

Gospels 2

The Book of John: Reasons to Believe

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Slide 1 – Title Slide

Slide 2

Introduction: The Case for Christ

Outline

Before beginning a study on the Gospel of John, we need to realize that his Gospel is more than just another telling of Jesus' life on earth. Everything that John included is intended to teach us something about Who Jesus is and why that is important for us. Jesus is the important person in the story.

1. Author

The evidence that the apostle John wrote the Gospel of John is solid. The writer had to be a Palestinian Jew who observed Christ as part of His closest circle of followers and was later commissioned by Christ as an apostle. Only Peter, James, and John fit those requirements. Peter is named in the Gospel, and James had already been martyred by the time this Gospel was written. That leaves John as the only logical choice for the author.

John was one of the few who witnessed the full range of Christ's movements, including the raising of Jairus's daughter, the Transfiguration, and His prayer in Gethsemane. He had gone to the tomb and had observed that Jesus was raised from the dead. He was with Christ more than any of the other disciples as the disciple whom Jesus loved (John 19:26, 27). He was therefore well qualified to write authoritatively on Christ's life.

2. Purposes

John 20:30, 31 tell us why, humanly speaking, John decided to write his Gospel.

A. To present evidence

READ: John 20:30. John made three important statements about Jesus. Each of the statements helps us understand John's first purpose for writing his gospel: to present evidence concerning Jesus.

The first statement says that Jesus did many signs. John referred to Jesus' miracles as signs. It implies that there is some meaning behind the miracle. It focuses then, not on the miracle only or even primarily, but on the meaning or significance behind it. So the reader should ask, Who is this Jesus? Who did the miracles? And what do the miracles reveal about Him?

The second statement says that Jesus did the signs in the presence of His disciples. They served as witnesses to His miracles, making the signs valid.

The third statement says that John did not record all of the miracles that Jesus performed. He wrote later that if all the things Jesus had done were written, the world could not contain the books needed to record them (21:25). John selected seven specific miracles to serve as signs for his readers.

Slide 3: Display resource 2 with the bottom half covered. Point out the seven specific miracles.

B. To encourage belief

READ: John 20:31. John recorded the seven signs so his readers might believe. Believe is not a head-knowledge, just a mental assent to the facts about Jesus Christ. It is a heart knowledge, a trust that should lead to commitment. John explained the stages of belief concerning Jesus. The stages involve believing about Jesus and then believing in Jesus.

ASK: What is the difference between believing something about someone and believing in someone? Believing about is an intellectual assent that something is true. Believing in is a matter of trust.

John wanted his readers to believe two things about Jesus: He is the Messiah and He is the Son of God. Messiah refers to Jesus as the descendant of David Who would come and restore the kingdom of Israel. The term Son of God points to the unique relationship that Jesus has with God, His Father. And John asserted Jesus' unique relationship to the Father throughout his Gospel.

The stage of belief about Jesus leads to confidence in Jesus. But John wanted his readers to move beyond confidence to believe in Jesus. This stage involves commitment to and a trustful dependence on Jesus. In John's Gospel we do not always find people responding to Jesus with this kind of commitment and dependence.

READ: John 2:23-25. ASK: How did Jesus respond to those who superficially believed in His name after they saw Him perform miracles? He did not commit Himself to them or believe in their belief.

Initial faith does not always turn out to be saving faith. This study of John will help us understand genuine saving belief in Jesus. It will challenge us to make sure our faith in Jesus is genuine.

C. To offer eternal life

John wanted his readers to believe Jesus is the Son of God so they might have life. Life is one of John's key concepts. In his Gospel life characteristically refers to eternal life. Simply put, eternal life comes by trusting in Jesus as a result of the revelation of Who He is and what He has done. John's readers could not receive life by any other means. No personal effort or action could merit eternal life.

READ: John 17:3. ASK: How did Jesus define eternal life? Knowing both God and Christ. Since the only way to know God is through Jesus, we must believe that Jesus is His Son.

Slide 4: Display resource 4 to summarize the purpose of the Gospel of John.

Signs, believe, and life are key words to understanding the structure of the Gospel of John. In the signs we see the revelation of God in Jesus. The signs should produce the response of believing. Life is the result of believing.

3. Historical Background

Learning the historical background for the Gospel of John will help us better understand Jesus' interaction with certain political groups and institutions. The Judaism of His day was different than the Judaism at the close of the Old Testament. Jesus made it clear that He did not approve of what it had become.

A. Jewish religious sects

The Pharisees might have come from a group of pious Jews who in the day of Antiochus IV, during the 400 silent years between OT and NT, stayed true to the law. If so, they had an admirable beginning. But by the time of Christ, their practice had degenerated to a dead, heartless religion. Their devotion was to themselves, not God. They demanded God's people keep the traditions, called the Mishnah, that they had added to the law of Moses.

The Pharisees saw Jesus as competition. He rejected their traditions and exposed their hypocrisy. In John 11, John records that the Pharisees eventually sought to kill Jesus so that the Jews would not believe in Him. They were worried a large Jewish following might cause a political disruption that the Romans would have to intervene which meant the Pharisees could lose their power. To the Pharisees, power was more important than knowing the truth about God and Christ.

In demonstration of the power of the gospel, some Pharisees, like Nicodemus, trusted in Jesus for salvation, but most Pharisees vehemently opposed Jesus throughout His ministry.

John does not mention the Sadducees specifically in his Gospel, yet they were an important part of the political and religious setting of Jesus' day. They were worldly-minded and materialistic aristocrats of Jewish society. And since they didn't leave written records explaining their beliefs, they are known mostly for what their critics said about them.

Consequently, we know more about what they denied, such as the supernatural and the resurrection, than we do about what they affirmed (Matt. 22:23; Acts 23:8). They rejected Christ and His signs and, like the Pharisees, saw Him as a threat. They shared the Pharisees' desire to stamp out Christ and His followers. However, they didn't agree with the Pharisees on much of anything else. For the most part, the two groups did not get along.

Scribes were responsible for making copies of what we now call the Old Testament. They took extreme care in making sure their copies were accurate.

The scribes' precise attention to details in the Scriptures meant they knew the law of Moses well. They used their knowledge to try to trap Jesus. John mentioned one such entrapment attempt concerning the appropriate punishment for a woman caught in adultery.

READ: John 8:3-6. ASK: Why would the scribes want to entrap Jesus? To be able to accuse Jesus of doing something wrong and thereby discredit and silence Him.

B. Jewish political groups

The New Testament mentions two Jewish political groups. The first is the Herodians, a Jewish political party who supported King Herod. Their jobs were tied to Herod's continued reign. So they had a vested interest in keeping Jesus from gaining followers. In Matthew 22, they were the ones who questioned Jesus about paying taxes to Caesar. They, like the scribes and Pharisees, wanted to trap Jesus in His words so they might discredit Him and have reason to destroy Him.

The publicans were Jews who collected taxes from their fellow Jews on behalf of Rome. At times the Romans allowed them to collect more than they needed to. They pocketed the extra money, making them despised by their countrymen as traitors. Matthew, one of Jesus' disciples, was a publican before he trusted in Christ. He became an apostle and the writer of the Gospel of Matthew.

READ: Mark 2:13-17. ASK: What about Jesus made Him particularly appealing to tax collectors? Perhaps He offered them forgiveness and an answer to the emptiness of a life of dishonest gain.

C. Jewish institutions

The Sanhedrin was a seventy-member council of Jewish leaders and was the Jews' supreme authority of Jesus' day. The council included Sadducees and Pharisees with the high priest as its leader. Rome allowed the Sanhedrin to operate, but they did not give them the power to apply the death penalty. That is why the Sanhedrin went to Pilate to get his permission to crucify Christ in John 18.

Another Jewish institution was the synagogue. Jews in captivity in Babylon near the close of the Old Testament met together for instruction, public worship, and prayer. Their meeting places became known as synagogues. By the time Jesus came onto the scene, most cities with even a small number of Jews had synagogues. Jesus often went to synagogues to teach.

4. Structure

John wrote his Gospel with a definite structure to facilitate his reasons for writing it. Understanding that structure helps us know how the passages within the book relate to one another.

The Prologue (1:1-18)

The Book of Signs (1:19 – 12:50)

The Book of Glory (13:1 – 20:31)

Epilogue (21:1-25)

The prologue serves as an introduction to the book's story and the themes that John developed. It is a snapshot of the book and states truths that John proved in the remainder of the Gospel.

The Book of Signs contains the seven signs that John recorded as well as the seven “I am” sayings. Both the signs and the sayings support the claim that Jesus is the Messiah, the Son of God.

The Book of Glory described:

- 1) Jesus' private time with His disciples (13:1-17:26)
- 2) Jesus' suffering, death, and resurrection (18:1-20:31)
- 3) Jesus preparing His disciples for His death (13:1-16:33)
- 4) Jesus praying for them (17:1-26).

The last chapter of John is the epilogue. It contains the account of Jesus' post resurrection appearance to the disciples and His restoration of Peter to leadership among the disciples.

John Phillips Introduction to the Gospel of John

His brother James was dead. Peter, the leading apostle to the Jews, was dead. Paul, the intrepid apostle to the gentile world, was dead. Thomas, Andrew, Philip, Nathanael, all the apostles, were dead—all except one. There in Ephesus lived a lonely old man, the first and the last of the apostles, the great apostle to the church. His name was John.

He had lived through a marvelous time. In his days the Son of God had become the Son of man. He had been incarnated at Bethlehem, baptized in the Jordan, tempted and proved sinless in the wilderness. He had healed the sick, cleansed the leper, raised the dead. He had made the blind see, the deaf hear, the dumb speak, the lame walk. He had turned water into wine, walked on the waves, fed hungry multitudes with a handful of bread. He had taught God's truth in a pungent, memorable way. He had been love incarnate, God manifest in flesh. He had been betrayed, falsely accused, manhandled, mauled, crucified. He had been buried, but had risen in triumph from the tomb. He had ascended into heaven, and John had his sure word for it that he was coming back.

All these memories lingered in John's heart, in the innermost thoughts of this very old man. John was Jesus' human cousin and for some three-and-a-half years his best friend. John knew the truth about the Lord Jesus Christ as did no other person on earth.

Enormous changes had taken place. The terrible Jewish war with Rome had brought the end of Jerusalem as the Jewish capital. The burning of the temple and the beginning of another long exile for the Jews all heralded a new dispensation. Undaunted, and bitterly hostile still to their rejected messiah, the Jews had taken all this in their stride. So there was to be no temple, no sacrifices, no capital city, no homeland, no king but Caesar. Exiles and strangers in alien lands, the Jews nonetheless would survive, nursing their rejection of Jesus century after century in the hope of a later return to their ancestral home and a rebuilt temple in Jerusalem.

On earth a new entity had arisen, the Christian church. It had been born on the Jewish annual festival of Pentecost in a crowded upper room in Jerusalem just ten days after the bodily ascension of Jesus into heaven. John had been there.

The Holy Spirit had come like a mighty, rushing wind, like cloven tongues of fire. The disciples had been baptized into one body, a mystical body, the body of Christ the church.

John had known all the apostles, all the disciples, all the early members of the church. He was a charter member, now the last one left. He had seen the church grow from 120 to over 3,000 in a single day. He had seen it take root and spread, until now, near the end of the first century, its branches were reaching into all the world. No living man knew that story better than he.

All the books of the New Testament were written except his own gospel, three short epistles, and a remarkable apocalypse. Three gospels, the book of Acts, Paul's epistles, and the general Hebrew epistles were all in circulation. Doubtless John was at home in them all.

So why write another gospel? His friend and colleague Matthew had written such a masterpiece. John Mark—he knew him well—had given a precise account of Peter's preaching. Luke had written a Christian classic. So why was the Holy Spirit urging him to write? Because so much was still unsaid. The other gospels dealt primarily with Galilee. But what about the work of Christ in Judea? The other gospels prepared their hearers for the kingdom of heaven, but what about the deeper mysteries Christ had taught? Many of those mysteries, indeed, had subsequently been revealed to Paul. But what about their origins in Christ's teaching?

Matthew had written primarily for Jews, Mark for Romans, and Luke for Greeks. There was a desperate need for one more gospel record. Someone needed to write for the church.

It was now the third generation. The ominous warnings of Paul, Peter, and Jude about a coming apostasy in the church, about "grievous wolves, not sparing the flock," were no mere alarmist fancies. By the time of the third generation all kinds of heresies were being spread about.

The third generation always brings particular problems for a movement. In the first generation a perceived truth is a conviction; in the second generation it settles down to a belief; in the third generation it becomes merely an opinion. John could clearly see this declension. It was evident on every hand.

All kinds of false teachings were either flourishing already or soon would flourish. Soon they would have names attached to them and they would be written into church history books:

Yes, there was need for a fourth gospel.. Only John remained with the knowledge, experience, and apostleship to write it. And so he did, rising magnificently to the occasion. He wrote his gospel out of personal experience, out of a memory quickened and clothed in inerrancy by the Holy Spirit. As a result we have in our hands "the gospel according to John," a priceless document, "written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (20:31).

Slide 6

The Word Came Down

Scripture Focus: John 1:1-18

Summary: This section begins to unfold the purpose of the Gospel. It presents the deity of Christ and His incarnation as recorded in the opening verses of John. In doing so, it makes the important connection between the incarnation of Jesus and believing.

