break from Matthew and Mark which cannot be missed, namely, the long narrative of our Lord's **JOURNEY TO JERUSALEM**. In contrast with only two chapters in Matthew and one in Mark, it extends through no less than ten chapters in Luke, thereby forming the longest part of the story (9:51 - 19:44). There can be no doubt that all these chapters belong to that last journey. Seven times Luke inserts comments which imply it:

- "He steadfastly set His face to go to Jerusalem" (9:51).
- "He went through the cities and villages, teaching, and journeying toward Jerusalem (13:22).
- "And it came to pass, as He went to Jerusalem" (17:2).
- "Behold, we go up to Jerusalem" (18:31; also 19:11, 28, 37)

Thus we see at once that whereas the Gospels by Matthew and Mark are each in two clear parts - the ministry in Galilee, and the climax in Judea - Luke's narrative is in four unmistakable parts.

1. The nativity, boyhood, manhood (1:5 - 4:13).
2. The ministry in Galilee (4:14 - 9:50).
3. The journey up to Jerusalem (9:51 - 19:44).
4. The final tragedy and triumph (19:45 - 24:53).

I. PART ONE "GOOD TIDINGS" - A SAVIOR (CHAPTERS 1:5 - 4:13)

We want to note that Luke's pre-nativity and post nativity stories (1:5 - 4:13) are more than an introduction - they form the first phase of his fourfold story. They cover a period of thirty years; for as Luke (alone) tells us in chapter 3:23, Jesus was about thirty years of age when He was baptized of John in the Jordan. The first two chapters cover the first twelve years (2:42). Then after a break of another eighteen years, we are at the Jordan to the baptism of Jesus by John, and in the wilderness to witness the temptation of Jesus by Satan.

The chapters are woven into an interesting pattern. Over the first we may write: "In the days of Herod." Over the next two we may write:

"Thirty years later." In the first two we have the two annunciations by the angel Gabriel - one to Zacharias concerning John, the other to Mary concerning Jesus (1:5-38). Next, we see the two elect mothers, Elisabeth and Mary, brought together, and hear them breaking forth into inspired prophesying (1:39-56). Then the two wonder-births are narrated - of John and Jesus (1:57 - 2:52). The remaining chapters obviously break up into the ministry of John (3:1-22), the genealogy through Mary (3:23-38), and the assault of Satan (4:1-13).

1. "In the days of Herod"
 1. The two annunciations - 1:5-38.
 2. The two elect mothers - 1:39-56.
 3. The two births - 1:57 - 2:52.
2. "Thirty years later"
 1. Ministry by John; Baptism of Jesus - 3:1-22.
 2. Genealogy - 3:23-38.
 3. Assault by Satan - 4:1-13.

The Genealogy

Luke like Matthew gives a long genealogy showing our Lord's ancestry, but Matthew puts his right at the beginning of his Gospel, whereas Luke does not insert it until after the baptism of Jesus. Why? It is because the first-important thing with Matthew is to establish our Lord's Davidic lineage, whereas Luke's first concern is the real human birth and the growth through boyhood to the perfect manhood.

Similarly in keeping, Matthew gives the genealogy through Joseph, who was legally, though not actually, the father of Jesus; whereas Luke gives it through Mary, who really was the mother of His manhood.

[Much might be said about Luke's genealogy of our Lord; but perhaps this brief note may be of some use. Matthew's genealogy uses the word "begat," right down the list until "Jacob begat Joseph the husband of Mary." So, clearly, Matthew's genealogy is that of Joseph. Luke's genealogy does not use "begat." It begins: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph which was the son of Heli, which was the son of Matthat, which was the son of..." etc. Joseph was not the offspring of Heli, but of Jacob (as shown by Matthew's "begat"), but he had become a son of Heli in another and very real Jewish sense by his marriage to Mary. In old-time Jewish genealogies, when a link in the chain of descent was carried on through a women, her husband's name was inserted instead of her own, and he thereby became something more than a son-in-law, and was called "the son of..." Undoubtedly, in Luke we are given Mary's lineage. Both our Lord's parents were of Davidic descent.]

Again, Matthew starts the genealogy at Abraham and traces it through David, for his purpose is to show Jesus as the fulfillment of promise and the lineal heir to the throne; whereas Luke presses right back to Adam, as though, even in a genealogy, he wishes to transcend any suggestion of confinement merely to a Jewish connection, and to show the racial relationship of Jesus - exactly where and how He appeared in human history. Luke could have gone back beyond Adam, of course (as John does); but no, although he must needs go beyond Israel's covenant king and covenant patriarch, he stops with the first man, Adam.

II. PART TWO "IN THE SPIRIT" - GALILEE (CHAPTERS 4:14 - 9:50)

Part two of Luke's Gospel concerns Jesus' public ministry in Galilee.

This Galilean ministry begins at chapter 4:14, with the words: "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about." This second phase of the story runs to chapter 9:50, after which the longer narrative of the travel to Jerusalem begins.

