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MANITOULIN BIBLE CAMP - 2003

THE FOUR FACES OF CHRIST

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Study #4: John - the face of the Eagle

Well, good morning brethren and sisters. Good morning! on this fine sunny morning we're finally convinced that Manitoulin does have a summer! I was going to go back and tell everyone back home, I had spoken at the Manitoulin winter school, but I feel encouraged! by the signs as they are about us today!

So this morning then, we're going to, in fact, look at the gospel of John which as our chairman has rightly said, is of course, the face of the eagle. So on page 21 then of your handbook, but I think there's a couple of things I need to go back over. Apparently, I've missed a couple of one line summaries, is that correct? The one line summaries to the best of my knowledge that I've missed are: on page 10, just for those who may not have got it, by comparison with others, at the bottom of page 10 in the gospel of Mark, the reference right at the bottom of page 10 between Mark 12 and 1 Samuel 15, 'behold, to obey is better than sacrifice, the one line summary for that is, **the servant renders total obedience**, which of course, is the spirit of the passage in Samuel itself, is it not? Then similarly, at the bottom of page 16, in the gospel of Luke, where Luke quotes Psalm 110, 'Yahweh hath sworn with an oath and will not repent, thou art a priest forever after the order of Melchizedek', the one line summary for that is, **the priest is divinely appointed**, because the difference between this priesthood and the Aaronic is that our Lord Jesus Christ was appointed a priest by virtue of His own intrinsic qualifications, not by hereditary descent but by the proclamation of the oath of His Father!

So now on page 21, we come then to the face of the eagle. Now you'll remember, b&s, that when we looked at the face of the man, we made the point that although sometimes we've considered the face of the man to be the face of the man, we explained well really it couldn't be the man because you can't have something symbolize itself; the man is a symbol and in this particular case, of course, we've suggested that the man was a symbol of the priesthood. Well, I think it's a bit like that for the gospel of John, you see, and for the face of the eagle, because what we've tended to say about John's gospel is, that well, the eagle is the **divine side** of Christ. This is the manifestation of the Father in the Son, and as the eagle soars into the heavens according to the things of the spirit, that therefore, this is particularly the Son as the divine manifestation of His Father. Is that not what we say? and by the way, rightly so, b&s, of course, rightly so! that the Son of God is the manifestation of His

Father, and yet for all of that, I don't believe that that's the actual face of the cherubic eagle in the gospel of John. There is absolutely no doubt about the fact that He's the manifestation of His Father in this particular gospel, but I don't think that's the face and I'll tell you why!

You see, what is a cherub? or what are the cherubim? The answer is that they are **all chariots in which the divine glory travels**; they are vehicles of divine manifestation, **all the cherubim, b&s, are vehicles of divine manifestation**, not just the eagle! They're all a revelation of divine qualities and divine virtues and divine principles; the cherubim were chariots in which the glory of God could travel and in which the glory of God could be revealed. They were all cherubim, everyone of the faces: the face of the lion is the divine manifestation of the Father in Christ as the king. The face of the ox is the divine manifestation of the Father in the Son in his capacity of service; even the face of the man, b&s, in Luke is the divine aspect of the Father in the Son. So to suggest that John's gospel is simply the divine aspect of Christ, is I don't think, a satisfactory explanation of the real force of the face of the eagle in this gospel.

So what have we done in our studies then so far? We've followed pretty much a sort of set formula, have we not? What we've done is, we've begun by looking at the face itself; then we've looked at the significance of that face in scripture; then we've seen whether that face matches the tribe to whom that face belonged as an ancestral ensign in the encampment of Israel; then we've applied the concept of that face to the prophet that pertains to the same side; then finally we've come to the opening of the gospel to whether we can see the face in the opening of the gospel and then in the balance of this study each time, we've looked at the body of the gospel and key themes and key ideas and key words to see if the whether the face can be seen in the totality of the gospel story itself. Well, we're going to do exactly the same this morning, we're going to follow exactly the same spirit and approach.

So let's begin our journey then, b&s, by imagining this time that we've come up, right up close, face to face with an eagle. Imagine you're facing an eagle, what things would spring to mind? Well, I think the first thing that you would be struck with is the piercing eyes of terrible intensity, that seem to look not just at you but right through you! These are not the golden eyes of the lion, or the gentle eyes of the ox, or the compassionate eyes of a man who understands and who is sympathetic, these are eyes that look right through you with incredible intensity, unblinking, unwavering. The second thing you'd notice is the beak, the cruel savage beak that can tear and shred and were the eagle to open its mouth and cry, we would not hear the majestic roar of the lion, nor the gentle lowing of the ox, nor the intelligent speech of a man according to divine principles, instead we would hear the harsh and strident cry of that which betokens impending judgment. I think the eagle is the face of **the judge**, b&s.

