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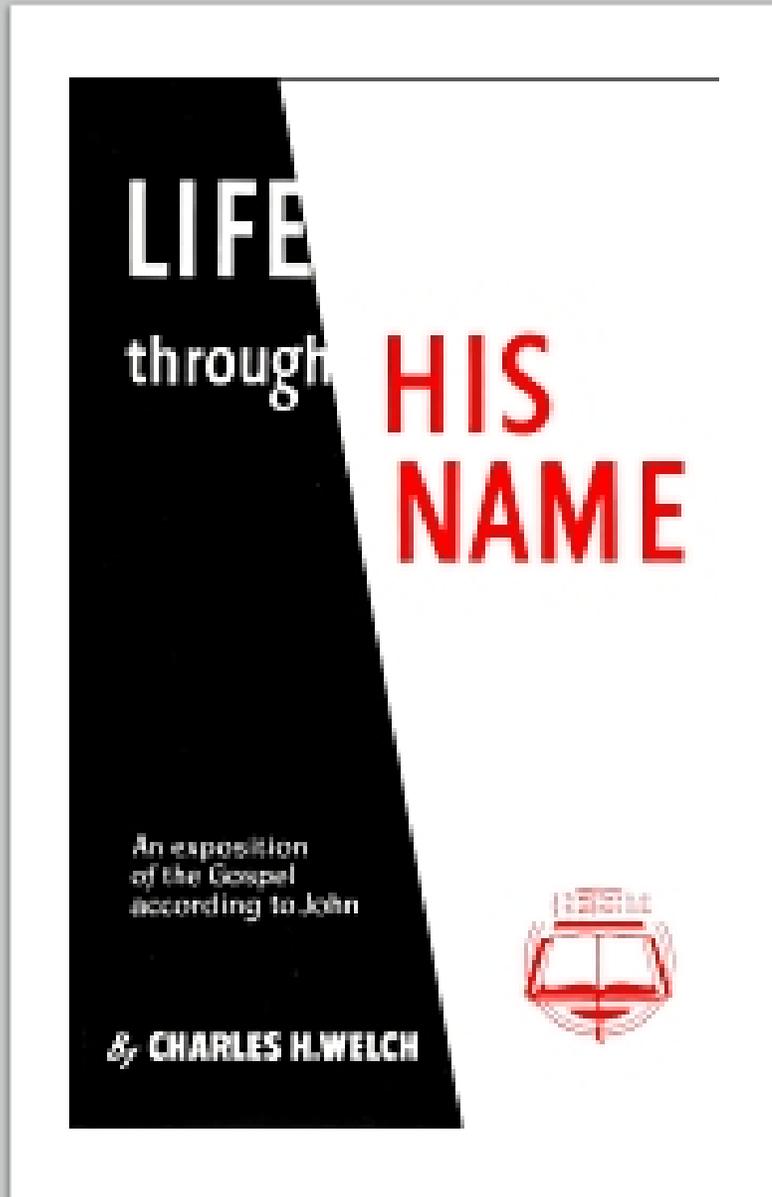
Life on the Highways: An exposition of John's gospel Chapter 13

Wayne Stewart

Modus Operandi (Lat.: Method of working)

- Learn quickly from what has been established
 - Use Welch's "Life through his name" commentary on John.
- Ask and answer "good" questions:
 - From biblical context
 - Assuming what we strongly believe to be true
- Refashion our systematic to conform to the scriptures rightly divided





Get your free pdf from:

[https://levendwater.org/books/life through his name.pdf](https://levendwater.org/books/life%20through%20his%20name.pdf)

- Cool summaries
- Lots of linking passages
- Great use of structure to ascertain scope
- Emphasis on Right Division.