The short account of the ministry in Galilee breaks up into itinerations (4:14-9:17) and culminations (9:18-50).

- First there are our Lord's itinerations before His choosing of the twelve apostles (4:14-6:11)
- then further ministries after "the twelve were with Him" (6:12 - 8:56);
- then multiplied ministry by sending forth the Twelve (9:1-17).

Peter's confession of Jesus as "The Christ of God" (9:18) marks a break in the story.

- This confession was made on behalf of all the apostles and was a culmination (high point) coming towards the end of the Galilean ministry. The human acknowledgment of Him as the Christ of Israel
- So also was the which now followed on the mountain (9:27-36). The Divine announcement of Him as the Son of God.
 - That voice from heaven had spoken once before, at His baptism: "This is my beloved Son; in whom I am well pleased," thereby affirming the perfect sinlessness of the preceding thirty years and of the now adult manhood of Jesus. Here, at the transfiguration, that same voice from heaven affirms not only the continued sinlessness of His life but, also, the infallibility of His lips. His is not only the perfect character; He is the perfect Messenger - "This is My beloved Son: hear Him" (9:35).
 - Already this perfect man is ready for heaven; Moses and Elias (Elijah) "appear in glory" on the mount to converse with Him. Without need of death, that innocent and holy humanity of His

could at once pass into the heavenly sphere and glory, as His transfiguring metamorphosis suddenly showed. The voice spoke at His baptism - at the end of the thirty years, as He faced His public ministry (intinerations); and NOW it gives Divine endorsement at the end of the Galilean ministry, as He sets His face toward His passion-baptism at Jerusalem.

- Following the transfiguration comes the last public miracle before the journey actually begins, through Galilee, Samaria, Perea and Judea, to Jerusalem. This miracle is also a culmination. It is a conclusive exhibition of invincible power over the forces of evil. The disciples had been defied and repulsed by the demon possessing the young boy (9:37-50) and could not cast it out - but when Jesus speaks, the demon flees, the son is healed. No wonder that "they were all amazed at the mighty power of God"
- We would, also, note that with each of these three culminations there is a reference to the Cross. As soon as Peter has made his confession, our Lord says: "The Son of man must suffer many things, and be rejected of the elders and chief priest and scribes, and be slain; and be raised the third day" (9:22). When Moses and Elias appeared at the transfiguration they spoke of "His decease which He should accomplish at Jerusalem" (9:31). And after casting out the demon we read: "But while they wondered every one at all things which Jesus did, He said unto His disciples: Let these sayings sink down into your ears; for the Son of Man shall be delivered into the hands of men" (9:43,44).

So, then, we may outline these chapters on the Galilean ministry thus:

1. Itinerations

1. Miracles; sayings: before Twelve chosen - 4,14 - 6:11.
2. Teachings; miracles: after Twelve chosen - 6:12 - chap. 8.
3. Multiplied ministry: Twelve sent out - 9:1-17.

2. Culminations

1. Peter's confession: Cross foretold - 9:18-26.
2. The transfiguration: Cross Foretold - 9:27-36.
3. Miracle: Cross foretold - 9:37-50.
- 4.

III. PART THREE "HE SET HIS FACE" - JERUSALEM (CHAPTERS 9:51 - 19:44)

In Luke's narrative of Jesus' journey to Jerusalem there are only five miracles reported in comparison to twenty-one in the few chapters covering the calilean ministry; and there is not even one lengthy discourse. Instead we have a collection of various sayings and doing, gracious replies and forthright rebukes, occasional miracles and compelling parables; Yet they all exhibit, from different angles, and under different lights, and in different attitudes, the mind and heart of the matchless perfect man, Jesus Christ.

Thus in these ten chapters, Luke has collected and preserved for us a simple priceless treasury of sayings, parables and incidents unrecorded by any of the other Gospel writers. Here they are:

- Anger of John and James rebuked, 9:51-56.
- Plough simile to would-be follower, 9:61-62.
- The seventy sent ahead of Him, 10: 1-12.
- Return and report of the seventy, 10:17-20.
- Parable of the good Samaritan, 10,25-37.
- The cumbered Martha corrected, 10:38-42.
- Parable of importunate friend, 11: 5-10.
- Parable of presuming rich fool, 12,13-21.
- Reply about those slain by Pilate, 13: 1-5.
- Parable of the fruitless fig tree, 13:6-9
- Women loosed from her infirmity, 13:10-17
- Reply to Pharisees concerning Herod, 13:31-33
- Sabbath healing of man with dropsy, 14:1-6
- Parable about guests and inviters, 14:7-14
- Parable of the great supper, 14:15-24
- Simile: intending tower-builder, 14:28-30
- Further simile: war-making king, 14:31-33
- Trio-parable:
 - Lost sheep, 15:3-7
 - Lost coin, 15:8-10
 - Lost son (prodical son), 15:11-32
- Parable of unjust steward, 16:1-15

- Account of rich man and Lazarus, 16:19-31
- Illustration: master versus servant, 17:7-10
- The healing of the ten lepers, 17:11-19
- Reply concerning kingdom of God, 17:20-21
- Parable of unrighteous judge, 18:1-8
- Parable of Pharisee and publican, 18:9-14
- Jericho conversion of Zacheus, 19:1-10
- Parable of pounds and servants, 19:11-27
- The Savior weeps over Jerusalem, 19:41-44

Little needs to be added to what has been said about this section of Luke's story except to say that most of the memorable sayings and practically all the parables are replies. Our Lord was supreme in the art of reply. How much we have to learn from Him.