So what's the eagle known for in scripture? Well the eagle is known for several things but perhaps these three in particular: the first thing is it's known for its **powers of flight**, its amazing powers of flight, Proverbs 23 verse 5 talks about the eagles that mount up

to heaven, Proverbs 30 verse 19 talks about the amazing thing of the way of an eagle in the air, how it soars aloft effortlessly, so it's known for its power of flight. The second thing it's known for is its **extraordinary vision**, Job 39 verse 29 talks about the eagle that can see such incredible detail from such incredible distance! Lastly, the eagle is known for its **terrible speed of attack**, Deuteronomy 28 verses 49 to 51, and Habakkuk 1 verses 7 to 9 talk about the ferocious speed of the eagle as it flies swiftly to its attack. It is a bird of judgment, is it not? What else could you see if you were face to face with an eagle?

Well now, let's have a look at our tribe then, shall we? Which tribe does the eagle appertain to? and the answer is why? on the northern side of the encampment lay the tribe of Dan, so let's go back to the blessings of Jacob again in Genesis 49, which is where we've taken our examination each time for the tribes, and what do we see? Well, Genesis 49 says concerning Dan in verse 16 (it doesn't actually refer to the eagle but look what it does say about Dan! 'And Jacob lifted up his voice and said, Dan **shall judge** his people, as one of the tribes of Israel. Oh, do you know what the name 'Dan' means? why, the very name Dan means 'judgment' (1835) does it not; the very name of the tribe is judgment and the role of the tribe according to the blessing of Jacob was that they would be a judge unto the people of God. Is that the face of the eagle? oh, yes, I think so!

Now who's the prophet then? Well, we've only got one prophet left, haven't we? b&s, it must be the prophet **Daniel**! Oh, Daniel, did you notice that, did you notice that Daniel is actually the same name as Dan the tribe. So if Dan means 'judgment' then what does Daniel mean? well, Daniel, of course, means 'the judgment of God' (1840); and do you know what the book of Daniel's about? Well, we're told that Daniel was a man who understood secrets in Daniel 2 verse 19 and Daniel 4 verse 9, he was a man who understood secrets and do you know why he understood secrets, b&s? because he had the insight, the eagle eyes of the Spirit to know; there was nothing hid from Daniel. Daniel 7 verse 2, verse, 7, verse 13, Daniel 8 verse 2, Daniel 10 verse 7 tells us that Daniel had the eyes of the eagle; he had Spirit insight that's why he could see secrets. If you're to ask what the book of Daniel is about? well, chapters 1 to 8 are about judgment on the nations, and chapters 9 to 12 are about judgment on Israel, that's the theme of Daniel's book! the judgments of God. Upon both those nations at large and upon his own people. Is the face of the eagle in the prophet? oh yes, I think so!

So now we come to the **opening of the gospel of John**, and we look at the opening and the genealogy of this fourth gospel to see what we might find concerning the face of the eagle in its particular capacity of judgment. Well, this is how John puts it, John 1 verse 1, 'In the beginning was the Word, and the Word was with God, and the Word was God; verse 14, 'And the Word was made flesh, and dwelt among us', (and many of you will know that verses 2 to 13 are considered to be in parenthesis in John's gospel in the first chapter). So we ought to read straight from verse 1 to verse 14 to get the sense of the narrative: 'In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh, and dwelt among us', so in the

genealogy of John's gospel, b&s, there are only two people, the Father and the Son. So there is absolutely no doubt that the divine aspect of Christ is definitely to be seen in John's gospel; **He is to be the manifestation of His Father**. But did you notice this, b&s, that He is not called Christ or the Son in John 1, is He? He's called the **Word**, that's what He's called in John's gospel, He's called the Word, and you see, the Word is the eagle cherubim of the Spirit which is derived directly from God; the Word is divine principle and heavenly thought and that spirit of divine principle which is capable of lifting all of us to the heights of spiritual thinking and endeavour, but that spirit Word can also enable a person to discern motive and intent, and it can empower a man to pronounce judgment with faithfulness and truth. Christ comes along in John's gospel and the only genealogy that He has is that **He is the Word made flesh**, and because He was the Word, b&s, He was constituted a judge simply because He was the embodiment of divine principle. He didn't just have the Word, b&s, **He was the Word!** when He spoke, His words **separated right from wrong**, when He looked on men He saw spirit thinking or fleshly thinking and He condemned the fleshly; He couldn't help but be a judge by His words, and He will be a judge by His actions when He comes again at His second advent as the eagle cherubim of punishment to avenge the right and destroy the wrong. You know, that biblical judgment, b&s, is made up of three things, three stages to the biblical concept of judgment: the first, is discernment of difference, the second is pronouncement of condemnation, and the third is execution of punishment, and Christ is going to perform all three. But He actually fulfilled the first two during His ministry, the discernment of difference and the pronouncement of condemnation; on His return He will fulfil the third and be involved in the execution of judgment. So the Christ of John's gospel is not the man, not the son of David, not the servant, not even the Son, **just the Word**.