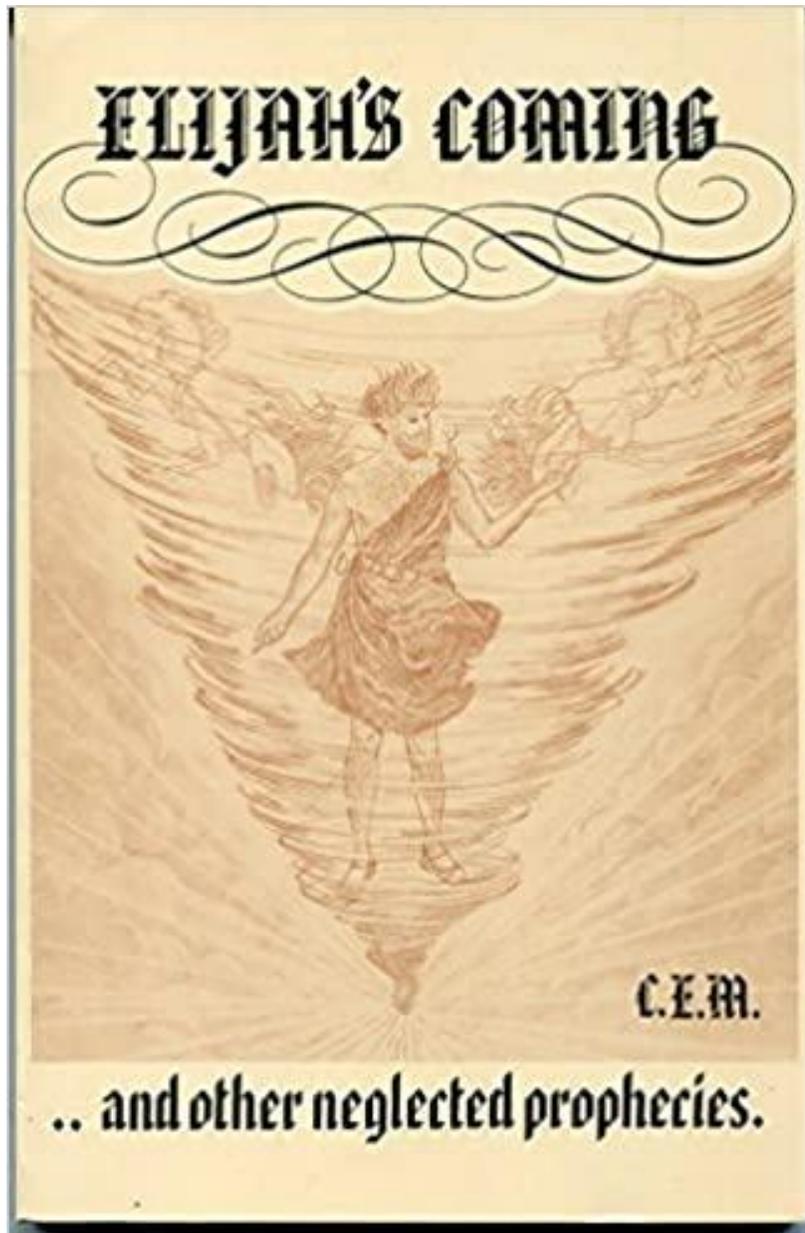
JOHN
AND THE
MYSTERY

Charles H. Welch

THE BEREAN PUBLISHING TRUST
52A WILSON STREET
LONDON EC2A 2ER ENGLAND

Second book: Also
useful to our study

https://lewendwater.org/books/john_and_the_mystery.pdf



Third Book: Elijah's coming (Not dedicated to "John" – but overlaps ideas we will discuss)

**PARABLE
MIRACLE
& SIGN**

G. H. WELCH

Matthew & John
considered dispensationally

Forth Book

Parable, Miracle and Sign

https://levendwater.org/books/parable_miracle_and_sign.pdf

In this series I will use
cut/paste from Welch's
"Life Through His Name"

The Eight Signs of John's Gospel

A 2:1-11. THE MARRIAGE IN CANA. The third day.
No wine. Glory manifested.