Also, these chapters break into two almost equal sections - the first ending with our Lord's first lament over Jerusalem (13:34,35), the other with His second lament (19:41-44).

Moreover, the prefix to that first lament, conveys that the longest part of that round-about journey to Jerusalem was now completed and that Jerusalem would be only a few days ahead. So we may now outline PART THREE as follows:

1. The earlier weeks
 1. Missionaries sent: answers, parables - 9:51 - 11:12.
 2. Pharisees warned: rebukes, parables - 11:13 - 12:12.
 3. Covetous reprov'd: woman healed -12:13 - 13:21.
 4. Jesus urged away: Lament over Jerusalem - 13:22-35.
2. The last few days
 1. Galilee: dropsy cured, sayings - 14:1 - 16:10.
 2. Samaria: lepers cured, sayings - 16:11 - 18:34.
 3. Jericho: blind man healed, Zaccheus, sayings - 18:35 - 19:27.
 4. Jerusalem: ascent, lament over Jerusalem - 19:28-44.

IV. PART FOUR "THIS IS THE HEIR - KILL HIM" (CHAPTERS 19:45 - CHAPTER 23

This fourth and last part of Luke's beautiful story begins with our Lord in the Temple, and ends with Him in the tomb. It breaks into two sections: (1) before the arrest; (2) after the arrest. In the first of these (19:45-21:4) we see Jesus in collision with the hostile Jewish leaders; then on Olivet with His disciples, answering their questions of chapter 21 verse 7 - foretelling of future events; then at the Last Supper, and in Gethsemane. In the second, we see Jesus before the high priest and the Sanhedrin; then before Pilate and Herod; then on the Cross and in the grave.

Now, see the reactions of Jesus to these events - In Gethsemane, there is a complete giving over of Himself to the will of God: "Nevertheless, not My will, but Thine be done." When the nails are driven into His hands and feet, and the Cross stood up, holding Him there in public shame and torture, His first words are: "Father, forgive them."

The outline of PART FOUR is as follows:

1. Before the arrest
 1. Jesus versus priest, scribe, Sadducee - 19:45 - 21:4.
 2. Jesus foretells future; Olivet discourse - 21:5-38.
 3. Last Supper; Gethsemane; betrayal - 22:1-53.
2. After the arrest
 1. Jesus before high priest and council - 22:54-71.
 2. Jesus before Pilate; Herod: mocked - 23:1-12.
 3. Jesus sentenced, crucified, buried - 23:13-26.

Such is LUKE'S STORY - all but the lovely splendor of the last chapter on the Lord's resurrection and ascension. And what a beautiful last chapter it is: "**... Why seek ye the living among the dead? HE IS HOT HERE, BUT IS RISEN.**"

THE GOSPEL OF JOHN

A well established early tradition, including such widely known pupils of the Apostle John as Polycarp, Papias, and Ignatius, states that the fourth Gospel was the work of John. Likewise, Christian opinion over the centuries, uniformly, has ascribed the authorship to him.

When we first meet John in the Gospels Matthew, Mark, and Luke, he was a businessman, one of five partners with his father in a fishing establishment, prosperous enough to employ "hired servants." When we first meet John in the Gospel of John, however, he and Andrew are with John the Baptist, on the east side of the Jordan in the vicinity of Bethany where John the Baptist was baptizing. On that very day Jesus passed by, and John the Baptist recognizing Him as the Messiah, introduced Him to Andrew and

John in this manner, "Behold, the Lamb of God!" immediately, John and Andrew followed after Him. It was about ten o'clock in the forenoon, and they spent the remainder of the day with Him, where He was staying.

Later, after perhaps several weeks when they, John, Andrew, Peter, James and others, were themselves convinced that Jesus, truly was the Messiah, Jesus called them, at their place of work, and they left everything and followed Him.

Mark says that Jesus gave John and his brother James a nickname in Greek, *Bo-anerges*, which means "sons of thunder," because of their impulsive and violent temperaments. [For instance, on one occasion when their master was rejected in a Samaritan village, they were ready to call down fire from heaven on the inhabitants. But soon their tempest-like natures were refined, and they were equally ready to face death for Him.

John referred to himself as "the disciple whom Jesus loved," a remark which he repeats five times in his book. Jesus and John became the closest of personal and spiritual companions. If Jesus loved John more than He loved His other disciple, it must be because John was the one who knew and understood Jesus, and His message, better than any of the others. It is thought that they, Jesus and John, were rarely, if ever, separated from each other during their three wonderful years as Master and disciple.