Now you know, b&s, that that title '**Word**' is actually expressive of Christ's powers of judgment. Let me read a passage to you and tell me where the passage comes from! but you'll hear the sentence of the eagle in the words; 'For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart', where does that quotation come from? Hebrews 4 verse 12, absolutely right! The Word of God is quick and powerful and discerns between the thoughts and intents of the heart, that's a title of judgment! the Word is a title of judgment, b&s, the discerning power of Him who can read the minds of all who come before Him. Revelation 19 (which we won't turn up) but let me read it to you, Revelation 19 verses 11 to 13 says, 'And I saw heaven opened and behold, a white horse and He that sat upon it was called Faithful and True, and in righteousness He doth judge'. In righteousness He doth judge and His name is called **the Word of God**'. The title of the **Word**, b&s, is I believe, a title of the powers of Christ to exercise His capacity as a Judge, because He was the embodiment of divine principle, He's the Word made flesh, and that's what He's going to do in this unique and special gospel, the gospel of John, and we will see the last cherubic face.

So let's come to page 22 of our notes, and start examining some of the other details

concerning the body of the gospel. That's the only genealogy that's there! So first of all,

Three notable inclusions. The feeding of the 5,000; the exposure of Judas; and the arrest of Christ.

Well, these three are all quite interesting really, the first you might consider a little odd, why would we put the feeding of the 5,000 in as a notable inclusion concerning the matters of judgment; well, b&s, one of the interesting things about the miracles in this particular gospel is that they tend to be followed by comments that relate to the principle or the process of judgment. When Jesus delivers his summary concerning the symbol of the 5,000, He's going to say this, 'Verily, verily I say unto you, that he that believeth on Me hath everlasting life; I am the bread of life, this is the bread that came down from heaven; I am the living bread which came down, if any man shall eat of this bread, he shall live forever, and the bread that I give is My flesh that I'll give. If you do not eat my bread you have no life, if you do eat it, you have eternal life in you'. What the Judge is going to do, in the miracles of this particular gospel is, He's going to deliver His summary of the principles of the miracle, after the miracle. It's quite unlike the miracles of the other gospels; you may have heard of the idea of a judge, when a judge delivers sentence, they write up their opinion, is that phrase used in America or Canada? the judge writes up his opinion, not only does he pass sentence but he writes up the judgment matter and he gives all the reasons that have lead to the conclusion that he's come to, in his judgment capacity. Well, in the gospel of John you're going to find that over and over again, we have long dissertations that are not speeches, they're not parables, they are **judgment summaries** of why it is that the Judge has come to the conclusion that He has and what divine principles are involved. He does that in the feeding of the 5,000 in John 6.

In the matter of the exposure of Judas, in John 13 verse 10 we're told this, 'Jesus said, he that is washed needeth not save to wash his feet, but is clean every whit; ye are clean, but not all. For **He knew who should betray Him**', says John 13 verse 11. Then He goes on, of course, to say, 'Verily, verily I say unto you, that one of you shall betray Me; whosoever dips His hand with Me in the dish and partakes of the sop that I give him', but you see, the point was **Jesus already knew!** So I've missed the one line summaries, haven't I? it takes a while for me to get the hang of this! The first one is, **the judge delivers His summary**, after each of the miracles in John's gospel, you'll hear the decision of the Judge, weighted in terms of His evidence! But the second one, the exposure of Judas is and it's quite simple really, **the Judge knows His own!** Long before Judas had ever revealed his mind, Christ already knew. How did He know, b&s? because **He was the Judge** and He does know.

In John 18 verses 1 to 9 we have the story of the arrest of Christ, and we have some words that are unusual, and I think probably unique to this particular gospel. You see, a judge is a man who commands respect, not only because of the dignity of his office, but because of his bearing, because of his character, because he's a man of integrity, well, when the authorities come to arrest Christ, isn't it John 18 that tells us that when Jesus said, **I am He!** what does the record say in John? **they went backward and fell to the**

ground', only John tells us that! There was something about the bearing and the decisive character of Christ, that commanded the profound respect of others! Even the authorities that had come to lay hands upon Him, fell to the ground, before the pronouncements of this man. Oh, yes, He's a judge, so the one line summary is, **the Judge commands profound respect**, when this man speaks in this gospel, He brings forth the judgments of God.