B 4:43-52. THE NOBLEMAN'S SON. After two days.
At the point of death.

C 5:1-15. THE IMPOTENT MAN. Pool. 38 years.
Sabbath. Sin.

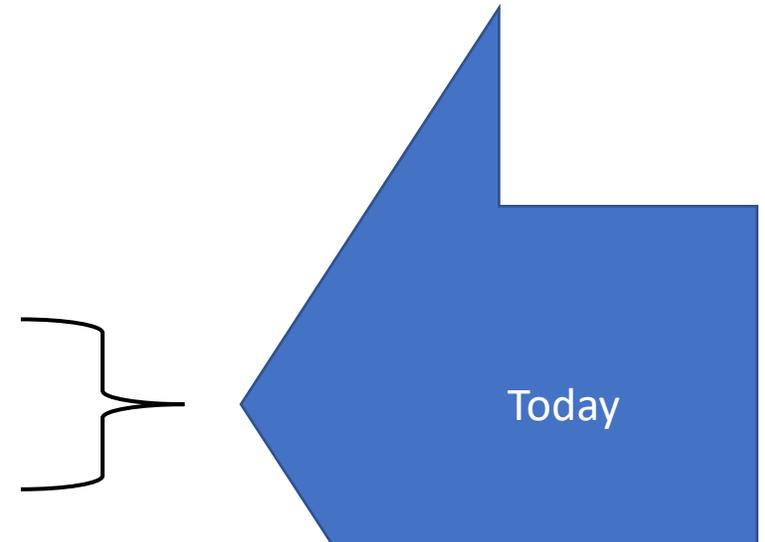
D 6:1-14. FEEDING OF FIVE THOUSAND.
The only sign (with *D*) recorded in
the other Gospels.

D 6:15-21. WALKING ON THE SEA.
The only sign (with *D*) recorded in
the other Gospels.

C 9:1-41. THE MAN BORN BLIND. Pool. From birth.
Sabbath. Sin.

B 11:1-46. THE SISTERS' BROTHER. Two days. Lazarus is
dead.

A 21:1-14. THE DRAUGHT OF FISHES. The third time. No meat.
Lord manifested.



A dark, irregular ink blot with splatters on a white background. The blot is roughly circular with jagged edges and is surrounded by smaller, scattered ink droplets and splatters. The text "From last time" is centered within the dark area.

From last time

Judas Broke the eastern covenant of bread

The Betrayal (13:18-30)

- A 18. **a** He that eateth bread with Me. *Covenant of bread.*
 b Heel lifted against Me.
- B 19-25. **c** Jesus, troubled in spirit.
 d One of you shall betray Me.
 c Disciples in doubt.
 d Ask who it should be.
26. **a** He it is, to whom I shall give a sop. *Covenant of bread.*
 b He gave it to Judas Iscariot.
- B 27-29. **c** After the sop Satan entered into him.
 d That thou doest.
 c No man knew for what intent.
 d Some thought ... bag.
- A 30. **a** He then having received the sop. *Covenant of bread.*
 b Went immediately out: and it was night.

Further

- KJV John 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me **hath lifted up his heel against me.** (Jn. 13:18 KJV)
- KJV Psalm 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, **hath lifted up his heel against me.** (Ps. 41:9 KJV) – **probably Ahithophel**

גַּם־אִישׁ שְׁלוֹמִי אֲשֶׁר־בִּטְחֹתִי בּוֹ אוֹכַל לַחֲמִי הַגְדִּיל עָלַי עֵקֶב: ^{WTT} Psalm 41:10 •

Moreover, the man of my peace... (Ps. 41:10 WTT) •

KJV Matthew 26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. (Matt. 26:49 KJV)

Ahithophel a type of Judas

- KJV 2 Samuel 17:23 And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, **and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.** (2 Sam. 17:23 KJV)