- Jesus chose John to be with Him:
 - at the raising of Jairus' daughter,
 - at the Transfiguration,
 - at the scene of agony in Gethsemane.
- At the Last Supper, John occupied the place of honor on the right hand of Jesus (13:23);
- John alone gives a full-length account of Jesus' Farewell Message to His disciples (chapters 13, 14, 15, 16, and 17).
- John followed Jesus from Gethsemane into the palace of the high priest, to Pilate's judgment hall, and to the place of Crucifixion.
- And on the cross, Jesus commended His mother Mary to John's loving care, and John accepted the trust and took her that day to his home in (19:27).
- When the tomb of Jesus was reported to him empty, by Mary Magdalene, John ran with Peter to investigate, and saw that the Christ had risen (20:1-10).
- And like the other disciples, John went to Galilee, as Jesus had directed them, and again saw the Lord (21:1-7).

After the Ascension, John was with the other Apostles in the Upper Room in Jerusalem (Acts 1:13). And after Pentecost, John became Peter's colleague in active missionary work, in and out of Jerusalem during the persecutions that threatened to undermine the infant Church. Peter and John were still in Jerusalem when the Apostle Paul returned

from his First Missionary Journey, about 50 A.D., the occasion being the Conference at Jerusalem to determine whether circumcision should be required of Gentile Christians and converts of Paul and Barnabas, and other Gentile evangelists (Acts 15:6).

According to tradition, John made Jerusalem his home for many years after the Conference at Jerusalem, and continued to care for Mary the mother of Jesus until her death. John left Jerusalem about 70 A.D. or earlier moving to Ephesus from which he ministered throughout the whole Roman province of Asia Minor.

John lived and labored here under the extreme persecution of the Roman government, and the confusion produced by the Gnostics and other false teachers, as well as the treachery and double-dealing of the unbelieving Jews, who fought the spread of Christianity among the Gentiles every step of the way.

The Apostle became the head of the Church and overseer of the "Seven Churches of Asia," and all the province, for the next quarter of a century. Some time in the latter part of the reign of the Roman Emperor Domitian (81-96 A.D.), about 95 A.D., John was exiled to the Isle of Patmos, in the Mediterranean, some sixty miles southeast of Ephesus. He was banished for preaching the Word of God, and for testifying concerning Jesus (Revelation 1:9).

Domitian's successor, Nerva, is said to have freed the Apostle and permitted his return to Ephesus, about 96 AD., where he composed the book of Revelation, according to the vision he had on Patmos. Bishop Irenaeus of the second century states that the Apostle John continued to reside at Ephesus until his death, in the reign of Trajan (98-117 A.D.) Assuming the accuracy of this statement, the Apostle John at the time of his death would have been in excess of one hundred years of age.

During his later years, and presumably at Ephesus, John wrote the five important works which bear his name: The Gospel of John; I, II and III John; and the book of Revelation.

JOHN'S GOSPEL - A COMPLETIVE NECESSITY

Here we want to consider the relationship of the Gospel of John to the synoptic Gospels. The similarity of the synoptic Gospels, Matthew, Mark, and Luke, accentuates the dissimilarity of this fourth Gospel.

This fourth Gospel completes the picture of Jesus which we have viewed in the other three Gospels. Thus it is a completive necessity. In the other three we have accompanied Jesus, learning what He said, what He did, what He felt. We have noted those seven peak-events: his supernatural birth, His baptism, temptation, transfiguration, crucifixion, resurrection, and His ascension. We have heard Peter's announcement, avowal: "Thou art the Christ, the Son of the living God." **Thus we have learned what He was rather than who He is.**

- **First of all, The Gospel of John, is a completive necessity in that it completes the others.**
 - The earlier three are a presentation of Jesus; this fourth is an interpretation.

- The other three show us Jesus outwardly; this fourth interprets Him inwardly
- The other three emphasize the human aspects; this fourth unveils the Divine.
- The other three correspond respectively with the lion and the ox and the man in Ezekiel's vision; this fourth parallels with the eagle.
- The other three concern themselves mainly with our Lord's public discourses; this fourth gives larger place to His private conversations, His verbal conflicts with the Jews, and His closer teachings in seclusion to His inner disciples.
- The other three are mainly occupied with His Galilean ministry; this fourth is almost wholly devoted to His Judean ministry.
- The other three are purely factual; John is also doctrinal.
- The other three begin with a human genealogy and a fulfillment of Jewish prophecy; John begins with a direct Divine revelation of that which was altogether pre-mundane (earthly) and eternal.
- All these features accord with John's interpretative purpose, which purpose is found in John 20:31. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."
- **Secondly**, The Gospel of John, is a completive necessity in that it sheds light on areas in the other three that may be the source of questioning and confusion. Thus John throws a flood light on the other three.
 - For instance, when the synoptics tell of our Lord's "Follow Me" to Peter and Andrew, James and John, it would almost seem as though He had not met them before, which makes their immediate abandonment of all else to follow Him so surprising as to seem almost artificial; BUT in this fourth Gospel we find that they had not only met Jesus earlier, at John the Baptist's gatherings along the Jordan, but had companied with Him both in Judea and in Gallilee (1:40, 42, 43, 47). Before He ever started His preaching itineraries in Galilee there was a group called "His disciples" (2:2,11), which certainly included Andrew, Peter, James and John and others who later would become Apostles of the Lamb. Jesus' seashore "Follow Me," recorded by the other three, came later, and was a call to full-time service with Him.
 - Again in the other three Gospels you could get the impression that from the minute Jesus began His public ministry, "began to preach" (Matthew 4:17) He had vast crowds and wide spread fame and then wonder how could this be? But, here in John, we find that before He ever

