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 - All notes, etc. available at: www.htchurch.com/john
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Questions

Q1. A few weeks ago, we talked about how Jesus tells his disciples, "Have I not chosen you, and one of you is a devil?". Elsewhere in Scripture Jesus describes Judas as "the one doomed to destruction". **Was Judas created to be damned?**

- *He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (See: John 3:16-18)*
- *He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him. (John 3:36)*
- “Since those who will not obey the Son cut themselves off from the benefits of his sin-removing work, their persistent impenitence leaves them exposed to the wrath of God—to the retribution which is integral to his moral universe. The eternal life which believers receive involves their being accepted by God as righteous in Christ. Apart from this divinely provided way of righteousness, men remain liable to the judgment of heaven—in the language of verse 18, they are ‘condemned already.’” (F. F. Bruce)

Q2. About the story of the woman caught in adultery: my NIV also has the note that early manuscripts didn't have this story. I appreciated your comment: "When you see notes like that, don't pay attention ... just because a manuscript is the oldest doesn't mean it's the best." **That leads me to wonder, which translation is most accurate? Which Bible should we be reading?** Or do we have to read several to get an accurate understanding? It seems that would be confusing.

- There are basically two different families of manuscripts: a traditional text and a critical text. Things to remember:
 - A statement of what may be the best manuscript is a value judgment.
 - The oldest manuscript isn't necessarily the most accurate.
 - Notes can be phrased in a disingenuous manner. In Mark 16, the evidence is about 600 to 2!
 - Most modern versions rely heavily upon two manuscripts, the Sinaiticus and the Vaticanus. These even conflict with one another.
 - The revision movement of the 1800's was spearheaded by a number of people who wrote against key biblical doctrines.
 - These cavalier statements weaken people's confidence in the Word.
 - God has promised to preserve His Word.
- Because of those convictions I almost never read a modern translation that is based on one of the critical texts.
- See Appendix with some of the translators' notes from the NKJV.

Q3. We see Jesus participating in many common aspects of Jewish religious life and yet critical of its leadership. What can we take away from Jesus’s devotion to spiritual disciplines and fellowship?

- We should always take advantage of the “means of grace.”
- Jesus modeled for us faithfulness in worship, in prayer, and in fellowship.
- He didn’t see those things as drudgery or as somehow not spiritual.
- Jesus was not a “hummingbird believer.” He was planted in God’s Word, planted in God’s House, and planted together with God’s People.

Recap

- Jesus told the people that the true disciples are those who abide in His word. True disciples continue to apply His Word to their lives.
- Those who **do** the Word of the Lord will know the truth. By contrast, those who commit sin are slaves of sin.
- What matters most is our spiritual heritage, our spiritual fatherhood. In the Gospel of John there are the sons of God, and the sons of the wicked one.

A Searing Spiritual Analysis (John 8:42-47)

42 Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. 43 Why do you not understand My speech? Because you are not able to listen to My word. 44 You are of your father the devil, and the desires of your father you want to do. He was a

murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. 45 But because I tell the truth, you do not believe Me. 46 Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? 47 He who is of God hears God's words; therefore you do not hear, because you are not of God."

- Jesus tells them point blank that God is not their father.
- His Word has no place in them. How terrible when your heart has no room for God's Word!
- Their true father is the Devil. This isn't meant as an anti-Semitic slur. Rather, all of us are by nature "the children of wrath," having the desires of the Devil.
- *And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ... (Eph. 2:1-5a)*
- Satan is a murderer from the beginning, a liar, and the father of it.
- The truth is only received by those who love the truth!

He Shall Never See Death (John 8:48-51)

48 Then the Jews answered and said to Him, "Do we not say rightly that You are a

Samaritan and have a demon?” 49 Jesus answered, “I do not have a demon; but I honor My Father, and you dishonor Me. 50 And I do not seek My own glory; there is One who seeks and judges. 51 Most assuredly, I say to you, if anyone keeps My word he shall never see death.”