CHAPTER 13

The Structure of John 13:31 to 14:31

and

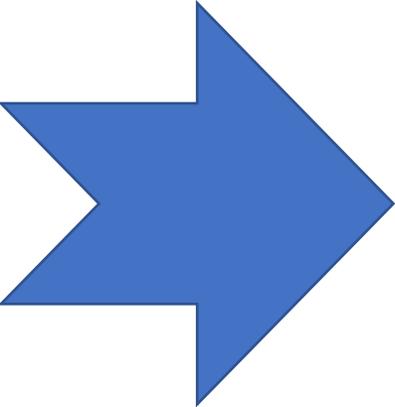
Chapters 15 and 16 briefly considered

Why was Jesus
troubled? 11:33,
12:27, 13:21

What are these
“mansions”?

How are we to
understand the
“temple”?





A 13:31-38. **a** Judas. Went out.
b The glorifying. The Son. God.
c I Go. Ye cannot come. As I said unto the Jews.
Ye cannot follow Me now. Said to Peter.

B 14:1. LET NOT YOUR HEART BE TROUBLED.

C 2-4. Abiding places, *Mone*.

D 5-10- Questions. The Way. Show the Father.

C -10-21. Dwelling, *Meno*. **d** Dwelleth in Me.

e Comforter abide with you.

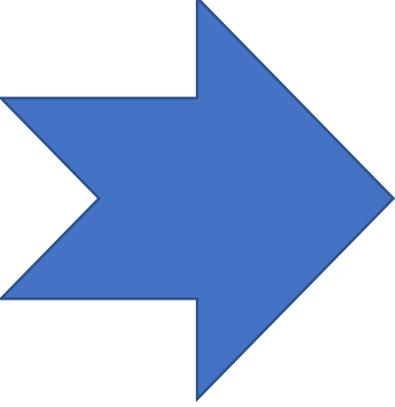
d Dwelleth with you.

e I will not leave comfortless.

D 22-23. Question. Manifestation of the Lord.

C 23-27- Make our abode, *Mone*. The Comforter.

B -27. LET NOT YOUR HEART BE TROUBLED.



A 28-31. **c** I Go. Come again, how I said unto you.

b My Father is greater than I.

a Prince of this world. Cometh. Let us go hence.

The frailty and aloneness of man is disheartening: God's provision.

- KJV Jn. 14:1 Let not your heart be troubled: ye believe in God, believe also in me.
- KJV Jn. 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.



ταράσσω = “to trouble”

‘An angel went down ... and troubled the water’ (5:4).

‘When the water is troubled’ (5:7).

‘When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled’ (11:33).

‘Now is My soul troubled’ (12:27).

‘When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me’ (13:21).