started His ministry in Galilee [which is the starting place of the other three Gospels] , that He had worked miracles in Jerusalem (2:23), which had become big news in Galilee.

"Then when he was come into Galilee, the Calileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast" (John 4:45).

- There had also been the turning of the water into wine at Cana in Galilee, where He thus manifested forth His glory, and the disciples believed on Him" (2:11). We know for a certainty that all these things happened before our Lord commenced His preaching circuit of Galilee, because "John (the Baptist) was not yet cast into prison" (3:24) - and it was not until after John was imprisoned that Jesus began in Galilee (Matthew 4:12).
- Furthermore, a noting of John's dates and places corrects certain misimpressions as to our Lord's movements. Not only do we learn that after His Baptism our Lord was five or six months in Jerusalem and Judea, with goings to and fro between there and Galilee, before His main Galilean ministry began, But we find that there was also another time break between the end of His Galilean ministry, and His triumphal entry into Jerusalem. Were we to go only by the synoptics we might assume that Jesus went from Galilee to His triumphal entry into Jerusalem without any interruption of His Galilean ministry.

Perhaps, this is the point for a bit of Bible marking. Turning to Matthew 4:11,12, it might be useful to insert between verses 11 and 12 : THE FIRST FIVE CHAPTERS OF JOHN ALL FIT IN HERE. (The same between Mark 1:13 and 14 also, between Luke 4:13 and 14.) Similarly, in John, it might be well to write between chapters 5 and 6: MOST OF GALILEE MINISTRY FITS FROM HERE UP TO 7:1. Next, in John 10, between verses 21 and 22, write; THREE MONTHS BREAK HERE. JESUS BACK TO GALILEE, WHICH HE NOW FINALLY LEAVES AS PER MATTHEW 19:1 AND MARK 10:1. Also, you may note between Matthew 26:20 and 21: JOHN 13:2-30 FIT HERE; and between Matthew 26:30 and 31 that: JOHN 15,16,17 GO HERE.

ORDER AND LENGTH OF OUR LORD'S MINISTRY

A. CONTACTS IN JUDEA - FOUR TO FIVE MONTHS IN DURATION

Jordan baptism and temptation in wilderness	Matthew 3:1-4:11; Mark 1:4-13; Luke 3:1-4:13
At Jordan again; meets Andrew and Peter	John 1:19-42
Return to Galilee: Cana and first miracle	John 1:43 - 2:12.
At Jerusalem for the Passover; Nicodemus interview	John 2:13 - 3:21
Interval of teaching, baptizing in Judea, near Jordan	John 3:22-36
Galilee again: Sychar women; second Cana miracle	John 4:1-54

At Jerusalem feast: Bethesda healing; Jews oppose John 5:1-47

B. CIRCUIT OF GALILEE - ABOUT ONE YEAR AND TENS MONTHS IN DURATION

The three synoptic accounts of the Galilean ministry	Matthew 4:12-18:35; Mark 1:14-9:38; Luke 4:14-9:50.
Short break - to Jerusalem for feast of Tabernacles	John 7:2-10:21.
Slow, final exit-journey from Galilee	Luke 9:51-18:14.
Halt in Perea; visit to Jerusalem; feast of Dedication	John 10:22-39.
Perea again; then up to Bethany to raise Lazarus	John 10:40-11:54
From "city called Ephraim" up to triumphal entry	Matthew 19:1-23:39; Mark 10:111:11; Luke 18:15-19:44; John 11:54-12:19.

C. CLIMAX AT JERUSALEM - ABOUT ONE WEEK IN DURATION

Clashes with Jewish leaders in Jerusalem	Matthew 21:12-23:46; Mark 11:33-12:44; Luke 19:45-21:4.
Prophetic discourse on the Mount of Olives	Matthew 24:51-25:46; Mark 13:1-37; Luke 21:5-38.
At Bethany: the anointing by Mary	Matthew 26; Mark 14; John 12.
Last Supper: Discourse to apostles	Matthew 26; Mark 14; Luke 22; John 13 - 17.
Gethsemane; the arrest; Peter's denial	Matt 26; Mark 14; Luke 22; John 18
Arraignment, crucifixion, and burial	Matthew 27; Mark 15; Luke 23; John 18:28-19:42.

