

Notes on The Gospel of John. August 10 2014

Johns Gospel divides up very simply as follows

Ch 1 v1-18 Prologue

Ch 1 v19 - Ch 12 v50. Life and ministry of The Lord Jesus

Ch 13 v1 - Ch 14 v31 Upper room discourse with disciples

Ch 15 v1 - Ch 16 v33. Discourse continues walking towards Gethsemane on the mount of Olives

Ch 17 v1 - v26. Lord's Prayer as they came close to the brook Cedron on the east side of the city

Ch 18 v1 - Ch 19 v42 Gethsemane, betrayal, judgment, crucifixion and burial

Ch 20 Resurrected Christ seen in Jerusalem

Ch 21. Resurrected Christ seen by disciples at Tiberias in Galilee. Commission given to Peter

Matthew. The Sovereignty of Christ

Mark. The submission of Christ

Luke. The humanity of Christ

John. The Deity of Christ

Eight signs in The Gospel of John

Purpose of the signs:- Jn 20. 30 ***And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 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.***

Believing is linked with Son of God x4 in John. No similar linking found in the other three gospels. In fact only in two other places in the New Testament are they linked

Acts 8:37 (KJV) ***And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.***

And 1 John 5:13 (KJV) ***These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.***

As noted x4 in John

John 3:36 (KJV). *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John speaking)*

John 6:69 (KJV). *And we believe and are sure that thou art that Christ, the Son of the living God. (Disciples)*

John 9:35 (KJV). *Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? (Blind man)!*

John 20:31 (KJV) *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.*

4 TITLES of Son are used in the New Testament:

Son of Man- Means he is a man within the lineage of humanity. X11 in John see Jn 1. 51

Son of David- Means Jesus is a King a descendent of David being an heir to his throne. *Not in John see Matt 1.1. Lu 3.31*

Son of Abraham- Means Jesus is of a Jewish descent. Not in John. See Matt 1.1

Son of God –Means Jesus is God just as the Father is God. The phrase "**Son of**"- is used among the ancients to refer to one who has the same nature as...**Son of God**, means he has the same nature as God. He was called **THE** Son of God, being unique one of a kind. X10 in John see Jn 1.34

Of the first sign we read, "This beginning of the **signs**" (2:11); and of the second sign, "This is again a second **sign**" (4:54). There are 8 signs recorded in John and will be paired as follows in what called an introversion

We will also link each pair with one of the seven I AM'S in John and with one of the ten Jehovah Titles in the OT
See lists below

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Miracles are spoken of in the New Testament under three names : --

Miracles; wonders; Signs

Acts 2:22 (KJV). *Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:*

Hebrews 2:4 (KJV). *God also bearing [them] witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

dunamis = power. In the singular, power in the abstract; but in the plural it speaks of mighty works, i.e. the manifestations of power. The word occurs - 38 times in three of the four Gospels: - 13 times in Matthew, - 10 times in Mark - 15 times in Luke, and - In John it does not occur at all.

teras = a wonder. This word has regard to the effect produced on those who witnessed the mighty work. It is always translated "wonder", and occurs three times in three of the Gospels: viz. Matt. 24:24. Mark 13:22. John 4:48. It also occurs in Acts x9. Rom. x1 in 2Cor. x1 in 2Thess and x1 in Heb. It does not occur in Luke's gospel. The rendering "miracle" should be confined to this word, teras.

semeion = a sign. This word has regard to the significance of the work wrought, whether in itself, or in the reason, object, design, and the teaching intended to be conveyed by it.

It occurs in the Gospels 48 times, viz.: 13 times in Matt.; 7 times in Mark; 11 times in Luke; where it is rendered "miracle" only once (23:8). In John it occurs 17 times, and is quite wrongly rendered "miracle" 13 times, and rendered "sign" only 4 times. No other word is used for a "miracle" in John, except in 4:48 . The English word "miracle" is from the Latin word miraculum, which means "a wonder", and should therefore be confined to the rendering of teras above, and not used for either dunamis , or semeion .

Eight Signs paired and linked with four of the ten Jehovah Compound titles and four of the seven I AM's in John

I am the bread of life Jn 6.35. Jehovah Jireh Gen 22.14. Provision

Water made into wine, Jhn 2:1-11. Second catch of fish, Jhn 21:6.

I am the resurrection and the. Jn 11.25. Jehovah Tsidkenu. Jer 23.5 Life in Christ. Righteousness

life Healing the nobleman's son, Jhn 4:46-54. Raising of Lazarus, Jhn 11:1-54.

I am the Vine. Jn 15.5. Jehovah Ropheca Exod 15.26. Fruitfulness. Health

Heals the paralytic man, Jhn 5:1-16. Opens the eyes of a man born blind, Jhn 9.