By the way, b&s, this is just a slight digression, but just so you understand the fullness of this judgment idea, it is actually critically linked to the idea of Him being the manifestation of the Father. Just listen to these words! this is what the Judge says, 'And when Moses' father-in-law saw all the people, he said to Moses, 'how do you do this thing? how do you do this thing? how do you cope with all these people? And Moses said to his father-in-law, 'well because the people come unto me to enquire **of God**, and when they have a matter they come unto me and I judge between one and another, and I do make known **the statutes of God**, says Moses in Exodus 18 verses 15 to 17. You see, that's what a judge was to do, a judge wasn't just to give his own opinion; not the judge of Israel, **a judge was to bring forth God's decision**, he speaks for God. He's the manifestation of his Father in that crucial sense, that he'll bring forth the very judgments of the divine Majesty Himself. Oh, yes, the Judge of this gospel is certainly going to be, the manifestation of His Father in a very special sense.

Three important omissions. ell the first is, the baptism of Christ. No mention of the baptism of Christ in the gospel of John. Why the omission? Well, because the baptism of Christ confirmed the humanity and the weakness of Christ, did it not? He was a man that understood failure, not that He failed Himself, but He understood failure. But the one line summary is **the Judge allows no weakness**. So there's no mention of the baptism of Christ that was a reminder of His own mortality.

The agony in the garden of Mark's gospel is not to be found, of course, in the gospel of John. There's no reference to the agony in the garden; why should that be absent in John's gospel? what did happen in the gospel of Mark and Matthew and Luke concerning the garden, what happens in the garden? we've got the wrestling of Christ, we've got the agony of Christ, we've got the uncertainty of Christ, as He grapples with the immensity of what laid before Him. That's not to be found in John's gospel for this reason, and now I shall give you the one line summary, **the Judge suffers no uncertainty**. You see, He's a decisive man, He brings forth the judgments of God and they're always clear.

Lastly, the genealogy of Christ which is given to us so carefully in Luke 3 because, of course, it's tracing the genealogy of a priest; genealogies are absent from the gospel of John, because well, what constitutes the mark of a great judge? and the answer is, well, isn't it his own integrity of character? The judge needs no lineage. The virtues of a judge aren't by the integrity of his own father; his own father might have been a scoundrel, a naive, a rogue, a vagabond, it matters not! a judge is judged on the basis of the integrity of his own character, he needs no lineage, it's not important in this gospel. The only lineage that He does have is, **He's God's Word** made manifest.

Three special features. Oh, I think these are actually really interesting. The eight signs of John, do we all know about the 8 signs of John. These are the particular miracles that this gospel does record and you'll probably know that they're not called miracles in John's gospel, they're called **signs**, aren't they? There's a special word used to describe them, now the question is, why are they called 'signs' and not miracles? and what's the force of that? It's the Greek word 'semeion' (4592) well, one of the meanings of the word 'semeion' is that it represents **a mark of authority**, a sign as a mark of authority. I think the point of the miracles in John's gospel is they are not there to demonstrate the powers of the servant who heals; they are not there to show the compassion of the priest who saves, no, the miracles of John's gospel are there especially to authenticate the credentials of the judge, that the man who could do these things must also give sound judgment. So the signs of John's gospel in each case you will find that the sign is followed by the learned summary of the judge, who then speaks on the matter and what the miracle has done is authenticate His words. So that's the one line summary, **the Judge authenticates his words**. That's the precise purpose of the miracles in this particular gospel. They are there that we might know that we can rely upon the pronouncements of the judge.

In the gospel of John we have some famous titles known as '**I am**' titles, 7 of them! They're all down there listed for you, from John 6 verse 35 onwards. So let me just run through these, now you may not be able to copy this down, if you want to, there's a spare page, you'll recall on page 26, in terms of 'extra notes', because there's no space here; let me give you the one line summary first, then I'll explain what I mean. The one line summary is **the Judge pronounces his standard**, now this is what happens: in John's gospel, Jesus says '**I am**' seven times.

In chapter 6 verse 35, He says, 'I am the bread of life'. But do you know that in that episode what He's really doing is pronouncing judgment on the literal man that could not save of chapter 6 verse 49.

In chapter 8 verse 1, Jesus says, 'I am the light of the world', but what He's really saying when He says so is that He's pronouncing judgment on the darkness of sin of chapter 8 verse 12.

In chapter 10 verse 7, He says, 'I am the door of the sheep', but what He's really saying when He does that is that He is pronouncing judgment on the thieves and robbers of verse 8 of the chapter, who use not the door.

In chapter 10 verse 11, He says 'I am the good Shepherd' but when He says so, He's really pronouncing judgment on the faithless hirelings of verse 12 of John chapter 10.

In chapter 11 verse 25, He says, 'I am the resurrection and the life' but by so saying, He's really pronouncing judgment on the unbelieving priests who did not believe in the resurrection of verses 46 to 48 of John 11.

In chapter 14 verse 6, The Lord is going to say, 'I am the way, the truth and the life', but in saying so, He's going to pronounce judgment on the ritual of the Law of chapter 14 verse 6.

In chapter 15 verse 1, Lastly, He's going to say 'I am the true vine', but when He says He's the true vine, b&s, He's really pronouncing judgment on the unfruitful branches of verse 2 of chapter 15.