YouTube Channel: LUMO – 4 Gospels set to scripture and video (multiple languages)

Slide 7: Click on Scripture Focus: John 1:1-18 * Video L2 1.1-18 (3:36)

Outline

1. Introduction of the Word (1:1-5)

The Greek word “Word” is Logos. The Greeks believed everything owed its existence to the impersonal, creative force called Logos. The Jews would have connected the term with Old Testament verses about God’s spoken word. But what John put forth in His Gospel was new to both groups. The Logos is a personal being. He is neither a principle nor merely a personification of God. Logos is alive. He is a distinct being known to the world as Jesus Christ, the Son of God.

A. The Word is God (1:1,2)

READ vv. 1, 2. The phrase “In the beginning was the Word”. Verse 14 clearly identifies Jesus as the “Word”. This means that Jesus was in existence before everything else. The verb translated “was” is in the imperfect tense, meaning Jesus was continuously existing before the beginning happened. In other words, He has existed from eternity past.

The phrase “the Word was with God” indicates that God the Son and God the Father relate closely to one another as two distinct persons. Yet both are one and both are fully God. That truth is impossible to fully comprehend.

The first verse of John’s Gospel ends with the foundational statement that Jesus is God: the Word was God. The verb “was” in the phrase gives further evidence that Jesus is God. Its imperfect tense doesn't suggest that Jesus ceased being God at some point. Rather it implies continuous existence; Jesus has always been God.

The idea that the Word (Jesus) has always been God was hard for Jews to accept. They stood out in the world as monotheistic. And they resolutely defended their belief in one God. What John was saying about the Word seemed to go against the grain of all they had learned about God. How could Jesus be God without essentially being a second God? Well, the rest of John's Gospel helped the first century Jews see the evidence that Jesus is God's Son.

B. The Word is Creator (1:3)

After introducing Who the Word is, John included an important truth about what the Word did. Simply put, all things were created through the Word – Jesus.

READ v. 3. The verb “made” means more than making a cake or constructing a building. It suggests coming into existence. In other words, Jesus brought what is into existence from nothing.

Slide 8: READ Colossians 1:16, 17. Jesus is the creator of all.

John presented the Word as the powerful creator. But Jesus did more than set the universe in place; He relates to His creation as the giver of life and light.

C. The Word is Life-giver (1:4, 5)

READ v. 4. Jesus is the source of physical life: in him was life. There is no life outside of Jesus' life-giving power. Jesus is also the One who brings humanity light, a symbol of truth. That truth shows humanity their need for a Savior and that Jesus is the One Whom the Father sent to save them.

So far John has provided us with really good news. Jesus is God, the creator, and the light of salvation for humanity. One might conclude from the first four verses that Jesus is loved and accepted by everyone. But verse 5 tells us that Jesus faced opposition.

READ v. 5. The world didn't receive Jesus with open arms. John refers to the enemies of Christ as darkness. These enemies are specifically Satan and the people who wanted to silence Christ. John reported what happened when Jesus came into the world as the light of men: the darkness comprehended it not.

The phrase “comprehended it not” means it did not overcome it, it did not defeat it. And the tense of the verb suggests the verse is talking about one specific instance in which darkness tried to overcome and defeat Christ. That moment in time must be the cross when opposition to Christ culminated.

Christ defeated darkness once and for all when He died and rose again. He guaranteed that those who believe in Him will have eternal life. Colossians 1:13 states, *“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:”*

Slide 9

2. Identification of the Witness (1:6-8)

Jesus was not without a witness when He came into the world. John the Baptist fulfilled that role.

A. John was sent (1:6)

READ v. 6. John the Baptist was a man who had a special mission from God. John the Baptist was sent from God, but he was not God. John's careful use of verbs demonstrates the difference between John the Baptist and Jesus. The influence of John the Baptist was still strong when John wrote his Gospel. John the apostle wanted to be very clear that Jesus was the central figure in Christianity.

B. John was a witness (1:7, 8)

What was John the Baptist's mission? READ v. 7. The Light of course is Jesus. John the Baptist's witness established truth concerning Jesus and was to prepare the way for Jesus' ministry. But John spoke with such authority and conviction that some confused him with the Light - Jesus.

READ v. 8. John the apostle wrote once again that John the Baptist was not that Light, but was sent to bear witness of that Light. John the Baptist's followers were not to believe in him, but believe his witness. He pointed individuals to Jesus so they might believe in Him. For example, in vv. 35-37, John pointed to Jesus passing by and said, "Behold the Lamb of God!".

3. Incarnation of the Word (1:9-14)

John continued his introduction of the Word by talking about the Incarnation. In the Incarnation the Son of God became a human being without ceasing to be God.

A. Responses to the Incarnation (1:9-13)

READ vv. 9-11. Jesus is the genuine Light (1:9). He gave truth to humanity by coming into the world, yet the world knew him not. The word "knew" means more than being acquainted with Jesus. It carries the idea of being in a relationship with Him. The world was not close to Jesus; they did not know Him as a friend.

Even the Jews, called here, "his own" in verse 11 did not receive Jesus. The phrase "received him not" paints the picture of Jesus going home and being rejected. The Jews should have received Jesus with open arms much like a family welcoming home a long-departed member. But they did not.

READ v. 12. Some did receive Jesus by God's grace. To those people Christ gave the power to become the children of God. Power carries the idea of authority. No one has the authority in himself to become a child of God. Only Jesus can designate a person as God's child.

The verb "become" indicates that the believer becomes something new that didn't exist before. The believer's status as a child of God is brand new as a result of faith. Faith is the intended meaning of the verbs "received" and "believe" in verse 12. And the object of that faith is Jesus. Saving faith takes Jesus at His word and neither adds to nor takes away from what He says.

READ v. 13. John continued his discussion about salvation by making clear that a person is saved by placing their faith in Jesus. This was an important message for the Jews in particular. They believed they were right with God simply because they were His chosen people.

But neither human ancestry (not of blood), nor human wishes (nor of the will of the flesh), nor human decisions (nor of the will of man) are sufficient to make a person a child of God. Salvation is of God through Christ.

B. Revelation at the Incarnation (1:14)

READ v. 14. John's description of the Incarnation is simple: the Word was made flesh. The verb "was" indicates that the action happened at a point in time. Jesus became flesh at a specific point in history. John purposefully chose the word flesh to emphasize that Jesus had a genuine human body. The Gnostics in John's day denied the Incarnation and claimed Jesus just appeared to be human.

John wrote that Jesus dwelt among us. The Greek verb dwelt is similar to the noun tabernacle. In the Old Testament the tabernacle was the place of God's presence and specifically His glory. The Jewish reader would have made the connection between God's presence in the tabernacle and the presence of God the Son on earth.

John described Jesus' glory as that of the only begotten of the Father. Begotten does not mean "God the Son" was actually born or created at some point. It is a reference to Jesus' uniqueness in His relationship with the Father. No one could have the same relationship that the Son shares with the Father. John developed the details of that relationship in his Gospel.

John further described Jesus as full of grace and truth. Grace is undeserved favor. Salvation comes by grace. No one deserves salvation; God offers it freely based on Jesus' blood. Truth is synonymous with Jesus. He even said, I am... the truth (14:6).

4. Importance of the Word (1:15-18)

A. The Word is superior to John (1:15)

READ v. 15. John ended his prologue by emphasizing the importance of the Word. To make his point he recorded a quote from John the Baptist: He that cometh after me is preferred before me: for he was before me. Jesus existed in eternity past as God.

B. The Word gives superior grace (1:16, 17)

READ v. 16. Jesus is full of grace and truth (v. 14), and He gives us grace from that fullness. Grace for grace means grace in place of grace. In other words, there is a continuous flow of grace from God.

READ v. 17. The grace from Jesus is better than the law, which gives truth but no grace. The law gave God's righteous standard, but it did not give the necessary grace to the lawbreaker. The law points out sin, but God's grace abounds toward the sinner so that the sinner is made righteous.

C. The Word provides superior revelation (1:18)

The Word also provides a knowledge about God that is superior to all other sources of revelation.

READ v. 18. Jesus declared God, meaning He revealed the nature of God. Jesus is qualified reveal God because of His close relationship with His Father. He is in the bosom of the Father, a picture of Jesus reclining on the Father like John reclined on Jesus at the Last Supper (John 13). It is a picture of close fellowship. John's record in his Gospel captures Jesus' revelation of the Father.

Slide 10: Display resource 5 to summarize the introduction to the Word in John's prologue.

Slide 11

Meet the Word

Scripture Focus: John 1:19-51

Summary: The prologue (1:1-18) is followed by what may be called the book of signs (1:20 – 12:50). This section begins that narrative portion of John's Gospel and focuses on the continuing revelation of Who Jesus is and how various characters responded to that revelation.

Outline

1. John Prepared for Jesus (1:19-34)

Slide 12: Video L3 1.19-34 (2:50)

A. Anticipating the Lord (1:19-28)

The religious leaders in Jerusalem sent a delegation to John the Baptist to ask him about his identity. He was gaining many followers and became a threat to upset the religious authority the Romans allowed them to exercise. In answering the priests and Levites, John emphatically denied that he was the Christ, or Messiah.

READ vv. 19, 20. The phrase "he confessed, and denied not; but confessed" was the writer's way of making it very clear that John the Baptist was in no way to be confused with the Messiah.

READ v. 21. The delegation then asked John if he was Elijah or that prophet. The designation "that prophet" reflects a prophecy of Moses concerning a future Prophet whom God would raise up (Deut. 18:15). Since Moses' prophecy referred to Jesus, John rightly denied that he was that prophet.

READ vv. 22-23. The delegation asked John to flat out tell them who he was. They needed to report back to Jerusalem. In v. 23, John the Baptist responded by quoting Isaiah 40:3. His ministry was to make straight the way of the LORD. This phrase is rich with meaning. It describes the process of making a road that is fit for a king. The road was to be smooth and level and free of debris.

The road John the Baptist called Israel to make is a figurative one. His intention was for God's people to consider their hearts and their relationship with God before the Lord arrived. They needed to be ready to receive Him.

Lord was the only title John the Baptist used of Jesus in his interaction with the delegation. The title came to be a name for Jesus in John's Gospel.

Supremacy, authority, and ownership are suggested by the title. That John the Baptist wanted to emphasize Jesus' supremacy and authority is evident as he continued his interaction with the delegation from Jerusalem.

READ vv. 24-26. Some Pharisees in the delegation asked John the Baptist why he was baptizing people if he had no official title. And why would he be baptizing Jews who were already considered God's people? John responded that he baptized with water but then abruptly directed the delegation's attention to the Lord as one among you, whom ye know not, meaning the delegation was not yet aware of Who Jesus was.

READ vv. 27, 28. John then repeated His statement about Jesus being preferred even though He came after John. He added, whose shoe's latchet I am not worthy to unloose. Jewish tradition stated that it was not right to receive money for teaching Scripture. So, students would do favors for their teachers instead as a way of paying them but unloosing their shoe strap was where they drew the line.

Knowing that, John said he was not worthy of doing what tradition said he didn't have to do for his teacher. John's analogy conveyed a vivid picture about how far the Lord was above John the Baptist.

B. Recognizing the Lamb of God (1:29-33)

READ v. 29. The day after the delegation's visit, John the Baptist saw Jesus and declared that He is the Lamb of God, which taketh away the sin of the world. The phrase "of God" indicated that God provided the Lamb. The description of Jesus as the Lamb perhaps points to Isaiah's description of Jesus as the Exodus Passover lamb (Exod. 12) or as the sacrificial lamb described in Isa. 53:7-9.

Slide 13 – Read Isaiah 53:7-9.

Slide 14

John the Baptist wanted the world to know that Jesus came as a sacrifice. As the Lamb of God, Jesus takes away the sin of the world. Taketh away means to remove or blot out.

Jesus the Lamb wipes away sin and gets rid of it altogether. Taketh away also signifies atonement, or the bearing of the punishment for sin so that guilt might be removed. Jesus bore our guilt on the cross so that we might be made righteous.

READ vv. 30-34. As John the Baptist continued his announcement, he repeated his previous words in v. 15 about Jesus being preferred before him because Jesus was before him in eternity past. The repeated comment again makes clear that John's ministry was all about Jesus. As such, John's ministry climaxed when He baptized Jesus with water.

The baptism served as God's way of identifying Jesus both to John the Baptist and to Israel in general. Specifically, the Holy Spirit descending from Heaven like a dove and resting on Jesus was the sign that He was Messiah.

C. Testifying about the Son of God (1:34)

READ v. 34. After seeing the Spirit descend and rest on Jesus, John the Baptist confidently proclaimed that Jesus is the Son of God.

John only referred to Jesus Christ as the “Son of God”. He never referred to believers as sons to describe their relationship to God. Instead, he referred to them as children of God. This difference in terms asserts the deity of Jesus. What a privilege for John to be God's chosen one to prepare for the Lord and to then recognize Him as the Lamb of God and Son of God in an official capacity.

2. John's Disciples Responded to Jesus (1:35-42)

Slide 15: Video L3 1.35-42 (1:16)

A. Devoting themselves to the Rabbi (1:35-39)

READ vv. 35, 36. The next day, John the Baptist was standing with two of his disciples when they saw Jesus walking by them. John again declared that Jesus is the Lamb of God.