CONTENT OF THE GOSPEL OF JOHN

Let us now examine the contents of John's Gospel! and learn its main Message. At once we are struck by the different way of saying and seeing things from that of Matthew, Mark, or Luke. In Matthew we have impressionistic groupings; in Mark a rapid succession of camera-shots; in Luke a beautifully unfolding story. In John, everything subserves the developing of certain RECURRENT IDEAS. These recurrent ideas are assembled in the prologue, and then developed right through to the end. Not that these ideas are mere abstractions of John's own producing; they are spiritual truths outgrowing from fertile facts. From a large store of available data John selects just those which demonstrate and develop these central truths of his treatise. Of which the central one is, **ETERNAL LIFE BY BELIEVING ON JESUS AS SON OF GOD AND SAVIOR OF MEN, (John 20:30-31).**

However, before we consider these progressive themes in this forth Gospel we ought to glance at John's own basic arrangement of his material as it really is:

- There is a prologue (1:1-18)
- and an epilogue (chapter 21).

The intervening body of chapters fall as follows:

12. The public ministry of Jesus to the Jews (1:19-chapter 12).
13. The private ministry of Jesus to "His own" (chapters 13 - 17).
14. The paschal climax of tragedy and triumph (chapters 18 - 20).

The first of these chapter-groups is occupied with the miraculous "signs" which our Lord gave, of which John here records seven, culminating with the raising of Lazarus from death. Note how the early contacts quickly develop into later conflicts, and then issue in utter cleavage.

The second group mainly concerns our Lord's wonderful new disclosures about the coming Paraclete.

The final chapters are the awful yet glorious outcome of the whole.

A more detailed analysis of the arrangement of John's material is not necessary for our present purpose. You would do well to fix in your mind the three main divisions and then continue with the content.

As we stated the structural characteristic of this fourth Gospel is that of recurrent ideas, which are assembled in the prologue, and developed right through to the end.

In the prologue there are four designations of our Lord

- the **WORD**,
- the **LIFE**,
- the **LIGHT**,
- the **SON**.

Two of these declare His relationship to God the Father. The other two indicate function towards us human creatures.

- In relation to God, even the Father, He is the **WORD** and the **SON**. These terms are so vastly meaningful that human thought cannot sound their depths. Yet they are illuminatingly significant as well as impenetrably mysterious. They are meant to tell us something - and they do.
 - Our Lord is the **WORD**, i.e. the expression of God, not only towards man, not only from pre-earthly (mundane) antiquity, but before all the creation (1:2, 3), fundamentally, eternally, indivisibly. He was not merely from the beginning; He already was, "in the beginning"(verse 1). He was not only "with God"; He "was God" (verse 1). No exegetical

juggling can really hide the force of the Greek here, especially when it is read honestly with its context. The Greek word Logos, here translated as "Word," is fuller than our English representative, yet even our noun "Word" is richly useful here. As a word may be distinguished from the thought which it expresses (for the two are not identical), so can the Second Person of the Godhead be distinguished from the First. Yet as there simply cannot be a word apart from the thought behind it, so also "God" and the "Word" cannot be conceived of as ever having existed without each other. They are distinguishable but inseparable.

- Our Lord is also the SON. The concept of Logos in relation to Theos is warmed (made more personal) into that of the Son in relation to the Father. At best human comparisons must fall short of the realities they seek to make humanly intelligible; yet even so, they are revealing. The Logos is simply "with" the God (verse 1), but the Son is "in the bosom" of the Father (verse 18). There is a reciprocal fellowship of love inherent in the Deity; and it is one of the ultimates, eternal as God, for there cannot be eternal fatherhood without eternal sonship.

Thus these two metaphors, the "Word" and the "Son," supplement and protect each other. Taken separately they might lead divergent thinkers to widely different and equally erroneous conceptions of our Lord; but when taken together, each corrects the possible misuse of the other.

To think of our Lord only as the eternal "Word" might suggest merely an impersonal quality or faculty in God. To think of Him only as the "Son" might falsely limit us to the concept of a personal yet created being. But the two terms combined ensure both aspects of the truth to us, and at the same time guard us from error. Our Lord and Savior, the second Member of the Trinity, is both eternal and personal.

- Next, in relation to us human beings, He is the **LIFE** and the **LIGHT**. From Him all created beings derive life, physical and psychic (immaterial! moral, or spiritual). From Him comes all true illumination, both spiritual and intellectual (verses 4,9). The two terms are as equally suggestive of our Lord's deity as are the figures "Word" and "Son."
 - Indeed, these two designations the "Life" and the "Light" correspond with the "Word" and the "Son."
 - As the Word He is the expresser, the revealer, the illuminator, the Light.
 - As the Son He is the personal executive, quickener, imparter, the Life.
 - And again, paralleling with these, there are the two words, "grace" and "truth," - full of "grace" to redeem man, and full of

"truth" to reveal God. He is the God-Man Revealer-Redeemer.

