

Wednesday, 29 November

JOHN 20: 19-31. It was natural that they should gather in the upper room that evening. Their's was a common grief and therefore it gave birth to a common sympathy. Then the reports of the Savior's resurrection—not strange that they should come to discuss them one with another. "The doors were shut." When the world is shut out expect Christ to come in. That is the atmosphere in which He delights to be. You can't shut Him out. Many people try to do it. They lock the door of the mind against Him, and the door of the heart, and the door of the will but suddenly—there He stands. He is to be reckoned with. You must deal with Him. Doors and bolts and bars won't shut Him out. Dr. Dawson calls Him "The unavoidable Christ." What a message of comfort was His first word! "Peace be unto you." If ever hearts needed peace it was these. But it was not for their joy alone that He was come. The great Salvation had been secured. The last item of the awful price had been paid. Now their part of the Divine plan. They are to tell men of the atoning blood. "As the Father hath sent me even so send I you." Nor are they ready until the holy breath of the Son of God has touched their cheek and in prospect of Pentecost they have received the Holy Ghost. Thomas missed an unspeakable blessing through absence from that first Lord's Day meeting. You always miss a blessing when you stay away from the sanctuary. The next week he was there and before the vision of Christ his doubts disappeared like the mists before the dawn.

Thursday, 30 November

JOHN 21: The disciples are gathered on the shore of the sea but Jesus is not there. They wait until the time drags but He does not come. Why? Perhaps He is paying them back in their own coin. Perhaps He is teaching them that to fail in prompt and unflinching obedience does not pay. On the morning of His victory over the grave He sent a message through one of His angels from heaven and some of His angels on earth (Mark 16: 7) to the disciples making an engagement with them in Galilee. Instead of hastening to the trysting place they are eight days late, and Jesus is missing. Learn it careless soul—You can lose Jesus by just waiting a bit before you obey. At length Peter is disheartened and he says "I go a fishing," the suggestion catches and they're off for a night on the deep. But it's a wretched night because Jesus is not there. Haul after haul, shift after shift, and not a single fish. And now the grey is in the east, and lo there's a stranger standing on the shore. Something familiar in His appearance but they don't recognize Him. He is calling, "Boys, have ye any fish?" They answer "No." Then He speaks again "cast your net on the right side." Who is this impertinent stranger who stands there and tries to tell these old fishermen how to fish? They begin to recognize Him. They obey and the nets are full. Do you notice that they found their Lord at just the place where they lost Him—obedience. Then the welcome on the shore, and the breakfast which He had prepared, and the commission for Peter and the lesson in loyalty. Fitting close to a wonderful book. Like Peter may we feed His sheep and whate'er betide follow Him.

Notes for the Study

BY ELMORE HARRIS, D. D.

JOHN.

THE THEME : *THE SON OF GOD*. Key verses, i:1, 14; xx:31.

MAIN DIVISIONS:

- The Prologue.* i:1-18.
- I. *The Manifestation to the World.* i:19—xii:50.
- II. *The Manifestation to the Disciples.* xiii.—xvii.
- III. *The Manifestation in the Passion.* xviii, xix.
- IV. *The Manifestation in the Resurrection.* xx.
- The Epilogue.* xxi.

THE ANALYSIS

The Prologue. i:1-18.

A SUMMARY OF THE GOSPEL.

- (1) The Word in His absolute eternal Being. i:1.
- (2) The Word as Life (1 Jno. i:2) i:2-4.
- (3) The Word as Light (1 Jno i:5) i:4-13.
- (4) The Word as Love (1 Jno. iv:8) i:14-18.

I. THE MANIFESTATION TO THE WORLD. i:19—xii:50.

The Preparation. 1:19—ii:11.

- (1) The Testimony of the Forerunner. 1:19-37 (cf. i:7.)
- (2) The Testimony of the First Disciples. i:38-51.
- (3) The Testimony of the First Sign. ii:1-11.