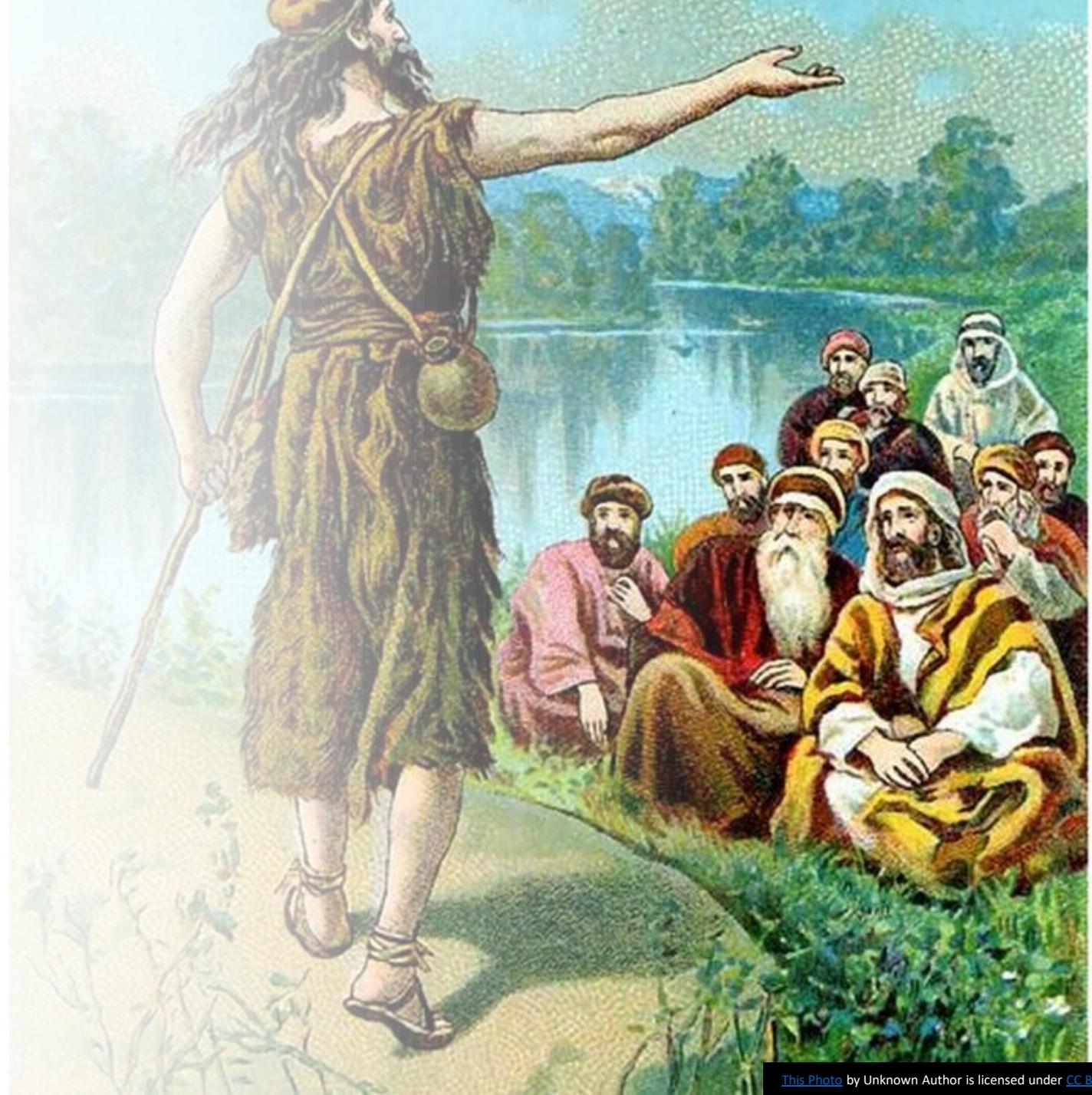
‘Let not your heart be troubled’ (14:1,27).

Faith toward
God to be
“left”!
But how?

- KJV Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; **not laying again** the foundation of repentance from dead works, and of **faith toward God**,
- The great object of faith is Not to believe in God – this was a given for the Jews BUT what they needed as do we all now in the face of our troubles: “believe **also in me**”.

The sent one is to be magnified, John was a “voice”

- Compare with John
- ²² Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
- ²³ He said, **I am the voice** of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
- (Jn. 1:22-23 KJV)



John 3:16-18 (God the giver, the Son the means of eternal life)