Oh, this all-transcendent Savior of our! "His name shall be called WONDERFUL!" In this first chapter alone there are **no less than eight titles given Him**. Eight titles which belong absolutely and exclusively to Him:

- the **WORD** (verse 1),
- the **LIFE** (verse 4),
- the **LIGHT** (verse 7),
- the **SON** (verse 18),
- the **LAMB** (verse 29),
- the **MESSIAH** (verse 41),
- the **KING** (verse 49),
- and the **SON OF MAN** (verse 51).

In addition to the **four designations** of our Lord in the prologue, The **WORD**, the **LIFE**, the **LIGHT**, and the **SON**, we find, in the prologue, six additional emphases which are to be developed in the chapters to follow. **These six additional aspects, emphases are:**

- "darkness" (verse 5),
- "witness" (verses 7,8, 15),
- "believe" verse 7,
- "power to become" (verse 12),
- "born of God" (verse 13),
- "fulness" (verse 14,16).

These ten emphases go right through the book, **in five associated pairs** and then give us the recurrent ideas around which the Gospel According To John is structured. They are:

1. The Word - becoming flesh as the incarnate truth (1:1, 14, 17, 8:40, 14:6, Verily, Verily," etc.).
2. The Light - shining in the darkness; "the darkness comprehended it not"; "His own received Him not" (3:19, 12:46, etc).
3. The Life - imparting new birth and "power to become" (1:12, 13, 3:8, 15, 10:10, etc.).

4. The Son - coming forth "full of grace" and sharing His "fulness" (1:14, 16, 33, 4:10, 14:27, 15:11, etc.).
5. Witness - that all "might believe" (1:7, with frequent recurrence) and "have life."

To accomplish our purposes we are going to trace out number five of these recurrent ideas - the idea of life by believing, because among these ideas which run through the book of John, this one carries John's main purpose (20:31).

ETERNAL LIFE THROUGH BELIEVING

John gives his practical purpose as "**That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life" (20:31). That word "believe" occurs in its several forms ninety-eight times; the words "life" (zoe) and "live (zao) fifty-five times. When we pick out the principal references to eternal life (1:4, 3:14-16, 3:36, 4:10-14, 5:24-29, 6:35-55, 8:12, 10:28,29, 11:25,26, 17:3, etc.), we discover an unmistakable progress of doctrine. Each new reference reveals a further truth in such wise that to transpose any would spoil the order. **Here we see the guidance of the Holy Spirit upon the Apostle John in the writing of this Gospel.****

18. **We start with chapter 1:4** - So the first thing is that this life is in the Son and that its first action upon the soul is to give light, the light which reveals spiritual realities, which "shineth in the darkness," revealing human sin and Divine truth.
19. **Second, in chapter 3:14-16** - Here we learn that the life is imparted to us through faith in the Calvary work of the Savior-Son, and that it is eternal.
20. **Next, in chapter 3:36** - It is that word "hath" which leaps to the eye here, telling us that this eternal life is the present possession of the believer. There is nothing doubtful; it does not say "may have." Nor is it only future; for the word is "hath," meaning here and now.
21. **Again, in chapter 4:14** - Here the life is not only a present possession but an inwardsatisfaction. We drink, and the life-giving drought becomes a very fountain within the soul, ever springing, ever satisfying.
22. **And now comes chapter 5:24** - The word "condemnation" here is krisis (judgment) and refers to the final judgment of Mankind, as shown in verse 29. The possession of eternal life through faith in the Savior gives exemption from judgment. There has been a pass-over from "death" in sin to "life" in Christ. Once for all, Jesus bore the penalty due to the believer's sin; and once for all, therefore, eternal life in Him delivers from penal judgment.

23. **This brings us to chapter 6:35-55(40)** - In His great discourse here our Lord is the Bread of Life. He becomes so by giving His flesh and blood (verses 51,53). He also indicates that feeding upon Him is believing, and that the sustenance is spiritual (verses 35,56,63). But the remarkable addition, which occurs like a refrain, is: "And I will raise him up at the last day" (verses 39,40,44,54).
24. **Next, in chapter 8:12** - That the Christian walk is to be a walk of confident assurance, because he has the "light of life."
25. **Our next reference is chapter 10:27-29** - This picture of our Lord's saved ones being held secure in the interlocked grasp of both the Son and the Father is the strongest possible assurance that eternal life means eternal preservation.
26. **Now we encounter chapter 11:25,26** - Let us first see what Jesus is saying here. Martha has just said: "I know that he [Lazarus] shall rise again in the resurrection at the last day." Our Lord uses an aorist subjunctive in reply: "He that believeth in Me, though he may have died [i.e. at "the last day"], yet shall he live [for I am the resurrection]; and whosoever is [then] living and believing in Me shall never die [for I am the life]." So all the possessors of eternal life in Christ are to share in this promised age-end transfiguration.
27. **Finally, in chapter 17:3** - To possess Jesus Christ and be possessed by Him is to find GOD - and the true life. All who accept Christ are drawn to Him by the Father. Those who through faith responding is the Father's gift to the Son (seven times Jesus says so in this chapter). Verse 2 says that the Son imparts eternal life to "as many as" the Father has "given Him"; and this is crowned by verse 24. So the eternal life which believers possess through the Savior is to be consummated in a heavenly glorification.