So each of these pronouncements in the gospel of John concerning what He was, have hidden in them a judgment by way of contrast, of those things that didn't measure up to the standard of the Judge.

Now do you remember what we said about the gospel of Matthew? We said the gospel of Matthew was the gospel of speeches, and the gospel of Mark was the gospel of emotions, and the gospel of Luke is the gospel of individuals, well now we have the gospel of **truth**. Just come and have a look at these references and (we can't have a look at the references now that I've just eyed the clock surreptitiously), if you go through those references at your leisure from chapter 1 verse 14 onwards, you'll find that the crucial feature of what Christ says about Himself, all the way through this gospel is, **I speak the truth, I've come to speak the truth, why do you not believe Me, I speak the truth**, He says. The truth, the truth, the truth, in fact, well the word 'truth' in the Greek is 'alethes' (227), and the word 'alethes' and its derivatives are found the following times in the 4 gospels; so if you've just got room to sneak this in alongside the title 'the gospel of truth', here's the number of occasions that the word for 'truth' and its associated words occur, everything derived from 'alethes': Matthew 5 times; Mark 6 times; Luke 7 times; and what do you think John might be? no, it's not 8 times, it's 56 times! This is the gospel of **truth**. Would you expect a judge, b&s, to be passionately interested in the matters of the 'truth, the whole truth, and nothing but the truth'? Oh yes, this is the gospel of the judge who's interested in this matter pre-eminently in this gospel. The one line summary then is, **the Judge speaks only truth!** Oh, I just got that in on time, didn't I? the judge speaks only truth and that's what we'd expect, of course, in the gospel of the Judge!

Three Old Testament references. In the Old Testament references here, Deuteronomy 1 is alluded to in John 7, and this is what Deuteronomy 1 says in verses 16 and 17, 'We ought to judge righteous judgment' and it's an allusion to Deuteronomy 1, and it says there, 'I charge your judges at that time saying, hear the causes between your brethren and judge righteously (that's the Lord's words) 'between every man and his brother and the stranger that is with him; ye shall not respect persons in judgment but ye shall hear the small as well as the great; ye shall not be afraid of the face of man. For the **judgment is God's**, and the cause that is too hard for you, bring it to me and I will bear it'. The judgment is God's says Deuteronomy, so the whole point of the man who is going to be in this particular gospel is, He speaks for God and He can only speak for God, b&s, if he knows God's mind and is the embodiment of God's principles

within Himself. That's what uniquely endows Him for this capacity of judgment!

Oh Psalm 82, that's a very interesting reference! Let's have a look at that one, b&s, Psalm 82 (we'll just turn the one up) remember He said, 'I and My Father are one', and the Jews took up stones to stone Him in John 10, and He says quoting Psalm 82 for them, He says, 'why would you want to stone Me, since I'm the Son of God and your scripture says, 'ye are gods', why would you be upset if I say that I and My Father are one?' and His proof text is Psalm 82, I'm not sure but I think it might be unique to John's gospel, this particular cross reference. Now in Psalm 82 verse 1 it says, 'God stands in the congregation of the mighty (ones); **He judgeth among the gods**', now who are the 'gods' of Psalm 82 verse 1? who are the gods among whom God judges? and the answer is, the gods were the judges of the nation who are described as 'elohim' or 'god'; why would they be called 'god', because they were 'god' to the nation, b&s, because they were the judges. They are there to bring forth God's principles, so they're called gods and yet this Psalm says, 'how long will you judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice deliver the poor. They know not neither do they understand; they walk on in darkness. I have said, verse 6, ye are gods, and all of you are the children of the Most High. But ye shall die like men, and fall like one of the principals', because the judges of Israel, b&s, never lived up to the divine principle of speaking forth God's mind, and to bring forth God's judgment. They were called 'gods' but they never acted as the Word. So verse 8 says, 'Arise, O God, judge the earth: for Thou shall inherit the nations', and the plea of the Psalmist is that Almighty God might send His own divine judgments! Well, a man stands up in the gospel of John, b&s, and quotes Psalm 82 to the leaders of his day, and in effect, he says, 'I am the God who has come to judge, because you have not lived up to the principles of divine judgment; well, I've come', He says and He quotes Psalm 82; oh, yes, I think that's an appropriate cross reference in the face of the judge in this particular gospel.

So here are the line summaries coming up: the first one is, **the Judge is completely impartial**, that's the reference from John 7 to Deuteronomy 1, the judge is completely impartial. The second one between John 10 and Psalm 82 is, **the Judge upholds divine principles**.

The last one from John 12 which quotes Deuteronomy 18 about the 'prophet like unto Moses' says 'that when that man speaks I will put **My words** into His mouth, and you shall listen to Him'. So the line summary for that last cross reference is **the judge speaks God's mind**. This is pre-eminently the man of this gospel in a way that He's never found in the other gospels, b&s. This One who was the Word made flesh!