READ vv. 37-39. Follow in verse 37 means to follow as a disciple. It denotes devotion and commitment. John's disciples left him to be devoted to Jesus. As they followed Him, Jesus turned and asked them what they sought. They answered with a question, Rabbi... where dwellest thou? Jesus invited them to come and see where He was staying. They did so and stayed with Him that day.

The title Rabbi is translated in the text as Master or teacher. The term was commonly used by disciples to refer to their master. In the context of John's presentation of Jesus' ministry, we should take special note of the title. It communicates that Jesus was in a position of leadership and that His followers were in need of learning at His side.

B. Introducing others to the Messiah (1:40-42)

READ vv. 40, 41. Andrew, one of the two disciples of John the Baptist who followed Jesus, found his brother Simon Peter and took him to Jesus. Andrew told Peter that he and the other disciple had found the Messiah. Messiah means the anointed. The title could be applied to anyone set apart for a purpose. But Jesus was more than someone set apart; He was the Person set apart by God.

God's purpose for Jesus was to redeem the world from sin, a purpose the apostle John understood fully once Jesus had died and rose from the dead. Jesus didn't call Himself the Messiah often for the Jews would have mistakenly considered Him as a national deliverer. But Jesus did affirm His Messiahship in His interaction with a Samaritan woman (John 4).

READ v. 42. When Jesus looked at Simon, He gave him a new name, indicating Jesus' authority over Peter. The new name was Cephas, meaning rock. In Jewish culture, renaming someone indicated something about the person's character. Simon was going to be like a rock. God's power would change Simon from impulsive to rock like. Jesus saw a lot of long-term potential in Peter.

3. Galileans Responded to Jesus (1:43-49)

Slide 16: Video L3 1.43-51 * this covers both points #3 and #4 * (1:28)

A. Invitation to see the son of Joseph (1:43-46)

READ vv. 43, 44. The next day Jesus decided to go to Galilee, where He found Philip and called him to follow. Follow here has the same sense that it had earlier in the narrative; Jesus was calling Philip to be His disciple. Philip responded positively.

Slide 17: Display resource 3 to show the location of Galilee and Bethsaida.

Slide 18

READ v. 45. When Philip found Nathanael, he emphasized that Jesus is the One of Whom Moses and the prophets had written. Jesus fulfilled the messianic predictions of the Old Testament. Philip must have studied the Scriptures to the point of being familiar with all the prophecies about Jesus. That Jesus fulfilled prophecy is an important truth for John to communicate.

READ v. 46. Nathanael responded to Philip's remark about Jesus by questioning whether anything good could come out of Nazareth. Perhaps he could not comprehend the Messiah's coming from such an insignificant town. Philip responded by inviting Nathanael to go and see for himself, which Nathanael did.

B. Exaltation of the King of Israel (1:47-49)

READ vv. 47, 48. When Jesus saw Nathanael approaching, He remarked that the man was an honest Israelite. Nathanael, stunned by Jesus' comments about him, asked Jesus how He knew him. Jesus told Nathanael that He had seen him under the fig tree before Philip called him. Jesus knew about Nathanael before Nathanael knew Him, and He knew Nathanael to the depths of his heart.

READ v. 49. Jesus' miraculous understanding of Nathanael caused Nathanael to address Jesus as Rabbi and to acknowledge Him as the Son of God and the King of Israel. Rabbi, as mentioned earlier in this lesson, was a term of honor or respect that a student used in addressing his teacher. The name Son of God, also used earlier, describes Jesus in His unique relationship to the Father.

The title King of Israel is the new piece of information about Jesus in this verse. This designation identifies Jesus as the successor to David's throne and therefore as royalty. The full implication of Jesus as King will be realized when He returns for the second time to set up His millennial Kingdom on earth as the King of Kings.

4. Jesus Responded to His Followers (1:50, 51)

A. Affirmation by the Son of Man (1:50)

READ v. 50. Nathanael believed because Jesus told him that He had seen him under the fig tree. Jesus responded by saying Nathanael would see even greater things. Likely Jesus was referring to all the miracles He would perform over the next three years.

B. Revelation concerning the Son of Man (1:51)

READ v. 51. Jesus went on to address all those around Him. He said that they would see Heaven open and the angels of God ascending and descending upon the Son of Man. He had Jacob's vision of the heavenly ladder in mind (Gen. 28:12). The ladder was a connection between Heaven and earth.

Jesus would play the role of the ladder in the days to come as He revealed throughout His ministry that He is the way to Heaven. As the Son of Man He was the One from Heaven Who stood in the gap between God and humanity and Who would suffer on behalf of humanity.

Slide 19

Jesus Transforms

Scripture Focus: John 2:1 – 3:21

Summary: John recorded Jesus' first sign, which demonstrated Jesus' transformative power. He then built on that sign by showing that Jesus both requires transformation and provides the means of transformation. The former was in the setting of cleansing the temple while the latter was in the setting of a private meeting with Nicodemus.

Outline

1. The First Sign (2:1-12)

Slide 20: Video L4 2.1-12 (2:11)

John recorded seven signs so his readers, according to 20:30-31, might believe that Jesus is the Messiah, the Son of God, and thereby have eternal life. However, it was not until this point in his narrative that John mentioned Jesus' first sign. It occurred at a wedding and caused His disciples to believe on Him.

Slide 21: Display resource 2 to review the seven signs John recorded for his readers.

Slide 22

A. The setting (2:1-5)

READ vv. 1-3. Jesus attended a wedding with His mother and disciples. At some point in the marriage feast the guests had no wine to drink. The predicament was embarrassing for the groom's family, for they were obligated to supply enough food and drink for the wedding feast. Perhaps not being able to afford more, they hoped their limited amount of wine would stretch farther than it did.

READ v. 4. Jesus' mother told Him that they had no wine. Jesus replied, Woman, what have I to do with thee? mine hour is not yet come. In English, Jesus's response seems somewhat harsh. But understanding the Greek language and culture helps us put it into the proper perspective.

When Jesus called His mother woman, He was actually being both formal and courteous. Jesus was now focused on His mission to do the will of God and saying—What have I to do with thee? —is essentially stating that His concerns and His mother's concerns were not the same. Underlying this question was also the understanding that Mary's wishes or demands were not Jesus' priority.

When Jesus met physical needs it was with the bigger picture in mind. He wanted to establish Himself as the Son of God and to seek and to save the lost.

Jesus' response that His hour is not yet come shows that Jesus was following a specific chronology. Jesus' hour was a reference to the time of His death and resurrection. Eventually Jesus' hour did come. In the meantime, Jesus' words and actions demonstrated that He is the Messiah, Whom the Father had sent to die and in Whom people need to believe.

B. The sign (2:6-10)

READ vv. 6-10. Mary told the servants to do as Jesus instructed. They filled water pots with water, and Jesus turned the water into wine. The pots allowed for a large volume of water, 20-30 gallons each (75-100 liters), meaning the wine probably would have lasted for several days. John stated that Jesus turned the water into the very best wine. The quality of the wine was a pleasant surprise to the ruler of the feast, a reference to the master of ceremonies.

C. The significance (2:11)

Slide 23: Display resource 7 to show the significance of the first sign.

Slide 24

READ v. 11. The miracle was the beginning of Jesus' signs. His signs were one way to convey truths about Himself. What does this miracle reveal about Christ? Simply that Jesus has the power to transform. He can take ordinary water used for washing away dirt and turn it into the best wine. The transforming power of Jesus is part of His glory. When His disciples saw Jesus' glory manifested, they believed on Him. In doing so, they confirmed their earlier belief that Jesus is the Messiah.

Jesus' signs, when properly understood, led to belief in their immediate contexts. John intended for the record of the signs to continue to foster belief long after he had written his Gospel. Indeed, the message of the Gospel of John continues to bring about belief to this day.

READ v. 12. After Jesus attended the wedding, He and His mother, brothers, and disciples spent time in Capernaum. Then Jesus went up to Jerusalem to celebrate Passover.

2. The Future Sign (2:13-22)

Slide 25: Video L4 2.13-22 (2:11)

A. The setting (2:13-17)

READ vv. 13-14. In Jerusalem, Jesus went to the temple complex where he found men changing money and selling animals for sacrifice. These activities appeared to make offering sacrifices more convenient for worshipers. But corruption was the real motivator behind these services. Travelers to Jerusalem needed to buy animals to sacrifice in the temple. Those selling the animals required that the travelers use temple coinage. The money changers used that requirement to make a dishonest profit when travelers changed common coins for temple coins.

READ vv. 15-16. Jesus was angered by what was transpiring in the temple complex. Those taking part in the corruption and those allowing it to happen obviously didn't know God very well. Jesus made a whip and drove out the corrupt business dealers, pouring out the money changers' money and turning over their tables. Jesus told them not to make His Father's house a marketplace.

READ v. 17. The disciples watched, perhaps in shock, as Jesus cleaned out the temple. The prophecy in Psalm 69:9 probably came to their minds as they observed Jesus. They recognized that Jesus was consumed by His zeal for God's house. Jesus understood the importance of living honestly and rightly before God the Father.

Christ's life stood in stark contrast to the money changers. His life was pleasing to God the Father as He focused on others and ultimately gave His life for others. The temple was to be a place of repentance, sacrifice, devotion, and worship. It was to be a place where faith grew and lives were transformed. But the money changers were only interested in transforming their bank accounts.

B. The sign (2:18-21)

READ vv. 18-21. Jesus obviously demonstrated authority in chasing the money changers from the temple complex. In response, the Jews inquired as to a sign that would justify His actions. Jesus used the Jews' inquiry to point them to a future sign. In conveying His sign, He commanded them to destroy this temple, a reference to His body; then He said He would raise it up again in three days.

The Jews protested the thought of destroying and rebuilding the temple in just three days, ridiculously shorter than the forty-six years it had taken so far to construct the temple. The Jews didn't understand that Jesus was predicting His death and resurrection.

C. The significance (2:22)

READ v. 22. The disciples eventually made the connection between the temple and Jesus' body as they reflected back on Jesus' words after His resurrection. As a result, they believed both the Scripture (the Old Testament references to the resurrection) and Jesus' words to them. Because of the evidence of the resurrection, their faith in Jesus grew.

3. The Feast Signs (2:23-3:21)

Slide 26: Video L4 2.23 – 3.21 (4:47)

A. Belief in the spectacular (2:23-25)

READ vv. 23-24. Jesus continued to do miracles, called signs by John, during the Passover. Many people believed in Jesus' name because they saw the signs He did, but Jesus did not commit Himself to them. John employed a play on words and actually said that though many believed in Jesus, He did not believe in their believing. The people were awed by Jesus' spectacular signs, but their belief was superficial.

He was not interested in an outward belief, for He came to transform hearts rather than to amass a crowd of enthusiastic, faithless followers. Those with a superficial belief in Jesus would not follow Him once it became inconvenient. They would not be willing to sacrifice themselves for His cause.

B. Belief that saves (3:1-21)

The account of Nicodemus beginning in chapter three is connected to the end of chapter two. Nicodemus had witnessed Jesus' signs and wanted to know more about Him.

READ v. 1. Nicodemus was a Pharisee and a ruler of the Jews (3:1), which means he sought to honor God by observing an elaborate system of rules. He also was part of the Sanhedrin, the highest ruling body in Israel. Jesus called him a master, or teacher, of Israel in v. 10.

READ vv. 2-4. Nicodemus told Jesus that *no man can do these miracles that thou doest, except God be with him*. The word "can" points to Jesus' ability to do miracles. After observing Jesus' signs, Nicodemus surmised that Jesus must have come from God, the same conclusion about Jesus that John wanted his readers to come to. But rather than responding directly to Nicodemus' statement, Jesus instructed Nicodemus concerning entering the kingdom of God.

Jesus told Nicodemus that a man is unable to enter the kingdom unless he is born again. Jesus' language most likely made it clear to Nicodemus that He was not talking about being reborn physically. Yet Nicodemus didn't see how a person could be reborn spiritually either.

READ vv. 5-6. Jesus also told Nicodemus that a person cannot enter the kingdom of God unless he is born of water and of the Spirit. There are several interpretations as to what water and Spirit mean. Two of the more common ones are:

1. Water speaks of a physical birth and Spirit of a spiritual birth.
2. It takes 2 seeds to produce a baby, a seed of man and a seed of the woman. When these two seeds come together, it produces a new life. Salvation also takes two seeds: the Word of God and the Spirit of God. There are a number of verses of equate water with the Word of God. The Spirit uses the Word of God to convict a lost person to convince them of their need for salvation.

In summary, Jesus was teaching that a person must experience a new birth from above in order to enter the kingdom of God.

READ v. 7, 8. This new birth was certainly a foreign concept for Nicodemus. He had been operating under the understanding that salvation was something he could earn. But Jesus again said, Ye must be born again. Must is a strong word that excludes all other ways to God. Ye is plural, meaning the need to be born again applies to every person.

READ v.9. Nicodemus responded by asking Jesus to clarify how one might be able to enter the kingdom of God.

READ v. 10. What was the purpose of Jesus' rhetorical question in this verse? The leaders of Israel did not have the answer to eternal life. As a ruler of the Jews, Nicodemus should have known what Jesus was talking about. No doubt he was embarrassed by his lack of understanding.