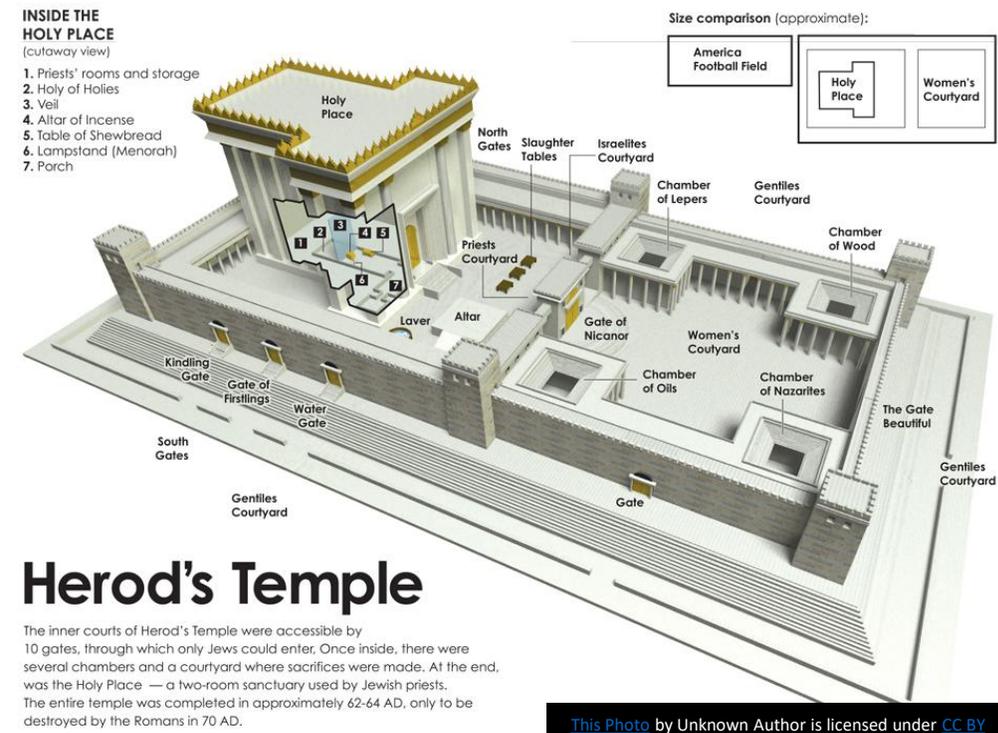
- 16 **For God so loved the world**, that **he gave** his only begotten Son, that whosoever believeth in him should not perish, **but have everlasting life.**
- 17 **For God sent** not his Son into the world to condemn the world; but that the world through him **might be saved.**
- 18 **He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (Jn. 3:16-18 KJV)**

People don't get this! Like Philip. – see the Lord's answer 14:9-14

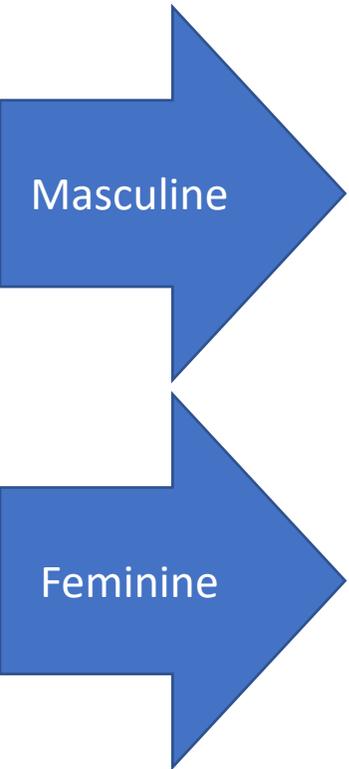
- KJV John 14:8 Philip saith unto him, Lord, shew us the Father, and it **sufficeth** us.
- TBT John 14:8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ **ἀρκεῖ** ἡμῖν.
- Philip uses the word in a different context:
 - ^{KJV} **John 6:7** Philip answered him, Two hundred pennyworth of bread **is not sufficient for them**, that every one of them may take a little.
 - (Jn. 6:7 KJV)

The temple

- KJV Jn. 2:16 And said unto them that sold doves, Take these things hence; make not my **Father's house** an house of merchandise.
- KJV Jn. 14:2 In my **Father's house** are many mansions: if it were not so, I would have told you. I go to prepare a place for you.