Well, I'm hearkened by the joyous rustle of pages, that tells me that we all must be reasonably united at this stage of where we are. So in turning over the page which indeed you've done, on page 23, we come to the **three key words** at the top.

Now look, there are a whole lot of key words in John's gospel, there's a tremendous

number of key words in John's gospel, but I'm just going to draw attention to a few of them here. I think that all the key words in John's gospel are consistent with this notion or this principle of judgment but here are several interesting ones:

Does anyone know what the word 'Ioudaios' means? It's probably as it sounds, it's actually the Greek word for what we would translate in the English as the word '**Jews**' (2453). Now let me give you a number of references first, then I'll come back to talk about the import of the references. The word 'Jews' is found in Matthew's gospel 5 times; in Mark's gospel 7 times; in Luke's gospel 5 times; and here in John's gospel 71 times. I think that's a key word. I feel I'm on strong ground here! Now what's interesting, b&s, is, do you know what the word 'Jews' means in the gospel of John, because it doesn't actually mean the Jewish people, it has a much more precise and deliberate meaning; we're told that this is the record when the Jews sent a delegation to John the Baptist, who would the Jews be that sent a delegation to John the Baptist? You see, the word 'Jews' in John's gospel does not mean the people in general, it actually means the leaders of the nation. Go have a look at John 1 verse 19, chapter 3 verse 1, chapter 7 verses 13 to 15, and all the way on through the text you'll find that the term 'Jews' in this gospel relates to the leaders and not just to the leaders, b&s, but especially to the Sanhedrin and in this gospel, Jesus will be seen to be in perpetual conflict with the Jews. Now I'll tell you why that's interesting! In the composition of the Sanhedrin, it was made up of 3 committees of 23 plus 2 presiding officers, which combined together made up the great congregation of the 71, and the Jewish name for the assembly, well, the Greek name for the assembly was the Sanhedrin. But that's the Greek name, no self respecting Jew would ever talk about the 'great council of the leaders' as the Sanhedrin; ah, the Jews had their own name for the council and you'd never guess what the Jewish name for the council was, b&s? This group of people that Jesus will be in conflict with throughout all this gospel was **Beth-dan**, the house of the judges! So the little line summary there should say, Jews-it refers to the rulers of the Sanhedrin known as Beth-dan, and it's this body especially that the Lord is going to be in dispute with throughout the whole of the gospel of John! He's going to come up against the Jews, the house of judgment, the rulers of the nation. **The perfect Judge in conflict with the judges of the Sanhedrin of the day**, that's the controversy of this gospel, b&s, and that's a key word, in fact, I think that's probably the word that's got the greatest number of special occurrences in this gospel. Now why else would we need to know about the word 'Jews'?

Now here's the second one, the words 'apostello' (649) and 'pempo' (3992) are the two Greek words that we would normally translate them in the English as, '**sent**'. Here's the number of times, but first let me finish off the little summary, it references especially concerning Christ, **He represents God's standard** is the summary. Let me give you the number of occurrences, the words 'apostello and pempo' concerning Christ are found 2 times in Matthew; once in Mark; 3 times in Luke and 41 times in John. So in this gospel especially, pre-eminently, uniquely, Christ is going to be seen as a sent man; I'm sent, I'm sent, I've been sent, I'm a sent man. Now why does this idea predominate? because that's exactly the role of a judge, b&s. A judge is sent by the

state, inasmuch as he represents the state, and by declaration of the state, he is delegated responsibility to administer the statutes and the laws of the state and he's invested with authority to the passing of sentence. But the decisions that a judge makes and the judgments that he pronounces are not alone; rather the state for whom as one sent by the state he acts. Isn't that what a judge does? a judge is a sent man in as much as he represents the authority of the state, who has sent him. Well, that's the man of this gospel, over and over and over again we will be told that this is the man who has been sent from God.

Well, the third key word, oh, now this is a good one! You should know this one, of course, 'amen' that's the Greek word, but the question is what are the English words? In the AV, '**verily, verily**' (281). Now that word 'verily' is found in a number of places and a number of the gospels, 'amen' or 'verily'. Ah, but you noticed that I didn't say the key word here is not 'amen', the key word here is 'amen, amen', oh, you see, it's doubled! did you notice that? this is 2 'amens' put together. This is not 'verily', b&s, this is 'verily, verily,' said twice. Do you want to know how many times 'amen' 'amen' is found? never in Matthew, never in Mark, never in Luke, 25 times in the gospel of John. Now, b&s, who do you think might stand up in the nation and preface His announcements by saying, 'verily, verily, I say unto you'? that's a judge, isn't it? The little summary says **this expresses the solemn pronouncements of the Judge,** and that strange doubling of amen, amen, before what will come after, is absolutely exclusive to the gospel of John and Christ uses that phrase over and over and over again, as He talks.