READ v. 11. By contrast, Jesus was a sure witness. Yet the Jews did not receive His witness.

READ v. 12. Jesus essentially told Nicodemus: you don't understand what you are talking about. The phrase "earthly things" is most likely a reference to Jesus' simple teachings regarding salvation. Heavenly things, then, would be the higher, more complex teachings. Nicodemus was obviously not encouraged to realize he had never really understood the basic truths concerning God and salvation.

READ v. 13. How did Jesus establish His authority on spiritual things? He said He had come from Heaven. That means He is God, for only God could come from Heaven.

READ vv. 14-15. Jesus used the account of the bronze serpent being lifted up in the wilderness as an illustration of the cross. In the Old Testament account of the bronze serpent (Num. 21:9) all those who looked to the bronze serpent survived the deadly snake bites. By the same token, all those who look to the cross in faith have eternal life.

Those who try to be saved through any other means besides the cross will die in their sins. Believing is the requirement to receive eternal life, and the belief must be in Jesus. Nicodemus needed to put his faith in Jesus rather than himself. This belief in Jesus is how Nicodemus could be born again.

READ vv. 16-18. Jesus went on to explain that God's love for the world motivated Him to send Jesus to die for the sins of the world. He then emphatically stated that God's plan in sending Jesus was to save the world rather than to condemn the world. Therefore, anyone who believes in Jesus escapes condemnation for his sins. Those who do not believe stand condemned already.

READ vv. 19-21. Probably to Nicodemus's surprise, he was one of those who loved darkness despite his efforts to live as a good Pharisee. His outward actions did not make up for his sinful heart. In order for Nicodemus to actually do right, he had to first come to the light; he had to put his trust in Jesus for salvation.

Nicodemus needed to be transformed. And based on what we read further of Nicodemus in John 7 and John 19, it appears that he was transformed and was born-again.

Slide 27

Jesus' Word Is Power

Scripture Focus: John 3:22 – 4:54

Summary: In this section, John summarized the ministry of John the Baptist and the ministry of Jesus with the Samaritan woman. He also recorded the healing of the nobleman's son. Each of the three accounts helps us understand that Jesus' words are powerful.

Outline

1. Jesus' Word Is from Heaven (3:22-36)

Slide 28: Video L5 3.22-36 (2:25)

John the Baptist's final dialogue about Jesus helps the reader understand that Jesus' words are from heaven not man.

A. Jesus' word brings joy (3:22-30)

READ vv. 22-26. John the Baptist's ministry of announcing the Messiah and preparing people to receive Him continued as Jesus began His own ministry. The overlap meant both were baptizing people which was not a problem for John the Baptist or Jesus. But some of John the Baptist's disciples complained to him when Jesus (through His disciples) began to baptize more people than John. Jesus was quickly becoming more popular than John the Baptist.

READ vv. 27-28. John the Baptist understood his assignment from God. Once again, he explained to his followers that God had given him his ministry. He told them again that he was not the Christ. Instead, he was sent before him to prepare the way for Him.

READ v. 29. John used the analogy of a wedding to further explain his relationship with Jesus. Jesus was like the bridegroom and John the friend of the bridegroom. In Jewish culture, the friend of the bridegroom was responsible for bringing the bride to the bridegroom. In the analogy the bride represented those who believed in Jesus.

The apostle John most likely wrote his Gospel from Ephesus. Naturally the well-established Ephesian church would have read the Gospel and compared it to the book of Ephesians written by the apostle Paul roughly 25-30 years before. The bride and bridegroom analogy in John's gospel would have reminded them of Paul's comparison of the church to the bride of Christ (Eph. 5:25-30).

The report about Jesus' success caused John the Baptist overflowing joy rather than jealousy. Jesus' words of life should ultimately bring joy in our lives too. We should never grow tired of hearing that Jesus loves us.

READ v. 30. John concluded by saying that Jesus must increase but that he himself must decrease. The word “must” communicate necessity; there were no alternatives. Once Jesus arrived, John the Baptist's preparation role was complete. He had to diminish while Jesus increased. Eventually John the Baptist was arrested and martyred.

B. Jesus' word brings life (3:31-36)

READ v. 31-32. John the Baptist stated that Jesus is preeminent because He came from Heaven and is, therefore, above all things and all people. Jesus, being the eternal Word, gives His message as an eyewitness testimony.

He is from Heaven and therefore can speak with both absolute certainty and authority. Yet “no man” receiveth his testimony. “No man” refers to the world in general. Amazingly most of the people who talked with Jesus on earth ultimately rejected Him. But not all rejected Jesus.

READ v. 33. Those who do accept Jesus authenticate His message. They are sure that God is true.

READ v. 34-36. Jesus spoke the very words of God. The reliability of those words is guaranteed by the fact that Jesus has the fullness of (1) the Spirit from the Father and the fullness of (2) the Father's love, which in turn proves that Jesus is all-powerful.

As the all-powerful Son, Jesus is able to give everlasting life to those who believe on Him. Conversely, those who do not believe on the Son will not see life. The wrath of God abides on them. They will be punished for their sins for all of eternity if they do not believe on the Son for eternal life.

2. Jesus' Word Is for Humanity (4:1-42)

Slide 29: Video L5 4.1-42 (6:52)

A. Jesus shared His Messiahship (4:1-26)

Jesus traveled from Judea and went north to Galilee because the Pharisees had heard His disciples were baptizing more people than John the Baptist.

Slide 30: Display resource 3 to show the pertinent locations throughout this lesson.

Slide 31

1. Jesus gives living water (4:1-18)

READ vv. 1-4. John wrote that it was a necessity for Jesus to go through Samaria. Galilee was north of Judea, and Samaria was the natural route between them. However, since the Jews despised the Samaritans, they took a different route that avoided Samaria. The term “must needs” indicates that it was God's will for Jesus to go through Samaria.

READ vv. 5-9. Apparently, the Jews had been consistent in avoiding contact with the Samaritans. When Jesus asked for a drink, the Samaritan woman wondered why Jesus would talk to her.

READ v. 10. Jesus replied that if she knew Who was asking her, she would ask Him for living water. With this statement Jesus began the process of revealing Himself to the woman.

READ vv. 11-14. Naturally the woman asked about His identity and wondered if His ability to deliver living water meant He was greater than Jacob who had given them the well. Jesus avoided answering the question directly and focused instead on the living water that He said He would have given to her. What was the living water Jesus talked about? Salvation from sin and everlasting life.

READ vv. 15-18. The woman assumed that living water meant that she would no longer have to draw physical water, so she asked Jesus for it. Jesus did not reply to her request; instead, He asked her to bring her husband to Him. She told Jesus that she had no husband, but He reminded her that she had had five husbands, plus the man with whom she was presently living with.

Her multiple husbands seem to indicate she had trouble finding satisfaction and contentment. The pattern seems to indicate she was always looking for someone to bring her happiness.

When Jesus reminded the woman that her marital relationships had failed, He thereby directed her attention to her need for more than just water. She was in desperate need of a relationship that met her needs. When Jesus offered her a well of water springing up into everlasting life, He was offering Himself as the answer for the dissatisfactions and disappointments she had had in her relationships.

2. Jesus is the Messiah (4:19-26)

READ vv. 19-20. She perceived He was a prophet and then asked about the proper place to worship God. The Jews thought that Jerusalem was the proper place, while the Samaritans thought it was Mount Gerizim. The question also gave the woman an excuse to leave the topic of her personal life.

READ vv. 21-23. Jesus addressed the argument about the place of worship by stating that where one worships is not as important as Who and how one worships. The Samaritans were confused about worship because they rejected the very Scriptures that revealed God.

Salvation, a reference to the Messiah, would come from the Jews. And once the Messiah came, true worshipers would worship the Father in spirit and in truth wherever they may be. Those who worship correctly are the kind of worshipers God is seeking.

READ v. 24. Jesus told her that God is a Spirit. Since God is spirit, those who worship Him must worship in spirit and in truth. This spiritual life that allows for genuine worship comes through belief in Jesus, Who is truth.

READ vv. 25-26. The woman still did not recognize that Jesus is the Messiah. She placed Messiah's coming in the future. Jesus then plainly identified Himself as the Messiah. The term "am" in Jesus' response emphatically declared that Jesus is God.

B. Jesus shared His mission (4:27-38)

READ v. 27. At that point the disciples returned and were amazed that Jesus was speaking with a woman. Jewish piety warned men, and particularly rabbis, not to talk much with women, especially Samaritan women. They didn't want anyone to be suspicious of what was going on. However, Jesus didn't live His life according to the rabbinical rules. The disciples were beginning to understand this about Jesus, and that is probably why they didn't question Him audibly.

READ vv. 28-30. The woman left, went into the city, and invited the men to go and see a man Who had told her everything she had done. She then stated: *Is not this the Christ?* She expected a negative answer but her report to the men caused some of them to believe and then go out to Jesus.

READ vv. 31-35. The disciples urged Jesus to eat. Jesus responded, *I have meat to eat that ye know not of.* The disciples thought Jesus might have a stash of meat somewhere that someone else had brought to Him. They missed Jesus' point.

He used the opportunity to instruct them that His priority on earth was to do His Father's will. He challenged them to take advantage of the spiritual harvest and to reap men and women. By this time there were Samaritans flowing out of the city to see Jesus. Perhaps they were the harvest Jesus was pointing to.

READ v. 38. Jesus told the disciples that they were to reap those who would believe in Him, even though the disciples had not labored for them.

C. Jesus shared His message (4:39-42)

READ vv. 39-42. John mentioned three times that the Samaritans believed in Jesus. Some believed at first because of the woman's report. Then others believed because of Jesus' word. They believed initially because of the woman's word, but they confirmed their belief when they heard Jesus.

3. Jesus' Word Is for the Hopeless (4:43-54)

Slide 32: Video L5 4.43-54 (1:40)

A. Jesus gave His word (4:43-50)

READ vv. 43-46. Jesus left Samaria and returned to Cana of Galilee with the understanding that He should expect to be rejected by those of his native region. But the Galileans received Jesus based on the miracles they observed Him do in Jerusalem at the Passover.

They received Jesus as a miracle worker, not as the Christ, the Son of God. Jesus' miracle of turning water into wine in Cana of Galilee added to His reputation as a miracle worker.

READ vv. 47-50. A nobleman from Capernaum came to meet Jesus and beg Him to come and heal his deathly ill son. Jesus told the people who had gathered around that unless they saw signs and wonders, they would never believe.

Signs and wonders refer to miraculous acts. The people wanted to see Jesus perform one, but they weren't really interested in Him as their personal Savior. Desperate for help for his little boy, the nobleman ignored Jesus' remarks and again implored Him to come with him to Capernaum.

Jesus told him that his son lived, meaning he healed him (from a distance of 15 mi/24 km) and commanded the father to return home. The man believed Jesus' words and started home.

B. Jesus gave hope (4:51-54)

READ vv. 51-53. On the way, the nobleman's servants met him and told him that his son was living. He learned from them that the fever had left his son at the same hour that Jesus had said that his son lived.

The nobleman came to Jesus so his son might have his physical life extended. Jesus granted the healing, which caused the man and his family to see their greater need for eternal life. They all found hope in Jesus as they believed in Him for salvation from their sins.

READ v. 54. John ends this section of narrative by connecting Jesus' water into wine miracle with His healing miracle. The water-to-wine showed Jesus' transformative power and the healing showed the power of Jesus' words.

Slide 33

Jesus Offers New Life

Scripture Focus: John chapter 5 and 6

Summary: In this section, John presented three more signs. John also gave two important discourses concerning His relationship with the Father and what it means for Him to be the bread of life.

Outline

1. The Third Sign (Chapter 5)

Slide 34: Video L6 5.1-47 (8:28)

READ v. 1. Jesus left Cana to go up to Jerusalem to attend a feast, most likely the Passover. Remember, He had cleansed the temple while attending the previous Passover.

Slide 35: Display resource 3 as desired to show places referred to in this lesson.

Slide 36

A. The setting (5:1-7)

READ vv. 2-5. At the pool of Bethesda Jesus met a man who had been lame or perhaps paralyzed for thirty-eight years.

READ vv. 6-7. Jesus asked the man concerning his willingness to be healed. He pointed out that he had no one to help into the water. When the waters moved, someone always beat him to the water's edge. How would you feel if you lay in the same place for thirty-eight years with not one single person to help you?

The lame man had every reason to give up on life, yet by laying there for 38 years, he hoped that someday someone would come to help him. Jesus was that Person.

B. The sign (5:8-15)

READ vv. 8-9. Jesus simply told the man to get up, take up his bed, and walk. And that is exactly what he did. Then we are told that it was the Sabbath day that he was healed.

READ vv. 10-12. The Jewish religious leaders (Pharisees) didn't seem to care that he was healed, but that he carried his bed on the Sabbath.

The teachings of the Pharisees added to the Scriptures and considered what he was doing was work and they forbade such work on the Sabbath. In response to the Pharisees' question, the man didn't know Who Jesus was.

The Pharisees were more concerned about the man's adherence to their rules than about his health. They were self-righteous and obsessed with power and control over the Jews.