A. THE MANIFESTATION AS LIFE. ii:12—vi:71.

- 1. *The Source of Life.* ii:12—v:47.

JERUSALEM.

- a. The Risen Son of God. ii:12-22. "Temple."
- b. The Communication. ii:23—iii:21. "Brazen Serpent."

JUDEA.

- c. The Testimony of John. iii. 22-36.

SAMARIA.

- d. The Fullness of Life. iv:1-42. "The Rock."

The Fountain: Worship.

GALILEE (Matt. iv:15)

- e. The Faith of Life. iv:43-54.

Cf. Acts i:8. "Ye shall be witnesses unto Me both in *JERUSALEM* and in all *JUDEA* and in *SAMARIA* and unto the *UTTERMOST PARTS OF THE EARTH*."

- f. The Sign of Life. v:1-18.

THE FIRST GREAT SELF-REVELATION OF THE SON OF GOD. v:17, 18 R. V.

- g. *The Source of Life.* v:19-47.

- (1) The Intimacy of Father and Son. v. 19, 20.

- (2) The Intimacy Proven by Twofold Power. v:21-29.

(a.) Life for *Spirit* (vs. 21-27.)

(b.) Life for *Body* (vs. 28, 29.)

- (3) The Intimacy Based on Qualification. v:30.

- (4) The Fourfold Witness to the Son of God. v:31-40.
John; Works; Father; Scriptures.

- (5) The Rejected Witness. v:41-47.

2. *The Support of Life.* vi.
 - a. *The Sign on the Land* (vs. 1-15.)
 - b. *The Sign on the Sea.* (vs. 16-26.)
 - c. *The Son, the Bread of Life.* (vs. 27-71.)
- B. *THE MANIFESTATION AS LIGHT.* vii-ix.
 1. *The Light and Darkness in Conflict.* vii.
 - a. *The Son and His Brethren* (vs. 1-9.)
 - b. *The Son and the Jews.* (vs. 10-24.)
 - c. *The Son and They of Jerusalem* (vs. 25-31.)
 - d. *The Son and the Pharisees* (vs. 32-52.)
Faith and Unbelief.
 2. *The Source of Light.* viii., ix.
 - a. *The Convicting Light.* viii:1-11.
 - b. *The Guiding Light.* viii:12. "The Pillar of Fire."
 - c. *The Reproving Light.* viii:13-59.

THE SECOND GREAT SELF-REVELATION OF THE SON OF GOD. viii:58. "Before Abraham was, I am."

 - d. *The Light for Blind Eyes.* ix:1-41.
Eyes of the Body and Spirit as well.
(ix:35-39. "Son of God.")
- C. *THE MANIFESTATION AS LOVE.* x-xii. . .
 1. *The Shepherd and Door of the Sheep.* x.
THE THIRD GREAT SELF-REVELATION OF THE SON OF GOD. x:30. "I and My Father are One." Zech. xiii:6, 7.
 2. *The Last Sign of Love.* xi.
 3. *The Decisive Judgment.* xii.
 - a. *By Men.* vs. 1-36.
 - b. *By the Evangelist.* vs. 37-43.
 - c. *By Christ Himself.* vs. 44-50.

PUBLIC MANIFESTATION CLOSED. xii:36.

- II. *THE MANIFESTATION TO THE DISCIPLES.* xiii-xvii.

THE LAST MINISTRY OF LOVE.