Three unique passages. Because I see we're desperately running out of time: well, firstly, the discourse on the judgment of John 5 (we won't even turn it up because it's obvious or self evident, if you read John 5 it's clearly about His responsibilities as a Judge. But here's the one line summary, **the judge possesses moral authority.** The force of the text in John 5 is that the judge possesses moral authority for the sentences he brings down.

In John 8 verses 1 to 11, we have the story of the woman taken in adultery: is that unique to John's gospel? yes, why would it be in John's gospel? because you see, the lesson of this story is, that when all the other accusers are gone, melted one by one, by the Lord's careful words, 'he that is without sin let him cast the first stone', and they departed, didn't they? going out by a particular order, was it not? from the eldest unto the youngest! We become more conscious of our sin, b&s, don't we? as we get a tad older! and when all they had gone, the Lord said to the woman, 'woman, where are those thine accusers?' and of course, the answer was they were gone, there were none! and of course, you know what Jesus said, He said, 'neither do I condemn thee, go **and sin no more!** Oh, this was the wisdom of the Judge, He discerned the motive of the accusers as well as the motive of the woman, didn't He? and I think that's the lesson of this particular episode, **the Judge discerns inward motive,** they thought they had brought a woman for judgment, but He began by judging the accusers, because He knew their hearts! The Judge discerns inward motive!

In the miracle of the blind man in John 9, we have the whole story, remember, of that remarkable episode when the man is healed and the Jews come to discuss the matter with his parents and they end up by ex-communicating the poor man out of the congregation of Israel, and at the end of that whole episode concerning the miracle of the blind, remember how I said that at the end of the miracles there's the judgment summary of the Judge. Well, here it is, John 9 verse 39, right at the end of the miracle of the blind man, we now have the summary judgment of why this miracle is here and what the lesson is. John 9 verse 39 says, Jesus said, 'for judgment I am come into this world, that they which see not might see, and they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth'. The one line summary is, **the Judge condemns sinful pride**. These were blind men who claimed to see; 'by your own standard be ye judged', says the Lord. The Judge condemns sinful pride.

John- three major themes. This is the first one and I think these are fantastic themes. The first one is the spirit of unerring discernment. What the Lord shows in this particular gospel is the spirit of unerring discernment. So let's fill in the missing words: In John 1 verse 48, He shows (and here are the missing words) **precise understanding of the personal thoughts of Nathanael**. 'Verily, verily, I say unto you, before thou wast, I knew thee', remember the words? He showed precise understanding of the personal thoughts of Nathanael.

In John 2 verse 25, we're told that He showed intimate certainty of the character of human nature. It says that 'Jesus did not commit Himself unto them, because He knew all men and needed not that any should testify of man for He knew what was in man'; He knew, He showed intimate certainty of the character of human nature.

In John 4 verse 18, the Lord goes to a certain well and speaks to a certain woman who He has never met in His life before, and said, 'go fetch your husband', do you remember? and she said, 'I have no husband' and He said, 'thou hast spoken well', no, in fact, I think He might have said, 'thou hast spoken truly, for he which thou now hast is not thy husband'. The woman rushed off to the city and said, 'Come see a man that told me all that I ever did know', and He showed detailed knowledge of the martial state of a woman that He'd never met in His life before, b&s. How could He do that?

In John 6 verse 61, having walked with His disciples by the way, we understand that He showed particular appreciation of the private murmurings of the disciples. Oh, what were you talking about, said the Lord, knowing full well, of course, all along what it was! He showed particular appreciation of the private murmurings of the disciples.

In John 11 verse 11, He said, 'Let us go to see Lazarus'; His disciples thought, of course, that Lazarus was asleep, but Jesus said, he's dead. How did He know, b&s, He hadn't got there yet and the message He got was simply that Lazarus was sick! But Jesus showed (and see if you can spell this properly) **inner prescience** (oh, do you like

that?) **of the actual death of Lazarus.** Inner prescience, it's like inner insight of the actual death of Lazarus; He knew about it before He got there!

John 13 verse 11 says He showed painful foresight of the impending treachery of Judas. 'For He knew who should betray Him', says John 13 verse 11, **He showed painful foresight of the impending treachery of Judas.**

Lastly, in John 20 verse 27, **He showed specific awareness of the doubtful heart of Thomas.** He walked into the room, Thomas having never seen Him since the resurrection, and He said to Thomas quoting his own words, 'thrust thy fingers into my side and Thomas, be not faithless but believing'. He showed specific awareness of the doubtful heart of Thomas. Now the question is, b&s, in terms of that theme, how did the Lord do all that? How could He do all that? the answer is because He had **the eagle eyes of the Spirit**, He's gifted with Spirit insight in this gospel in particular; He can see right into the hearts and minds of those that He's come to judge.