READ vv. 13-15. Later Jesus located the healed man and told him to sin no more, lest a worse thing come unto thee. This second contact showed Jesus' concern not only for the man's physical well-being but for his soul. If the man didn't put his faith in Jesus, he would die in his sins.

This second contact also served as the man's introduction to Jesus. Jesus needed the word to spread that He had healed the man on the Sabbath. When the Pharisees learned the truth, they caused a controversy and thereby unwittingly paved the way for Jesus to present a discourse on His identity.

C. The significance (5:16-47)

1. Jesus' unity (5:16-24)

READ vv. 16-18. The Pharisees opposed Jesus because He was healing on the Sabbath. Jesus took advantage of the controversy to give a provocative answer in defense of His behavior. He claimed in two ways to be equal with God:

- (1) He called God My Father rather than our father, which is the way the Jews referred to God.
- (2) He said that He worked in the same way as His Father.

Jesus' claim of unity with the Father was highly offensive to those who didn't understand He is the Son of God. In reaction the Pharisees ramped up their opposition to Jesus, seeking even more intentionally to kill Him. Jesus was a lawbreaker in their eyes. And Jesus's claim to be equal with God was, in their eyes, worthy of the death penalty.

READ vv. 19. Jesus' subsequent discourse began with an explanation of His unity with the Father. He introduced His discourse by saying *verily, verily*, which indicates that what follows is absolutely true. At the beginning of His discourse Jesus referred to Himself as the Son. As God's Son, He is of the same essence, or nature, as God the Father. He is God.

READ vv. 20-22. Jesus then described the unique relationship He has with the Father. He is incapable of doing anything apart from the Father. Consequently what He does is in accordance with both what the Father does and how He does it. Jesus looked forward to doing even greater works, which would cause observers to marvel. Those greater works would include giving life and judging the world.

READ v.23. ASK: How should people respond to Jesus' position as the giver of life and judge of the world? They should honor Him just as they would honor God the Father.

READ v. 24. Jesus explained His life-giving ability, again using *verily, verily* to introduce His thought. Those who listen to Jesus' words and believe in the Father will have everlasting life. Believers will not be judged for their sins because they have passed from death to life. For them, eternal life is a present possession that will be fully realized in the future.

2. Jesus' authority (5:25-30)

READ vv. 25-26. Jesus continued His discourse by presenting His authority as the giver of life and judge of all. He began again with the emphatic verily, verily. The phrase the hour is coming, and now is refers to the present ministry of Jesus in giving eternal life to those who believe in Him.

READ vv. 27-29. Jesus also has the authority to execute judgment as the Son of Man. As the judge, Jesus will call the dead from their graves and resurrect the unbeliever to condemnation and the believer to life. Jesus will find all unbelievers guilty of sin at the Great White Throne judgment. Believers, on the other hand, will be rewarded at the Judgment Seat of Christ (1 Cor. 5:10).

READ v. 30. Jesus continued His discourse by stating His dependence on the Father. It would be impossible for Him to act independently of the Father because they are one.

3. Jesus' authenticity (5:31-47)

READ vv. 31-32. Jesus continued His discourse with an important section to authenticate His testimony about Himself. He stated that His testimony would be not true if He was the only witness (Deut. 19:15 – two or three witnesses to establish a matter). With this in mind, Jesus gave four witnesses concerning His claims: John the Baptist, His own works, the Father, and the Scriptures.

READ vv. 33-35. John the Baptist bore witness that Jesus is indeed the Son of God. The Jews had sent delegations to him to hear his important testimony. Those who heard and accepted his message followed him to Jesus and ultimately salvation.

READ v. 36. Jesus' works also bore witness to His identity. They proved to be a greater witness than John's in that they were evidence that the Father had sent Jesus.

READ vv. 37-38. The Father is the third witness. But those who reject Jesus will not realize the Father's witness.

READ vv. 39-40. The final witness is the Scriptures. The Jews searched them for the words of eternal life but still refused the One of Whom the pages testified.

READ vv. 41-44. Jesus was not interested in gaining the praise of men who were religious and devoid of true love for God. These men were interested in the honor of others instead of the honor that comes from God.

READ vv. 45-47. Jesus condemned them through Moses, whom they thought they were following. In reality they broke Moses' law and thereby rejected his written words. If they had truly believed what Moses wrote, they would have believed Jesus for Moses wrote about Jesus. But since they rejected Moses' written words, Jesus questioned how they would ever believe His spoken words.

The Jewish leaders didn't want to submit to Jesus and recognize that He was an authority over them. They wanted to kill Him instead. They had no use for Jesus, but the crowd around the leaders was interested in Him. They saw His miracles and wanted to see what He could do for them.

2. The Fourth Sign (6:1-15)

Slide 37: Video L6 6.1-15 (2:14)

A. The setting (6:1-9)

READ vv. 1-6. Chapter 6 opens up with Jesus was back in Galilee. A large crowd had followed Jesus in Galilee because they had seen the miracles He was doing. The crowd was hungry, and they apparently had not thought to bring food with them. Jesus, testing His disciples to see what they would do, asked Philip where they should go to buy food.

READ vv. 7-9. Philip did the math and determined that they would need about eight months' worth of an annual salary (200 pennies) to buy the necessary food. Andrew found a boy who had five loaves of bread and two fish, but that was a miniscule amount of food compared to what they needed.

B. The sign (6:10-13)

READ vv. 10-13. Jesus commanded the disciples to make the people sit down. There were five thousand men, not counting women and children. He gave thanks, Jesus gave the men as much bread and fish as they wanted. When finished eating, the disciples gathered twelve baskets of leftovers.

C. The significance (6:14, 15)

READ vv. 14. Being amazed at what they just witnessed, some in the crowd called Jesus the Prophet, the One Whom Moses had promised would come (Deut. 18:15). They knew that anyone who could make bread multiply was someone special.

READ v. 15. The crowd therefore sought to make Jesus their king. They wanted to force Him to use His power against Rome and rule the land. Jesus was not interested in leading an overthrow of Rome. The significance of His bread miracle would show that He came for an entirely different reason.

3. The Fifth Sign (6:16-21)

Slide 38: Video L6 6.16-71 (8:56)

A. The setting (6:16-18)

READ vv. 16-18. The disciples decided to cross the sea to Capernaum. As they started, a strong wind stirred up the sea. Many of the disciples being experienced fishermen on the Sea of Galilee were accustomed to severe storms that come suddenly.

B. The sign (6:19-25)

READ v. 19. After rowing three or four miles (2 kms) and nearing the far shore, the disciples saw Jesus walking toward them on the sea. The tense of the verb “see” indicates that they watched Him for a period of time.

The sight of a figure walking among the high waves at night was unnerving for the disciples. Matthew added that the disciples thought the person was a ghost. They cried out in fear, feeling helpless to escape the oncoming figure.

READ vv. 20-21. Jesus finally said to them, It is I; be not afraid. Relieved, the disciples received Him into the boat, and immediately they arrived at land.

READ vv. 22-25. The people whom Jesus had fed came looking for Him. They surmised that Jesus must have arrived there by some kind of miracle. But instead of explaining what happened, Jesus used their curiosity to launch into another discourse about His identity.

C. The significance (6:26-71)

1. Jesus' revelation (6:26-40)

READ vv. 26-27. Jesus knew the crowd had caught up to Him only because they were fed to the full. So He spoke to them concerning the bread of life. Jesus began by telling the people not to work for food that perishes but for food that endures to eternal life.

READ vv. 28-29. The people responded by asking how they might work to earn eternal life. Jesus corrected their misunderstanding by saying that their only work was to believe in Him.

READ vv. 30-31. The crowd then responded again by asking for a sign to establish Jesus' credibility. They put an emphasis on seeing before believing. Furthermore, they expected the Messiah to provide them with bread as Moses did for their ancestors. In their minds, if Jesus was truly the Messiah, then He would give them a continuous supply of bread.

READ vv. 32-33. ASK: Why is Jesus, the true bread from heaven, so much better than the manna Moses gave? He gives eternal life.

READ vv. 34-35. When the people asked Jesus to give them the true bread from heaven, Jesus confessed I am the bread of life. Whoever believes in Him will never hunger or thirst spiritually.

READ vv. 36-37. Yet there were some listening to Jesus who had never believed on Him even though they had eaten the miraculous bread He provided for them. Jesus, however, gave assurance there would be others who would believe. All those the Father would give to the Son would come to Him. And Jesus would in no wise refuse anyone who came to Him in belief. Salvation is both freely offered to all and permanent once it is accepted.

READ vv. 38-40. Jesus continued His discourse by stating that He came to do God's will. And part of the Father's will is that all those whom He has given to the Son will have everlasting life.

2. Jesus' rebuke (6:41-59)

READ vv. 41-47. The Jewish religious leader grumbled because Jesus said He is the bread of life. They still saw Him as just another Jewish man. Jesus rebuked them saying that no one is able to come to Him unless God draws that person and again stated that everyone who believes has eternal life.

READ vv. 48-51. Jesus compared His body to bread and wine, calling Himself the living bread. Those who eat of His flesh will live forever. When the Jewish leaders questioned eating Jesus' body, Jesus explained in vv. 52-59 that it was an analogy for belief in Him.

3. Jesus' reminder (6:60-71)

READ vv. 60-65. Some in Jesus' broad group of followers grumbled because of His teaching. He reminded them that not everyone will believe and that He knew them from the beginning. Many came to understand that Jesus was not going to obey their demands and make their lives into what they wanted them to be. As a result, many of those disciples left Him.

READ vv. 67-69. However, the Twelve, remained with Jesus. What had the disciples come to believe? That Jesus has the words of eternal life and that He is the Christ, the Son of the living God.

READ vv. 70-71. Jesus ended His discourse with a note about Judas, calling him a devil. Judas eventually betrayed Jesus, showing that even those who profess to be Christ's are not His if they have never truly believed in Him.

Slide 39

Jesus' Invitations

Scripture Focus: John chapter 7 & 8

Summary: In this section, John presented Jesus' answers to objections concerning His identity. In the midst of His answers were two invitations to the world to come to Him, the Water of Life and Light of the World.

Outline

1. Jesus Addressed His Unbelieving Brothers (7:1-14)

Slide 40: Video L7 7.1-14 (2:05)

READ vv. 1-2. The setting in which Jesus addressed His brothers was the arrival of the Feast of Tabernacles (Booths). This feast lasted seven days as a celebration of the harvest and God's protection during the wilderness wanderings. They would construct temporary shelters in which they slept and ate as if they were in the wilderness.

READ vv. 3-6. Jesus' brothers advised Him to go to the feast in Jerusalem to establish His ability to do miracles. Miracles done in Galilee were essentially secretive. Despite their advice, the brothers did not yet believe in Jesus. And they didn't understand His mission was not to draw large crowds. Jesus responded that it was not God's appointed time for Him to leave.

READ v. 7. Jesus' brothers were part of the world, so naturally the world would not hate them. Their lives did not expose sin as Jesus' life did. Being a relatively good person and observing the Jewish religion were not substitutes for faith in Jesus.

Jesus expanded on His response to His brothers later in John 8:31-59. In that passage He called the unbelieving Jew a servant of sin (8:34) and said his father was the devil (8:44). All of Jesus' brothers fit those descriptions at that point in their lives. They would all in time come to understand their need for saving faith.

READ vv. 8-9. Jesus told his brothers to go to Jerusalem without Him.

READ vv. 10-13. In Jerusalem, the Jews were seeking Jesus, and the crowds were whispering about Him. Some said that He was a good man, while others said He deceived the people. However, all comments were kept quiet for fear of the Jewish religious leaders. Finally God's timing was right and Jesus went to the temple to teach the people openly.

2. Jesus Addressed the Crowd (7:15-53)

Slide 41: Video L7 7.15-53 (5:49)

A. Jesus answered the crowd's objections (7:15-36)

There were four common objections concerning Jesus. He answered each one of them authoritatively.

1. Objection concerning His doctrine (7:15-18)

READ vv. 15-18. In the middle of the Feast of Tabernacles, Jesus went into the temple and taught. The Jews were amazed at His teaching since He had not been trained as a religious teacher. Jewish religious leaders always demanded to know who taught the teachers. Knowing their demand, Jesus cited God as His authority.

If they didn't know it, then they had no true relationship with the Father. Jesus added that He sought to glorify the Father, Who had sent him. Therefore, Jesus was genuine and devoid of unrighteousness. He could be trusted as the Father's faithful messenger.

2. Objection concerning His work (7:19-24)

READ v. 19. Jesus continued by answering an objection concerning His work in relation to the law. The Jews congratulated themselves in being the recipients of Moses' law. But Jesus pointed out that there is a difference between receiving the law and actually obeying it. Jesus asked the Jews why they sought to kill Him since none of them kept the law.

READ vv. 20-23. The crowd replied that Jesus was demon possessed and that no such plot to kill Him existed. But the Jewish leaders did have such a plot, which they sought more earnestly when Jesus healed a lame man on the Sabbath.

Knowing that His Sabbath healing was still a hot issue, Jesus addressed it by pointing to the Jews' practice of circumcising on the Sabbath. If the law allowed for Sabbath circumcision, then healing on the Sabbath was certainly within the bounds of the law.

READ v. 24. Jesus concluded by commanding the Jews to stop judging His work according to appearance. He commanded them, instead, to begin judging Him based on the rightness of His action. Had He done right when He healed the man on the Sabbath? Yes!