A slight difference indicating a change



- KJV John 2:16 And said unto them that sold doves, Take these things hence; make not my Father's **house** an house of merchandise.
- TBT John 2:16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε **τὸν οἶκον** τοῦ πατρός μου οἶκον ἐμπορίου.
- KJV John 14:2 In my Father's **house** are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- TBT John 14:2 ἐν **τῇ οἰκίᾳ** τοῦ πατρός μου μοναὶ πολλάί εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.

A mistake we who believe in R/D can easily make

- **'We can often interpret only the one meaning and not the other spiritual.'**
- The Lord is preparing His disciples for His removal to Heaven's glory and in His absence an abode through the Spirit.
- This does not invalidate the literal – see 14:3:
- 28 Ye are they which have continued with me in my temptations.
- 29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
- 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. (Lk. 22:28-30 KJV)

Two uses of “abode”

18701 μονή, ἥς, ἡ (1) staying, tarrying μονήν ποιεῖσθαι literally make a staying, i.e. live or stay with someone (JN 14.23); (2) dwelling place, abode, home (JN 14.2)

- KJV John 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- TBT John 14:2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου **μοναὶ** πολλάι εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.
- KJV John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
- TBT John 14:23 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει. καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ **μονήν** παρ' αὐτῷ ποιήσομεν.

Many Mansions (abodes)



Macbeth

Please see the bottom of the page and the highlighted text for full explanatory notes and helpful resources.

ACT I SCENE VI *Before Macbeth's castle.*

[Hautboys and torches. Enter DUNCAN, MALCOLM, DONALBAIN, BANQUO, LENNOX, MACDUFF, ROSS, ANGUS, and Attendants]

DUNCAN This castle hath a pleasant seat; the air
Nimbly and sweetly recommends itself
Unto our gentle senses.

BANQUO This guest of summer,
The temple-haunting martlet does approve,
By his loved mansionry, that the heaven's breath
Smells wooingly here: no jutty, frieze,
Buttress, nor coign of vantage, but this bird
Hath made his pendent bed and procreant cradle:
Where they most breed and haunt, I have observed,
The air is delicate.

[Enter LADY MACBETH]

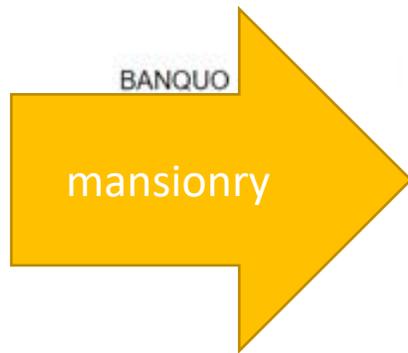
DUNCAN See, see our honoured hostess!
The love that follows us sometime is our trouble,
Which still we thank as love. Herein I teach you
How you shall bid God 'ild us for your pains,



More to Explore

- ▶ [Macbeth: The Complete Play with Commentary](#)
- ▶ [The Metre of Macbeth: Blank Verse and Rhymed Lines](#)
- ▶ [Macbeth Character Analysis](#)
- ▶ [Figures of Speech in Macbeth](#)

- ▶ [Metaphors in Macbeth \(Biblical\)](#)
- ▶ [The Theme of Macbeth](#)



The idea of an “abode” is related to “abide” μένω

- Loving the Lord’s commandments (abiding in this state) meant a coming of the Father and an “abode” with the Father and Son 14:23
- Jn. 1:32-33, 38-39; 2:12; 3:36; 4:40; 5:38; 6:27, 56; 7:9; 8:31, 35; 9:41; 10:40; 11:6; 12:24, 34, 46; 14:10, 16-17, 25; 15:4-7, 9-11, 16; 19:31; 21:22-23

Very specific audience and supernatural powers in the context

- 12 Verily, verily, I say unto you, **He that believeth on me**, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
- 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- 14 If ye shall ask any thing in my name, I will do it.
- (Jn. 14:12-14 KJV)