 1. *The Last Acts of Love.* xiii:1-30.
 - a. *Love in Humiliation.* xiii:1-20.
 - b. *Love in Judgment.* xiii:21-30.
 2. *The Last Discourses of Love.* xiii:31—xvi:33.
 - a. *In the Upper Room.* xiii:31—xiv:31.
 1. *The Separation—Its Necessity and Issue.* xiii:31-58.
 2. *The Departure and Return.* xiv:1-4.
 3. *Christ and the Father.* xiv:5-11.
 4. *The Paraclete.* xiv:12-31.
 - b. *By the Way.* xv, xvi.
 1. *Fellowship in Life.* xv:1-10.
 2. *Issues of Fellowship.* xv:11-27.
 - a. *The Disciples and Christ.* xv:11-16.
 - b. *The Disciples and the World.* xv:17-27.
 3. *The Paraclete and the World.* xvi:1-11.
 4. *The Paraclete and the Disciples.* xvi:12-15.
 5. *The Fullness of Joy.* xvi:16-24.
 6. *The Victory at Last.* xvi:25-33.
 3. *The High-Priestly Prayer.* xvii.
 - a. *Prayer for Himself.* xvii:1-5.
 - b. *Prayer for His Disciples.* xvii:6-19.
 - c. *Prayer for the Whole Church.* xvii:20-26.
- III. *THE MANIFESTATION IN THE PASSION.* xviii, xix.
 1. *The Betrayal.* xviii:1-11.

NOTES FOR THE STUDY

2. *The Trial.* xviii:12—xix:16.
 - a. The Jewish or Ecclesiastical Trial. xviii:12-27.
 - b. The Roman or Civil Trial. xviii:28—xix:16.
3. *The End.* xix:17-42.
 - a. The Crucifixion. xix:17-22.
 - b. The Two Groups (Four Enemies and Four Friends). xix:23-27.
 - c. The Two Words. xix:28-30.
 - d. The Two Requests. xix:31-42.

IV. THE MANIFESTATION IN THE RESURRECTION. xx.

THE NEW LIFE.

1. *The Actual Facts.* xx:1-10.
2. *The Manifestation to Personal Love.* xx:11-18.
(Mary Magdalene.)
3. *The Manifestation to Abject Fear.* xx:19-23.
(The Ten and Others.)
4. *The Manifestation to Anxious Doubt.* xx:24-29.
(Thomas.)

CULMINATION: xx:29, "MY LORD AND MY GOD."

5. *The Scope of the Gospel.* xx:30, 31.
THE EPILOGUE. Church After Ascension. xxi.

1. *The Lord and the Disciples.* xxi:1-14.
(The Church Serving.)
 - a. Their Work. xxi:1-11.
 1. Of Their own Pleasure. xxi:1-3.
 2. In Obedience to Him. xxi:4-11.
 - b. His Gift. xxi:12-14.
2. *The Lord and Individual Disciples.* xxi:15-25.
 - a. Commission and Prediction to Peter. xxi:15-19.
(The Church Suffering.)
 - b. Misunderstood Statement regarding John. xxi:20-23.
(The Church Waiting.)
 - c. Identification of the Writer of the Gospel. xxi:24-25.

MAIN CHARACTERISTICS.

- (A.) *THE SPIRITUAL GOSPEL.* (1) Matthew, Mark, Luke give outward facts: John, the spiritual truth underlying the facts. The Birth of our Lord: Luke, i, ii; Matt. i, ii and John i:14. The Transfiguration, Matt. xvii; Mark ix; Luke ix and John i:14.
- (2) The Reality of Old Testament Shadows of Christ. John i:29; i:51; ii:19-22; iii:14; vi:32-36; vii:37-39; viii:12; xiii:10.
- (3) Seven Signs or Miracles with spiritual purpose and an eighth after His Resurrection (xxi.)
- (B.) *THE GOSPEL OF DEITY OF CHRIST.* "Son of God." Cf. i:1, 14 and the three great Self-revelations of the Son, v:17, 18 (R. V.); viii:58; x:30. The culmination is found in the confession of faith by "the Skeptic among the Apostles," when the doubts of the last doubter are dissipated, xx:29. Then comes the purpose and scope of the Gospel, xx:30, 31.
- (C.) *THE GOSPEL OF SALVATION.* John professedly sets forth the way of SALVATION (xx:31). Luke gives the SYMPATHY of the Son of Man. Mark the SERVICE of the Unwearied Servant, and Matthew the SOVEREIGNTY of the King of Israel. The order thus reversed gives the order of the proper apprehension of our blessed Lord.

John xvii:3.