- They received His words as insults, and they responded with insults.
- All He seeks to do is honor the Father, rather than seek His own glory.
- And again He warns them powerfully about the power and the necessity of believing in Him: if you keep His Word you will never see death.
- For Christ, the death that matters is the **second death**: *Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.* (Rev. 20:6)

The Father Honors Jesus (John 8:52-56)

52 Then the Jews said to Him, “Now we know that You have a demon! Abraham is dead, and the prophets; and You say, ‘If anyone keeps My word he shall never taste death.’ 53 Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?” 54 Jesus answered, “If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. 55 Yet you have not known Him, but I know Him. And if I say, ‘I do not know Him,’ I shall be a liar like you; but I do know Him and keep His word. 56 Your father Abraham rejoiced to see My day, and he saw it and was glad.”

- Jesus isn't seeking to honor Himself in speaking this way. Rather, the Father is honoring Him.
- Then, amazingly, He claims that Abraham rejoiced to see His day.

Before Abraham Was, I Am (John 8:57-59)

57 Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" 58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." 59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

- Here is one of the true "peaks" of the entire Gospel. He doesn't claim to merely be ancient, or to be pre-existent. He exists eternally.
- He claims to be that God who called Himself "I AM" and revealed Himself as "I AM" to the children of Israel. *"Thus you shall say to the children of Israel, 'I AM has sent me to you.'" (Exod. 3:14b)*
- It's wrong to say that Jesus never claimed to be more than a man. His own words and the Jews' reaction proves this to be incorrect.

*All quotes NKJV except as noted. New King James Version®
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Note From The NKJV Translators

“The King James New Testament was based on the traditional text of the Greek-speaking churches, first published in 1516, and later called the Textus Receptus or Received Text. Although based on the relatively few available manuscripts, these were representative of many more which existed at the time but only became known later. In the late nineteenth century, B. Westcott and F. Hort taught that this text had been officially edited by the fourth-century church, but a total lack of historical evidence for this event has forced a revision of the theory. It is now widely held that the Byzantine Text that largely supports the Textus Receptus has as much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament.

“Since the 1880s most contemporary translations of the New Testament have relied upon a relatively few manuscripts discovered chiefly in the late nineteenth and early twentieth centuries. Such translations depend primarily on two manuscripts, Codex Vaticanus and Codex Sinaiticus, because of their greater age. The Greek text obtained by using these sources and the related papyri (our most ancient manuscripts) is known as the Alexandrian Text. However, some scholars have grounds for doubting the faithfulness of Vaticanus and Sinaiticus, since they often disagree with one another, and Sinaiticus exhibits excessive omission.

“A third viewpoint of New Testament scholarship holds that the best text is based on the consensus of the majority of existing Greek manuscripts. This text is called the Majority Text. Most of these manuscripts are in substantial agreement. Even though many are

late, and none is earlier than the fifth century, usually their readings are verified by papyri, ancient versions, quotations from the early church fathers, or a combination of these. The Majority Text is similar to the Textus Receptus, but it corrects those readings which have little or no support in the Greek manuscript tradition.

“Today, scholars agree that the science of New Testament textual criticism is in a state of flux. Very few scholars still favor the Textus Receptus as such, and then often for its historical prestige as the text of Luther, Calvin, Tyndale, and the King James Version. For about a century most have followed a Critical Text (so called because it is edited according to specific principles of textual criticism) which depends heavily upon the Alexandrian type of text. More recently many have abandoned this Critical Text (which is quite similar to the one edited by Wescott and Hort) for one that is more eclectic. Finally, a small but growing number of scholars prefer the Majority Text, which is close to the traditional text except in the Revelation.

“In light of these facts, and also because the New King James Version is the fifth revision of a historic document translated from specific Greek texts, the editors decided to retain the traditional text in the body of the New Testament and to indicate major Critical and Majority Text variant readings in the footnotes. Although these variations are duly indicated in the footnotes of the present edition, it is most important to emphasize that fully eighty-five percent of the New Testament text is the same in the Textus Receptus, the Alexandrian Text, and the Majority Text.”