3. Objection concerning His origin (7:25-31)

READ vv. 25-27. The fact that Jesus spoke so boldly caused some in the crowd to question whether the religious leaders were not arresting Jesus because He was the Christ. That thinking led to a question about Jesus' origin. They concluded Jesus couldn't be the Messiah because they thought, albeit mistakenly, that no one would know where the Messiah was from.

READ vv. 28-29. ASK: What should the crowd have concluded about Jesus based on His teaching that He came from God and was sent by God? That He is God.

READ vv. 30-31. Jesus' statement concerning His origin aroused two responses. First, the religious leaders continued looking for an opportunity to arrest Him. Second, many people believed in Him because of the signs He did. They questioned whether any other potential Messiah would do more signs than Jesus. They cautiously concluded Jesus must be the Messiah.

4. Objection concerning His destination (7:32-36)

READ v. 32. The Pharisees had heard the people whispering that Jesus is the Messiah. Therefore, the Pharisees and chief priests sent officers to arrest Jesus. He responded that He would soon leave to return to God. They would be left searching for Him in vain.

READ vv. 33-34. ASK: What truths did Jesus reveal about Himself by His answer? That He must be God's Son. That He could not be controlled against His will.

READ vv. 35-36. Jesus' statement about not being found puzzled the Jews. They couldn't imagine not finding Jesus. Of course, Jesus was referring to His death and ascension to His Father. They would be prohibited from Heaven because of their unbelief.

B. Jesus invited the thirsty to the living water (7:37-44)

READ v.37. Having given strong answers to four major objections about His identity, Jesus ended His time at the feast by inviting anyone who was thirsty to come to Him and drink. Most likely Jesus had the water ceremony of the feast in mind.

On each day of the feast, a priest went to the Gihon Spring and filled a golden pitcher with water and brought it back to pour on the altar. This ceremony had two meanings. First, it was a plea to God for rain since feast time (autumn) was a time of threatening draught.

Second, it pictured God's sending water from the rock in the desert (Num. 20:8, 10), which was a miraculous display of His blessing. In this context of material water, Jesus invited the crowd to come to Him and drink spiritual water.

READ vv. 38-39. Jesus completed His invitation with an astounding statement: living waters will flow out of the believer's innermost being. Living waters refers to the Holy Spirit. The Spirit would provide the believer with an abundance of life and power that would spill over and affect those around him. Once Jesus died and ascended, the Spirit indeed came.

READ vv. 40-44. Jesus' invitation caused some to think He was the Prophet and others to think He was the Messiah. A third group denied He was the Messiah because He was from Galilee. Consequently, the people were divided, and some wanted to arrest Him.

C. Jesus was innocent of the law (7:45-52)

READ vv. 45-49. The officers whom the Sanhedrin sent to arrest Jesus in v. 32 returned without Him because no man had ever spoken in the manner in which Jesus spoke. In response the Pharisees asked the officers in disbelief if they had been deceived too. Furthermore, they sarcastically asked if any rulers or Pharisees had been deceived.

READ v. 51. Nicodemus then asked whether the Jewish law judged a man before it had heard him and knew what he was doing. His question anticipated a negative answer. His question also implied that those who accused Jesus of breaking the law were themselves disregarding the law. More importantly, His question implied that Jesus was indeed innocent of the law.

READ vv. 52-53. The Pharisees asked Nicodemus whether he, too, had come from Galilee, although they knew he had not. They then told him to search the Old Testament to see that no prophet was to come out of Galilee. But their answer demonstrated two oversights.

First, Jesus was not from Galilee; He had been born in Bethlehem, as prophesied (Micah 5:2). Second, Jonah had come from Galilee (2 Kings 14:25). The Sanhedrin were irritated by Jesus and had no real accusations to bring against Him.

3. Jesus Addressed His Adversaries (8:1-29)

Slide 42: Video L7 8.1-29 (6:36)

A. Jesus proved His adversaries guilty of the law (8:2-11)

READ vv. 1-11. While Jesus was back in Jerusalem and teaching in the temple, the scribes and Pharisees tested Him. They brought before Him a woman who had been caught in adultery.

They told Jesus that the law commanded (Lev. 20:10) that she be stoned and then asked Him what should be done. They were asking Jesus in order to trap Him. Either He would lose public opinion by having the woman stoned or He would violate the law by letting her live.

Jesus stooped down and wrote on the ground rather than answering them. When they continued asking Him, He stood up and said that the one who was without sin should throw the first stone at the woman. Jesus' answer caused the men to depart. Those who tried to discredit Jesus found themselves facing their own guilt.

B. Jesus invited the guilty to the light of life (8:12)

READ v. 12. After reporting the account of the adulterous woman, John returned to Jesus' discourse at the Feast of Tabernacles. One tradition during the feast involved torches lighting up Jerusalem to remind the people that God had been with them in a fire-like cloud during their wilderness wanderings (Num. 9:15-23).

Appropriately, Jesus said, I am the light of the world as an invitation to the guilty to trust in Him. As the light of the world, Jesus illumines the way to the Father spiritually speaking. He provides salvation to the world that would be otherwise utterly lost in darkness of sin.

Jesus made a two-part promise to those who follow Him: (1) they would never walk in moral darkness, but (2) they would have the Light that gives moral life.

Slide 43: Display resource 10 as a summary of Jesus' invitations to the water of life and light of life.

Slide 44

C. Jesus answered His adversaries' objections (8:13-29)

The next section in John 8 presents Jesus' answers to the adversarial religious leaders. His answers mirror those He gave in John 7.

1. Objection concerning His destination (8:13-22)

READ vv. 13-22. The Pharisees challenged Jesus because they believed He was testifying about Himself. Jesus announced that His testimony was valid according to their law because the Father, Who had sent Him, also testified about Him (Deut. 19:15).

Jesus explained that the Pharisees did not believe and know the Father if they did not believe and know the Son. He then talked again about His future destination. Despite Jesus' directness, the religious leaders were still confused about where Jesus was going.

2. Objection concerning His origin (8:23-27)

READ vv. 23-27. Jesus was returning to Heaven because that was His place of origin. He is not of this world because He is God. He repeated that the religious leaders, who are of this world, would die in their sins if they didn't believe that He is the I am.

3. Objection concerning His work (8:28a, 29)

READ v. 28a, 29. Since the phrase I am identifies Jesus with God, the Jews had to believe that Jesus is God. Then, when Jesus would be lifted up (crucified), they would know that He is I am and that His work is directed by the Father. Jesus always does what pleases the Father.

4. Objection concerning His doctrine (8:28b)

READ v. 28b. Jesus also said that the leaders would know He had spoken what the Father had taught Him. His doctrine was from God.

4. Jesus Addressed Unbelieving Jews (8:30-59)

Slide 45: Video L7 8.30-59 (5:13)

READ vv. 30-37. Jesus recognized there were those who seemed to believe in Him based on His defense of Himself. If those who were interested in Him genuinely believed, then they would be known for adhering to His teaching. Furthermore, they would be made free from the slavery of sin.

Not surprisingly, the people misunderstood Jesus. They argued that they had never been enslaved militarily because they were Abraham's descendants. They wanted to kill Him because they had heard His words but had not let them take effect.

READ vv. 38-47. When Jesus spoke of God as His Father, they implied that He was an illegitimate child and asserted that God was their Father. Jesus explained that if God was their Father, they would love Him, Jesus.

They did not understand what Jesus was saying because they were incapable of hearing His word. Jesus clarified this statement later when He said they did not hear, or believe, the words of God because they were not of God.

READ vv. 48-59. Jesus concluded by saying that He is greater than Abraham. In fact, Abraham had seen His day and was glad. The people could not believe that Jesus claimed to have seen Abraham.

Jesus replied, Before Abraham was, I am, another reference to His eternality and deity. The Jews knew full well that Jesus was equating Himself with God, so they attempted to stone Him. But Jesus slipped out of the temple undetected.

Slide 46

Jesus, Sacrificial Shepherd

Scripture Focus: John chapters 9 & 10

Summary: In this section, Jesus compared Himself to the Jewish religious leaders. He is the light of the world and offers eternal life to those in spiritual darkness. The religious leaders rejected Jesus and remained in spiritual darkness. Jesus is also the Good Shepherd Who sacrifices Himself for His sheep. The religious leaders are like thieves who destroy and hirelings who run when danger comes.

Outline

1. Jesus Is Superior because He Gives Light (9)

Slide 47: Video L8 9.1-41 (7:10)

A. Jesus gave the man physical light (9:1-7)

After escaping an attempt by the religious leaders to stone Him, Jesus saw a man who had been blind from birth. Jesus' disciples asked, Who did sin, this man, or his parents, that he was born blind? Jesus answered that none of them were culpable for the man's disability. People in that day commonly believed that physical ailments were the result of the person's sin.

READ vv. 1-3. Jesus planned to use the man's blindness to manifest in him the works of God. Specifically, the man's physical blindness would illustrate the need for spiritual light and the Jewish religious leaders' spiritual blindness.

READ vv. 4-5. Jesus added, I must work the works of him that sent me, while it is day, meaning it was necessary for Jesus to do the works of God while He had the opportunity. His work was to be the light of the world while He was on earth.

READ vv. 6-7. Jesus spat on the ground, made clay, and anointed the blind man's eyes with it. The man, having been instructed by Jesus to wash, responded obediently and returned home seeing. This was Jesus' sixth sign.

Imagine how overwhelmed the man must have felt by seeing everything, including his own body, for the first time. No doubt the images he had constructed in his mind were quite different than reality.

But seeing the physical world around him was not his biggest dose of reality that day. Later he would come to see his need for a Savior too. That realization changed his life even more than gaining his sight, making his day memorable for all eternity.

B. Pharisees showed their spiritual blindness (9:8-34)

1. The people sought the Pharisees (9:8-13)

READ vv. 9-13. The man's neighbors were amazed. Some recognized him, while others thought he only resembled the blind man. Amazed, they continued to talk about him, and he continued telling them emphatically that he was the formerly blind man. He explained how Jesus had healed him but that he did not know where Jesus was. The people took the man to the Pharisees for answers.

2. The Pharisees discredited the man (9:14-34)

READ vv. 14-17. The Pharisees were divided in their response. Some concluded that Jesus was not from God because He had performed the miracle on the Sabbath. Others questioned how a man whom they thought was a sinner could do such signs. The Pharisees' perplexity caused them to ask the man what he thought about the One Who had healed him. He answered, He is a prophet.

READ vv. 18-23. Disbelieving the man, the Pharisees questioned his parents, asking two questions: Is this your son whom you say was born blind? and How then does he now see?. They answered the first question in the affirmative but strongly avoided the second because they feared the Pharisees. No one was allowed to voice that he thought Jesus was the Messiah.

READ vv. 24-33. The Jews returned to the man, advising him to give God the praise, which means to confess and tell the truth. They emphatically asserted that Jesus was a sinner. After arguing with them, the man replied that they all knew that God does not listen to sinners but that God does listen to those who worship Him and do His will. The man implied that Jesus could not be a sinner.

He added that if Jesus were not from God, then He would be unable to do anything. This if-then statement indicates that the man thought Jesus was from God. The formerly blind man's statement was the climax of the story. Jesus, Who had restored sight to the man, was from God. The sign pointed the man past the work of Jesus to the Person of Jesus. The man was ready to believe.

READ vv. 34. After accusing the man of being born in sin, which was contrary to what Jesus had said, the Pharisees put him out of the synagogue. They had no answer for how Jesus healed the man, so they discredited the man as a witness to Jesus' identity. In their eyes the fact that he had once been blind meant he could not be trusted to speak on spiritual matters. And for the man to try to instruct them was unbelievable to them.

C. Jesus gave the man spiritual light (9:35-41)

1. He sought the man (9:35-38)

After the man had been cast out by the Pharisees, Jesus heard about it and went to look for him. The contrast between the Pharisees throwing the man out and Jesus going to look for him is stark. Both actions are characteristic of their differing approaches to the Jews.

As mentioned earlier in this lesson, the Pharisees assumed the role of religious police, looking to prosecute violators to the fullest extent of the law. By contrast, Jesus met the sinner and lovingly offered him grace and hope.

READ vv. 35-37. Jesus found the man and asked him, Do you believe on the Son of God? Jesus was interested in the man's personal faith in Him. The man asked Jesus to identify the Son of God so that he might believe on Him. And Jesus replied that he was presently talking to him.

The man responded, Lord, I believe. By saying I believe, he put his trust in Jesus. After declaring his faith, he worshiped Jesus as an expression of his faith. He had moved from the sign to the Savior.

2. He discredited the Pharisees (9:39-41)

READ vv. 39-40. Jesus explained that He had come into the world for judgment so the blind might see and the seeing might become blind. Implicit in His statement is His intention that those who thought they knew God would realize they were indeed spiritually blind. The Pharisees, however, could not imagine that they were spiritually blind. They asked Jesus if they were blind too.

READ v. 41. Jesus answered, if you were blind, then you would have no sin. If they realized they were spiritually blind, they would go to Jesus, and He would forgive their sins. But since they thought they could see spiritually, they did not go to Jesus, and their sin remained.

Slide 48: Display resource 11 as a summary of Jesus' sixth sign.