Thus we see a progression of disclosure:

28. first we see that this life is in the Son, and is an exposure-light on sin and darkness.
29. Next we see that the life is received by faith on the Calvary Sin-bearer.
30. Then, successively, it is a present possession,
31. an inward satisfaction,
32. an exemption from judgment,
33. an assurance and preservation
34. it awaits age-end transfiguration,

35. and is to be consummated in heavenly glorification.

John has all this in mind when he writes at the end of his Gospel:

"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have lifethrough His Name."

Oh, how simple is the way into eternal life - "BELIEVE."

INCARNATE WORD, ONLY-BEGOTTEN SON

Running right through from the prologue to epilogue is the developing presentation of Jesus as the incarnate Word and only-begotten Son. **This is the center-glory of John's Gospel.**

Although we merely fringe the subject here, we can at least indicate features which invite further inquiry.

Twenty-three times we find our Lord's meaningful "**I am**" (4:26, 6:20, 35, 41, 48, 51, 8:12, 18, 24,28, 58, 10:7, 9, 11, 14, 11:25, 13:19, 14:6, 15:1,5, 18:5, 6, 8).

From these we pick out those in which He successively couples His "I am" with seven tremendous metaphors expressive of His saving relationship toward mankind:

0. **"I AM the Bread of life" (6:35,41,48,51).**

1. **"I AM the light of the world" (8:12).**
2. **"I AM the door of the sheep" (10:7,9).**
3. **"I AM the Good Shepherd" (10:11,14).**
4. **"I AM the Resurrection and the Life" (11:25).**
5. **"I AM the Way, the Truth, and the Life" (14:6).**
6. **"I AM the true vine" (15:1,5).**

Fundamentally, the message Jesus brought, was Himself.

36. He did not come merely to preach a Gospel; He Himself is the Gospel.

37. He did not come merely to give bread; He said: "I am the bread."

38. He did not come merely to shed light; He said: "I am the light."

39. He did not come merely to show the door; He said: "I am the door."

40. He did not come merely to name a shepherd; He said: "I am the shepherd."

41. He did not come merely to point the way; He said: "I am the way, the truth, the life."

42. He did not come merely to plant a vine; He said: "I am the vine."

Our Lord's other utterances of "I am," also, seem to carry a profound implication, though latently rather than apparently. In the Greek "I am" is ego eimi. Both ego and eimi mean "I am"; but the former emphasizes "I," and the latter "am." Thus, ego elmi expresses personal being in the strongest possible way. **It is the Greek expression for the Divine name "I AM."** Here are the references again: 4:26, 6:20, 8:18,24,28,58, 13,19, 18:5,6,8.

Lets take the first of them (4:26). Literally, what our Lord says to the Sychar women is not "I that speak to thee am He" (i.e. the Messiah) as translated in both Authorised and Revised Versions; **but "I AM who am speaking to thee."** In some of these verses our translators have apparently felt difficulty in knowing whether to insert the "He" or not, so they give it in italics only. We would not unduly press, yet it certainly does seem as though in some of these utterances our Lord uses that EGO EIMI with maximum implication.

All this, of course, is given support by our Lord's claims and assumptions which find expression right through this Gospel. Take, for instance, the passage beginning at chapter 5:19. This public reply to the Jewish leaders is prefaced by the explanation: "Therefore the Jews sought the more to kill Him, because He . . . said also that God was His Father, making Himself equal with God" (verse 18). The question is at once provoked: Did Jesus really make Himself equal with God"? Yes, and following we see seven particular areas in which Jesus claims equality with God.

43. Equal in working (verse 19).
 44. Equal in knowing (verse 20).
 45. Equal in resurrecting (Verse 21 with 28,29).
 46. Equal in judging (verse 22 with 27).
 47. Equal in honor (verse 23).
 48. Equal in regenerating (verses 24,25)
 49. Equal in self-existence (verse 26).

Who can read claims like these without seeing in them the assumption of such oneness with the eternal Father as betokens essential equality? The Jewish leaders rightly enough understood His claims, and John would have us clearly understand them, too. (John 20:31)

Look, once, again at John 1:18. The Greek verb-form here translated as "declared" is exegesato, from which comes our English word exegesis. It means that in the visible Jesus the invisible God is brought forth to view. The incomprehensible concept, "God" is objectively illuminated before us. The very heart of the Eternal

is livingly "exegeted," for the only begotten Son comes even from "the bosom of the Father."

IN RETROSPECT

So, now that we have picked our way through all four Gospels, let us glance back retrospectively and get the fourfold focus in our hearts:

Matthew	The promised One is here; SEE HIS CREDENTIALS
Mark	This is how He worked; SEE HIS POWER
Luke	This is what He was like; SEE HIS NATURE
John	This is who He really was; SEE HIS GODHEAD

END of Lesson

Reference from:
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