I am the bread of life. Jn 6.35 Jehovah Rohi.. Ps 23.1. Shepherd

Five thousand men fed, Jhn 6:5-14. Mat 14:15-21; Mar 6:35-44; Luk 9:12-17;

Jesus Walking on the sea, Jhn 6:14-21. Mat 14:22-33; Mar 6:45-52;

The purpose of the signs as recorded by John is therefore to present The Lord Jesus as the Son of God the words 'Son of God' are found in 28 verses in the gospels

x8 in Matt. x3 in Mark. x7 in Luke. x10 in John

Jesus identifies himself in John with Jehovah as the "I AM"

John ch 8 v:58. " Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

There are at least 21 verses in John with "I AM" in them, the following are designated in relation to an activity or characteristic

*John 6:35: Jesus said to them, "**I am the bread of life.** The one who comes to me will never go hungry, and the one who believes in me will never be thirsty.*

*John 8:12: Then Jesus spoke out again, "**I am the light of the world.** The one who follows me will never walk in darkness, but will have the light of life."*

*John 10:9: **I am the door.** If anyone enters through me, he will be saved, and will come in and go out, and find pasture.*

*John 10:11: "**I am the good shepherd.** The good shepherd lays down his life for the sheep.*

*John 11:25: Jesus said to her, "**I am the resurrection and the life.** The one who believes in me will live even if he dies,*

*John 14:6: Jesus replied, "**I am the way, and the truth, and the life.** No one comes to the Father except through me.*

*John 15:5: "**I am the vine;** you are the branches. The one who remains in me - and I in him - bears much fruit, because apart from me you can accomplish nothing.*

COMPOUND NAMES OF JEHOVAH

Jehovah Jireh Gen 22

Abraham's called "the name of that place Jehovah-Jireh: as it is said to this day, In the mount of the LORD it shall be seen" Gen.22.14. "Jireh" is a transliteration of the Hebrew word translated as "provide" Gen.22.8, but it comes from a verb meaning "to see" and could be translated accordingly. We often use the expression "to see to it" in the sense of "providing for it". The God of vision is the God of provision. The Lord who sees also provides to meet the need He observes, so "Jehovah-Jireh" is also justifiably rendered "the LORD will provide". God provided for Abraham's (and Isaac's) immediate need with the ram.

Jehovah-Ropheka. Exod 15.26

This title is the second chronologically of the compound names of Jehovah. It should be noted that the title itself Jehovah-Ropheka does not appear in the A.V. text, but rather as the translation, "the Lord that healeth thee" Ex.15.26. The Hebrew word transliterated Ropheka is used almost seventy times in the Old Testament for healing, restoring or preserving.

In v.25, we read. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee [Jehovah-Ropheka]."

Their health would depend upon their obedience. The spiritual health of the believer today is dependent upon his obedience to the Word of God.

Jehovah-Nissi. Exod 17.15

This title is the third chronologically of the compound names of Jehovah. This time the title itself does appear in the A.V. text, "And Moses built an altar, and called the name of it Jehovah-Nissi" Ex.17.15, meaning "the Lord[is] my banner". It should be noted that the Septuagint Version (the Greek translation of the Old Testament Hebrew) renders the title "the Lord is my refuge", deriving "nissi" from a Hebrew word meaning "to flee".

Jehovah-Shalom. Judges 6.24.

v.23. "Then Gideon built an altar there unto the Lord" - he became a worshipper - "and called it Jehovah-Shalom" v.24, meaning "The Lord is peace" or "The Lord send peace". The Hebrew word shalom denotes welfare in its widest connotation, including peace of mind, health of body, salvation of soul, comfort in distress and success in life.

Jehovah-Tsidkenu. Jer 23.6

At this point in his prophecy, Jeremiah projects our thoughts forward to the millennial reign of Christ, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" Jer.23.5. He then adds, "In his days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, "The Lord our righteousness" [A.V. marg. Jehovah-Tsidkenu]" Jer.23.6. Thus this title is given to the future King.

Jehovah-Shammah. Ezek 48.35

"And the name of the city from that day shall be, The Lord is there (A.V. marg. Jehovah-Shammah)" Ezek.48.35. No one will be asking, as did their forefathers, "Is the Lord among us, or not?" Ex.17.7. Ezekiel does not dwell upon the purpose of the city, its activities or its administration. All that matters to him is the presence of the Lord; this transcends everything. With this he closes his prophecy. Do we not hear the Lord Jesus Himself saying, "For where two or three are gathered together in My name, there am I in the midst of them" Matt.18.20?

Jehovah-Ro'i. Ps 23.1

This title does not appear, as such, in the A.V. text. However, the Hebrew Jehovah-Ro'i is translated "The Lord is my shepherd in Ps.23.1. Jehovah is spoken of as the "Shepherd of Israel", "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock" Ps.80.1.

David, in Psalm 23, was writing from his own personal experience. The Psalm begins and ends with reference to Jehovah, "I will dwell in the house of the Lord for ever" v.6. As the shepherd, He leads, He guides, He feeds, He restores and He protects.

Jehovah-MeKaddishkem. Exod 31.13

Again, this title does not appear in the A.V. text. However, the Hebrew, Jehovah-MeKaddishkem, is translated "the Lord that doth sanctify you". See Lev 20.8. 21.8. 22.32. Ezek 20.12

Jehovah-Elyon. Ps 7.17. 47.2. 97.7

Elyon, meaning "most high", occurs 36 times in the Old Testament, the first of these being in association with El, where it is rendered "the most high God" thus, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God" Gen.14.18. As the "most high", He is most great in power, lofty in dominion, eminent in wisdom and elevated in glory.

Jehovah ZeBa'oth (Tsebaoth or Seba'oth). 1Sam 17.45

This is a title of God used frequently (more than 200 times) in the Old Testament and is translated "Lord of hosts". It first occurs as the title by which God was worshipped at Shiloh, the sanctuary which, in the period of the judges, housed the ark of the covenant, "this man [Elkanah] went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh" 1 Sam.1.3. At that time, the "hosts" may have been envisaged as the hosts of Israel, thus David's challenge to Goliath was, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel" 1 Sam.17.45.