Slide 49

2. Jesus Is Superior because He Provides Care (10)

Slide 50: Video L8 10.1-42 (5:42)

A. Jesus illustrated His role as shepherd (10:1-6)

In John 10, Jesus continued to contrast Himself with the Pharisees. He presented Himself as the good shepherd and the Pharisees as the thieves and hirelings. The Pharisees certainly didn't want to be known as shepherds and much less as mere hirelings. In fact, they wouldn't have desired to be associated with sheep at all.

Jesus' embrace of the shepherd motif showed His humility and His willingness to care for humanity. And as the Good Shepherd, Jesus is the perfect leader Who is well worth following.

READ vv. 1-6. Jesus began by giving a short parable as an illustration of His role as caregiver. The thief and robber were known for coming over the wall while the shepherd entered the sheepfold by the door, called his sheep by name, and led them out of the fold. They followed him because they knew his voice. The sheep would never follow a stranger. Jesus went on to explain its symbolism.

B. Jesus explained His role as shepherd (10:7-18)

1. He is the door (10:7-10)

READ vv. 7-8. Jesus asserted that He is the door for the sheep. The thieves and robbers are probably the religious leaders at that time. Those who steal sheep are obviously not at all concerned for the sheep. That was a fitting symbol for the Pharisees. They were self-centered to the core. They had no real concern for the Jews.

READ vv. 9-10. Jesus, on the other hand, called Himself the door, adding that if anyone enters in by me, he will be saved. Typical sheepfolds of that day had one entrance. The shepherd would often lie across the entrance and act as the door. Nothing could enter without Him noticing. The phrase “by me” indicates that Jesus is the only way of salvation.

2. He is the good shepherd (10:11-18)

READ vv. 11-16. Jesus described Himself as the good shepherd Who lays down His life for the sheep. The hireling, a second reference to the religious leaders, runs when the wolf comes, leaving the wolf to scatter the sheep. The hireling has no stock in the sheep, so he doesn't care about them. Jesus has a personal relationship with each of the sheep. They know Him, and He knows them. Furthermore, Jesus and the Father know each other.

The implication is that Jesus is as interested and aware of His sheep as He is in the Father. Given the perfect awareness that Jesus has with His sheep and the Father, He willingly lays down His life for the sheep. For Jesus, to know the Father is to know the Father's love for the sheep. Jesus added that He had sheep outside Judaism who would also be saved. Jews and Gentiles alike eventually form into flocks that would become known as churches.

READ vv. 17-18. Jesus expounded on His relationship with the Father. The Father loved Him because He laid down His life that He might take it again. Jesus' death and resurrection brought victory over sin and death. Jesus willingly provided for salvation, obeying the Father's command. The Father loved Him for His willing sacrifice.

READ vv. 19-21. The people who heard Jesus had to consider joining His fold. Once more, His words caused a division. Some, thinking Jesus had a demon and was insane, thought they should not listen to Him. The reference to the demon must have been their explanation for the power Jesus showed. But others were saying that Jesus did not speak like a demon-possessed person and that a demon is unable to heal the blind.

C. Jesus defended His role as shepherd (10:22-42)

READ vv. 22-24. Sometime later, Jesus was at the Feast of Dedication (observed today as Hanukkah), which commemorated the cleansing and rededication of the temple in 164 BC. Jesus continued His presentation of His role as caregiver when Jews approached Him wanting a definitive answer about His Messiahship.

1. He is one with the Father (10:24-31)

READ vv. 25-26. The Jews persistently accused Jesus of not being fair with them concerning His identity. They asked Him to tell them plainly if He is the Christ, the Messiah. Jesus answered that He had already told them, His works testified that He is the Messiah, but that they did not believe because they were not of His sheep.

READ vv. 27-28. Those whom the Father has given to Jesus are His sheep; they hear, or believe, His voice and follow Him, and He gives eternal life to them so they will never perish. Jesus added that no one will snatch them out of His hand. Jesus was teaching that the believer's eternal life rests in His strength, not in theirs.

READ vv. 29-31. Jesus concluded His reply by saying that He and the Father are one, one in purpose as it relates to the eternal life (salvation) and the security of the sheep. That oneness with the Father qualifies Jesus to carry out His role as shepherd. However, the Jews took offense and picked up stones to throw at Jesus.

2. He is in the Father (10:32-39)

READ vv. 32-39. Jesus asked them for which of His good works did they seek to stone Him. They again accused Him of blasphemy because, as they saw it, He was a mere man claiming to be God.

Jesus responded again by quoting Psalm 82:6, you are gods. In that verse the word gods is applied to the judges of Israel in recognition of their heavenly calling. As such, the Scripture called men gods. And if that term was used of men, then certainly it could be used of Jesus, whom the Father hath sanctified, and sent into the world.

Jesus' description of Himself shows He is much more than a mere man. As the Son of God, Jesus asked the Jews to observe His works as evidence of His deity. He wanted the Jews to come to know Him for Who He really is. He ended with the strong statement, the Father is in me, and I in him). The Jews once again sought to take Him (claiming to be God), but Jesus escaped out of their hands.

D. Jesus fulfilled His role as shepherd (10:40-42)

READ vv. 40-42. Jesus returned across the Jordan to the early scenes of His ministry where John had been baptizing. Many came to Him and believed in Him. These people believed because of what John had said, not because of what they saw. John the Baptist left a great legacy of pointing people to Jesus. I hope we all can leave a legacy like that.

While Jesus carried out His role as the good shepherd, the Pharisees plotted how they might shut Him up. Obviously, their focus was on protecting themselves and their positions. Jesus' focus was on ministering to others.

Slide 51

Jesus Is the Resurrection

Scripture Focus: John chapters 11 & 12

Summary: This section covers the resurrection of Lazarus and the remainder of Jesus' public ministry. The former is the most convincing evidence of Jesus' deity. The latter provides the reader with a strong case for believing in Jesus.

Outline

1. Jesus' Convincing Work (11)

Slide 52: Video L9 11.1-57 (9:02)

A. Reasons for Lazarus' death (11:1-16)

READ vv. 1-4. The resurrection of Lazarus is the seventh and most telling sign John recorded. Lazarus was sick, so his sisters, Mary and Martha, sent word to Jesus. Jesus responded by saying the sickness would bring glory to both God and Jesus.

READ vv. 5-7. Jesus had a special love for Mary, Martha, and Lazarus. So when He stayed where He was for two more days, He seemed to be contradicting His love for them. But His timing was perfect.

READ vv. 8-16. Since the Jews had recently tried to stone Jesus, the disciples were nervous about going to Bethany. But Jesus informed them that Lazarus had died and that He had to resurrect him. Reluctantly, Thomas exhorted the disciples to go with Jesus and die too.

Lazarus's death gave Jesus an opportunity to raise him from the dead and reveal God's glory. The disciples would see the sign and would have the opportunity to deepen their faith in Him.

B. Revelation at Lazarus' resurrection (11:17-44)

READ vv. 17-20. When Jesus arrived in Bethany, Lazarus had been buried for four days. By then, to reverse Lazarus's death would mean restoring the parts of his body that had already started to decay.

READ vv. 21 -22. Martha met Jesus and told Him that if He had been there, her brother would not have died, expressing her faith in Jesus' power and indicating regret rather than rebuke. She continued by telling Jesus that God would give Him whatever He asked.

READ vv. 23-25. Jesus assured Martha that her brother would rise again, which she associated with the resurrection on the last day. At that point Jesus told her that He is the resurrection and the life. This is the fifth I am saying. Resurrection and life are rooted in Jesus, meaning He must be God.

READ vv. 26-27. Because Jesus is the resurrection and the life, those who believe in Him will live even if they die. In fact, everyone who lives and believes in Jesus will never die. Believers, even if they experience physical death, will experience eternal life. And because they have eternal life, they will never experience separation from God.

Jesus asked Martha whether she believed that He is the resurrection and the life. She replied emphatically that she did believe that Jesus is the Messiah, the Son of God, Whom God sent into the world. Martha had a high and complete view of Jesus.

READ vv. 28-38. Jesus finally visited Lazarus' tomb, where He both wept and was deeply moved because of Lazarus' death.

READ vv. 39-42. Although Lazarus had been in the tomb for four days, the people obeyed Jesus and removed the stone at the tomb's entrance. Jesus thanked God for hearing Him. For the benefit of the people around Him, He acknowledged that the Father always heard Him.

READ vv. 43-44. Jesus cried out with a loud voice and Lazarus came forth. Jesus instructed the people to unwrap Lazarus from his grave clothes.

C. Reaction to Lazarus' resurrection (11:45-57)

READ v. 45. As a result of Jesus' raising Lazarus from the dead, many Jews believed in Him. The miracle, or sign, pointed them to Jesus and caused them to believe in Him, put their faith in Him, and commit themselves to Him.

READ v. 46-48. Nevertheless, some did not believe. Instead, they reported to the Pharisees the things Jesus had done. Lazarus' resurrection and the Jews' belief in Jesus caused the chief priests and the Pharisees to meet. They were concerned because Jesus was performing many signs. They concluded that if they allowed Jesus to continue to perform miracles, all would believe in Him.

READ vv. 49-53. Caiaphas spoke up and called for the death of Jesus in order to spare the nation. The growing concern of the Jewish leaders led to their decision to kill Jesus. It seems that all previous attempts to kill Him had been rather spontaneous. But at that point, the Sanhedrin made definite their plans to kill Him.

READ vv. 54-57. Jesus no longer walked publicly among the Jews because of the Sanhedrin's plot to kill Him. He went to Ephraim (about fifteen miles north of Jerusalem), where He stayed with His disciples. It was time for the Passover, but the people doubted that Jesus would come to Jerusalem for the feast. Yet they kept an eye out for Him at the request of the chief priests and Pharisees, who had commanded them to report Jesus' presence so they might arrest Him.

Slide 53: Display resource 12 to review the seventh sign.

Slide 54

2. Jesus' Convincing Worth (12)

Slide 55: Video L9 12.1-50 (8:25)

The resurrection of Lazarus brought Jesus' public ministry to a climax. What happened next helps convince the reader the Jesus is worthy of sacrifice, praise, devotion, and belief.

A. Jesus is worthy of sacrifice (12:1-11)

READ v. 1. With the Jewish rulers were desperate to have Jesus arrested, chapter 12 opens with Jesus going back toward Jerusalem to Bethany where He would be in position to eventually be arrested and crucified. John noted that the time was six days before Passover.

READ v. 2. In Bethany, Jesus visited Mary, Martha, and Lazarus and enjoyed a meal with them.

READ v. 3. Mary took a pound of oil of spikenard and anointed Jesus' feet, wiping off the excess with her hair. The oil's fragrance filled the house. Everyone was well aware of what Mary was doing.

READ vv. 4-6. Judas, the disciple who would betray Jesus, protested Mary's actions. He asked why the fragrance was not sold and given to support the poor. His protest sounds admirable, but he was more interested in getting his hands on the money than he was in helping the poor. He habitually stole from the disciples' money box (12:4-6). Essentially Judas wanted to profit from Mary.

READ vv. 7-8. Jesus mentioned His death in His rebuke of Judas. His disciples didn't yet fully grasp that He was going to die soon.

READ vv. 9-11. Jesus' presence in Bethany was no secret. A great many of the Jews came to see Him as well as Lazarus. Some of them were purely interested in seeing a man who had been raised from the dead. Others were there to hear more. And some of them believed in Jesus. The chief priests, however, plotted to kill Lazarus to keep him quiet and to eliminate him as evidence of Jesus' power.

B. Jesus is worthy of praise (12:12-19)

READ vv. 12-13. Jesus did go to Jerusalem for the Passover. The large crowd went out to meet Him carrying palm branches and crying, Hosanna! Blessed the King of Israel that cometh in the name of the LORD. This Old Testament quotation (Ps. 118:26) contains messianic titles that the crowd ascribed to Jesus. Jesus did not correct them for He was the Messiah. The crowd looked for Jesus to be their king and one day He will. But first He had to fulfill His role as Savior of the world.

READ vv. 14-15. Hosanna means "save now, we pray". The Jews spontaneously cried out for Jesus to deliver them. They envisioned Him riding in to deliver Jerusalem from political oppression. Such an entrance into the city would have demanded that Jesus mount a horse. He mounted a donkey's colt instead. The colt was a symbol of humility and peace. Jesus came to bring freedom from sin, not freedom from a political enemy.

READ v. 16. The disciples did not understand the significance of the events when they were happening. They did not realize that Jesus was fulfilling the messianic prophecies. However, after Jesus was glorified (crucified, resurrected, and ascended into Heaven), they remembered that the prophecies had been written about Him and that the people had done these things to Him.

READ vv. 17-19. As Jesus rode into Jerusalem, a group of Jews from Bethany followed Him and testified of what He had done in raising Lazarus from the dead. Notice the word sign is used to describe the resurrection.

Those from Jerusalem who had heard the testimonies came out to meet Jesus, adding to the crowd. To the Pharisees it appeared as if the whole world had gone after him. The Pharisees had miserably failed in their attempts to silence Jesus.

C. Jesus is worthy of devotion (12:20-26)

READ vv. 20-22. Certain Greeks approached Philip and asked to see Jesus, meaning they wanted to spend time conversing with Him. Perhaps they also wanted to see a sign. Philip and Andrew went to Jesus for the Greeks. Jesus seemed to ignore the request for an interview and to direct His answer to Andrew and Philip.