The second theme is **the clarity of divine judgment.** This is one of the themes, in fact, of the gospel. The theme of Christ as Judge is prominent in John. So let's have a look at the occurrences of the relevant words: the total number of occurrences 'krino' (2919) which is the word 'judge', and 'krisis' (2920) which is the word 'judgment'. So what we're looking at is the total number of occurrences of 'krino' to judge and 'krisis' which is judgment. Well, the two words are found 18 times in Matthew's gospel, 2 times in Mark (by the way, it's interesting, isn't it?) 18 times in Matthew, 2 times in Mark, 10 times in Luke, 30 times in John. So the very words for judge and judgment are more significant in John's gospel and what's the next closest to it? why! the King. If it was to be in another gospel to any degree, you would expect it then in the face of the King, would you not? Matters of judgment! Ah, but let us look now at the total number of these references relating to Christ as Judge and exercising judgment; so now we're looking more specifically at the word 'krino' and the word 'krisis' as they are applied to Christ as judge and as exercising judgment. Not just the general use of the term now, but its application to Christ in the gospels: now the numbers are a little different you see, 0 in Matthew, 0 in Mark, 0 in Luke, 9 times in John. Only John's gospel uses these very words with respect to Christ's own work of judgment. In fact, as the next section shows us, Christ appears in John as the one who is able to exhibit the principles of **divine judgment with impartiality and resolve.** Do you know that this gospel is full of judgment scenes: so here we are,

John 3 verses 1 to 12 is the **discussion** with Nicodemus, and Nicodemus thinks that He's coming to analyze the Lord, and Nicodemus finds by the time the discussion is ended, that he's in the dock and that Christ is the Judge, does he not?

John 4 verses 7 to 26, we've got the **interview** with the Samaritan, the Samaritan woman. She certainly knew about the Judge by the time their little discussion was finished.

In John 8 verses 1 to 11 we have the **arraignment** of the woman. She's brought

before Him as before the Judge, by the elders of the congregation.

In John 19 verses 1 to 12 we have, why, the **trial** of Pilate. Pilate thought that Jesus was on trial, not so says the gospel, the Lord's the Judge, and you most excellent governor, are in the dock. Read John 19, you'll be convinced that that is so.

In John 21 verses 15 to 19, of course, we have the **examination** of Peter. You see, this gospel is unique for its judgment scenes, and for Christ exercising His authority in that regard.

So we are exactly at the end of our time, b&s, but you know, I think, if I really focussed and if you joined me, that in just a brief 5 minutes perhaps we could finish that last theme and all go to lunch being better for it.

So the third theme is **the excellence of personal integrity**. A notable theme in John is the personal integrity of Christ. This was the specific requirement for a judge. His own character needed to be beyond reproach of outstanding integrity; meticulous in honesty, scrupulously fair, and an exemplar of truth. Is that not true, b&s? You see, when a judge makes pronouncements on matters of moral consequence, we expect that at least the judge's own life will be consistent with his judgments. The references that are missing are Exodus 18:21-22; Deuteronomy 1 verses 13 to 17 and chapter 16 verses 18 to 20. This was Christ's own example, says the next section; both claimed by Himself (John 8 verses 45 to 46) because in John 8 He says, 'which of you convinceth Me of sin?' and of course, the answer was, 'no one in the land could convince Him of that, this was Christ's own example, both claimed by Himself in John 8, and testified by others, because who's the man who stands up in John 18 and 19 and says 3 times, 'I find no fault in Him'? Oh, even others testified to the integrity of this man. By the way, I've just made the point that that phrase, I think, comes from the book of Daniel chapter 6 verse 4, that they couldn't find any fault in Daniel because of his integrity of character.

Christ is so clear on personal moral principles that He perceives each virtue in the context of its antithesis. Of course, what we mean by that is, if you were to ask the Lord what is 'spirit', He would say it is that which is opposed to flesh, John 3 v. 6:

that belief versus unbelief	"	3 v. 18
that heaven versus earth	"	3 v. 31
that life versus death	"	5 v. 24
that light versus darkness	"	8 v. 12
that above versus beneath "	"	23 v. 23
that truth versus a lie	"	8 v. 44
that love versus hate	"	15 v. 19

You see, the Lord is absolutely **black and white** on His principles. Don't you want that in a judge? black and white on principles! absolutely crystal clear. Well, that's a notable feature of this particular gospel concerning the character of Christ and His decisiveness

on moral principles.

So let's come over the page and let's just fill out our summary line right at the very bottom of the page, in terms of what we've discovered from the gospel of John. So the face of the eagle in John is the face of **the perfect Judge**. So John depicts Christ from the standpoint of His **spiritual insight and divine judgment**, and the summary phrase is: now what was Matthew's summary phrase? **that mercy which rules**, and Mark was **that humility which serves**, and Luke was **that compassion which saves**, and John is about **that spirit which discerns!**