READ v. 23. He declared that the hour had come for Him to be glorified. This was a reference to His death, resurrection, and ascension. The nearness of Jesus' death meant He needed to be laser focused. The time for interviews and signs was over. Jesus' public communication would come through His suffering on the cross and subsequent resurrection from the dead.

READ v. 24 - Jesus used the analogy of a seed falling to the ground to communicate that he must die in order for His ministry to be fruitful.

READ v. 25-26. Jesus used His devotion to humanity to challenge His followers concerning their devotion to Him. If they clung to their lives by being devoted to themselves, they would waste their lives. But those who hate their lives by living for Christ will bear fruit that will last for eternity.

D. Jesus is worthy of belief (12:27-50)

1. Jesus brought focus (12:27-36)

READ vv. 27-28. Jesus voiced that His soul was troubled. He asked what He should say in response. The phrase Father, save me from this hour is meant to be a continuation of His question. Jesus answered His own question by stating that this hour was the whole reason He had come to earth. Therefore, He prayed that the Father would glorify God's name through His death.

READ vv. 29-33. Jesus then explained that when He was lifted up (crucified), He would draw all men to Himself. Drawing all men unto Himself could not mean that all of humanity would be saved.

It could also mean that He will draw all individuals to judgment, either as repentant sinners or as rebellious sinners. Jesus' death will affect all people.

READ v. 34. The crowd responded to Jesus' reference to death by asking Him Who the Son of Man is. This question indicated their confusion. They understood from the Law that the Messiah would live forever, but Jesus (the Son of Man) was talking about His death. Their question implied that the Son of Man could not be the Messiah, since He was going to die.

READ vv. 35-36. Jesus told them to forget their questions and to respond to the Light while He was among them. He told them to believe in the Light so they could become children of Light, or people characterized by the Light. To become children of light, people must believe in the Light. To be a child, one must be born, and to be born one must believe.

2. Isaiah prophesied unbelief (12:37-43)

READ vv. 37-43. John wrote that although Jesus performed many signs in their presence, the people would not believe in Him. This unbelief was foretold in the Old Testament ([Isa. 6:10](#)). John said that they were unable to believe because of their rejection of Jesus. God blinded their eyes and deadened their hearts as a response to their rejection of the light.

Yet many, including some of the rulers, believed in Jesus. However, they did not confess Him publicly because they did not want to be excommunicated from the synagogue.

They were silent because they loved the praise, or approval, of men rather than the praise, or approval, of God. John gave no indication whether their faith was superficial faith or saving faith. At the most it was immature faith that would need nurtured.

3. Jesus gave an appeal (12:44-50)

READ vv. 44-50. Jesus again told the people that His ministry was not His own; it came from the Father. Therefore, whoever believes in Him is in reality believing in the Father. Jesus restated His deity. Those who saw Jesus saw the Father, Who had sent Him.

Jesus did not speak on His own initiative. He spoke the commandment that the Father had given Him, that is, the message that results in eternal life.

Slide 56

Jesus Models Servanthood

Scripture Focus: John chapters 13 & 14

Summary: This section gives attention to Jesus' personal ministry to His disciples. He began to prepare them for His departure and the ministry they would carry on in His absence. Focus is given to Jesus' example of servanthood and to His discourse on His departure.

Outline

1. Demonstration of Servanthood (13:1-17)

Slide 57: Video L10 13.1-17 (2:54)

A. The situation (13:1-4)

READ v. 1. Just before the Feast of the Passover, Jesus knew that His hour had come and that He would depart from this world and go to His Father. Judas' betrayal of Him and the Jews' crucifixion of Him did not take Jesus by surprise.

READ v. 2. The Devil had already influenced Judas to betray Jesus.

READ v. 3. Jesus also knew that the Father had given all things into His hands. This statement points out Jesus' sovereignty. He was in control.

READ v. 4. The Sovereign was about to become a servant. He prepared to wash His disciples' feet.

B. The symbol (13:5-11)

READ vv. 5-8. As Jesus was washing the disciples' feet, He came to Peter, who asked Him if He was going to wash his feet. Jesus answered that Peter would understand what Jesus was doing at a later time. Peter told Jesus that He would never wash his feet.

READ vv. 9-11. Jesus replied that if He did not wash Peter's feet, Peter did not belong to Him. Peter then asked Jesus to wash all of him. Jesus' answer was instructive. It shows that the foot-washing illustrates the spiritual cleansing provided by Jesus' death. Jesus further explained that whoever is washed was clean because they had believed in Jesus.

C. The significance (13:12-17)

READ vv. 12-17. Because Jesus washed their feet, they were to wash one another's feet. Jesus provided an example for them to do as He had done. The word example indicates a call to imitation. Jesus wanted them to love one another as He had loved them. They could love in a serving, sacrificial manner. Jesus wanted them to imitate the reality, not necessarily the ritual of foot washing.

Slide 58: Display resource 13 to summarize the significance of Jesus' example of service.

Slide 59

2. Disclosure of His Betrayal (13:18-30)

Slide 60: Video L10 13.18-30 (2:23)

READ vv. 18-20. Jesus then announced His coming betrayal. He did not identify Judas by name but told the Twelve that He knew the disciples He had chosen. Judas was not a mistake. Jesus knew that Judas would betray Him before Judas did. Jesus told His disciples about His betrayal before it happened so that when it did happen, they would believe that Jesus had come from the Father.

READ vv. 21-25. The thought of betrayal caused Jesus to become troubled in spirit. The phrase troubled in spirit connotes an emotional disturbance. Although Jesus knew in advance that Judas would betray Him, He experienced distress and disappointment.

READ vv. 26-27. Jesus pointed to the traitor by giving him a piece of bread. It seems that He did not want to reveal the betrayer's identity to the group. After Judas took the bread, Satan entered, or controlled or possessed, him. Jesus then commanded Judas to do the job quickly. The adverb quickly had an intensifying force in Jesus' command and meant that Jesus told Judas to do it at once.

READ vv. 28-30. Judas left immediately. He was ready to betray Jesus. All that remained was the opportunity.

3. Discourse about His Departure (John 13:31-14:31)

Slide 61: Video L10 13.31-14.31 (7:32)

A. Command to the disciples (13:31-38)

READ v. 31. Judas had gone, and Jesus began His farewell discourse to the remaining eleven disciples. He spoke directly of His glorification.

READ vv. 32. Jesus gave three certainties about His coming glorification. (1) God would be glorified in Jesus' death. (2) God would glorify Jesus in Himself when He Himself raised Jesus from the dead. God vindicated Jesus' ministry, especially His death, when He raised Him. This certainly brings glory to Jesus. (3) God would glorify Jesus without delay.

READ v. 33. His death was coming soon. Jesus then told the disciples that they were unable to go where He was going.

READ vv. 34-35. Jesus then gave the disciples a new commandment to govern their lives while He was away from them. They were to love one another just as He had loved them. By their love for one another would all people know they were His disciples.

READ vv. 36-38. Peter interrupted Jesus to ask Him where He was going. Jesus told Peter that he could not follow Him (to the Father) but that he would follow later. Peter protested that he would lay down His life for Jesus. Peter expressed his willingness to die for Jesus. Jesus then asked Peter whether he would in fact die for Him. He answered His own question with a solemn prediction: that the rooster would not crow until Peter had denied Jesus three times.

B. Comfort for the disciples (14:1-15)

READ vv. 1-3. Jesus' announcement of His coming departure caused the disciples to be troubled, or in a state of confusion. Jesus then commanded them to stop being troubled. The remedy for their confusion was to believe in the Father and in Jesus. He comforted them by identifying His destination. Jesus was going to His Father's house, or Heaven, to prepare a dwelling place for the disciples so that He could come and get them and receive them to Himself.

READ vv. 4-6. Jesus assumed that the disciples knew the way, or how, to follow Him. Thomas told Jesus that they did not know where He was going, much less how to get there. Jesus answered with more than how to get to the Father; He told Thomas that He is the way, the truth, and the life. And He also added that no one comes to the Father except through Him.

Jesus referred to Himself as I am, that is, the Son of God, Who had been sent by God. He also stated that He is three things: (1) the way, because He is the link between sinners and God; (2) the truth, because He accurately revealed God; and (3) the life, because eternal life is in Him. Jesus said that He is the way, not a way. This means that no one comes to the Father except by Him. He is the only means by which someone can get to the Father.

READ vv. 7-11. Jesus' reference to the Father caused Philip to ask Jesus to show them the Father. Jesus replied that anyone who had seen Him had seen the Father because Jesus is in the Father and the Father is in Jesus. This mutual indwelling describes the complete unity between them. Jesus expected Philip and the others to believe in this. They were to believe because Jesus had said so or because of His works.

READ v. 12. He told them that anyone who believes would do greater works than Jesus because Jesus was going to the Father. Jesus was referring to spiritual works that would be possible because He was going to the Father. Many of these works are described in the book of Acts.

READ v. 13. Jesus would answer their prayers so that God might receive praise and honor. The promise here is restricted by the phrase in my name. The disciples' prayers needed to be in accord with what Christ stood for.

C. Comments about loving Him (14:15-24)

READ v. 15. Jesus next exhorted His disciples to obey His commandments as a testimony of their love for Him. Once the disciples were on the other side of the cross and they more fully understood the love of Christ for them, they would be motivated to obey Christ out of love for Him.

READ v. 16. Jesus encouraged the disciples by teaching them that the Father would send another Comforter, Who would be with them forever. The word Comforter means a legal friend and describes a helper. The Father would send them another Helper, Someone Who would help the disciples as Jesus had.

READ vv. 17-18. This Helper is the Holy Spirit. Jesus referred to Him as the Spirit of truth, which means that He communicates truth. Since He communicates truth, He would help the disciples obey. Jesus would not leave them orphans but come to them in the person of the Holy Spirit.

READ vv. 19-24. Jesus again challenged the disciples to keep His word. If they loved Him, they would obey His word, for obedience is the evidence of love. On the other hand, the one who does not love Jesus does not keep His words.

D. Comments about leaving them (14:25, 26)

READ vv. 25-26. Jesus would soon be leaving them, so He referred again to the coming Helper, Whose ministry would replace Jesus' ministry to them. The Spirit would perform two related ministries for the disciples. (1) He would teach them all things. He would help them grasp the meaning and significance of what Jesus had said to them. (2) He would bring back to disciples' memory things that Jesus had taught them.

This ministry was necessary to prepare the disciples for their ministry as the foundation of the church (Eph. 2:20). It would enable them to correctly transmit the truth of Jesus' teaching to the early church.

E. Conclusion to the discourse (14:27-31)

READ v. 27. Jesus concluded this part of the discourse by giving His peace to the disciples. Because He gave them peace, Jesus could command them not to be troubled or afraid. The word afraid denotes a lack of courage, which can become panic. They were not to be cowardly because Jesus was leaving them.

READ vv. 28-31. He also told them they should rejoice because He was going to the Father. Before He went to the Father, however, He would go to the cross. He would do His Father's will so that the world would know that He loves the Father. Jesus was about to die on the cross in obedience to the Father's command.

Jesus told His disciples about His death before it happened so they would believe. He was concerned about the disciples' belief in Him and their spiritual growth.

Jesus Teaches on Relationships

Scripture Focus: John 15-17

Summary: This section focuses on relationships. Jesus taught His disciples about a correct relationship with Him, one another, and the world. He also introduced them to the impending relationship they would enjoy with the Holy Spirit.

Outline

1. The Disciples' Relationships (15:1-16:4)

Slide 63: Video L11 15.1-16.4 (5:23)

A. Their relationship to Jesus (15:1-11)

READ vv. 1-2. Jesus began this second part of His discourse by telling His disciples that He is the true vine. This is the last of Jesus' I am sayings. Jesus was again claiming deity with His I am statement. Jesus is the genuine vine in contrast to Israel, which is the unfaithful, unfruitful vine.

Jesus added that His Father is the gardener or farmer Who works with the branches. He takes away the fruitless branches; and He prunes every fruitful branch so that it can bear more fruit.

John then said that every tree that does not bear good fruit, which is evidence of repentance, is cut down and thrown into the fire. That is what happened to Judas. He did not bear fruit that indicated repentance, so the Father removed him from the Vine. Judas was not a true disciple of Jesus.

READ v. 3. Jesus told them that they were already clean. They believed in Jesus and were united with Him. They were His true disciples. Jesus was referring to His disciples only, not to later believers.

READ vv. 4-5. Jesus used the vine metaphor to teach His disciples about abiding in Him. Abiding denotes a vital connection that produces fruit. If the disciples continued to have this union with Jesus, He would have that same union with them. But Jesus was not talking about a salvation relationship; rather He was referring to a sanctification, or fruit-bearing, relationship.

Jesus was concerned that the disciples would bear fruit after His departure, and He was addressing that concern. He was teaching them that faithfulness is necessary for fruitfulness. Therefore, He told the disciples that apart from Him they were unable to do anything, that is, bear fruit.

READ v. 6. Jesus continued the branch imagery. If anyone, such as Judas, did not abide in Jesus, he would be thrown away as a branch, cast into the fire, and burned. The branch is useless except for firewood. In the same way, a disciple who does not abide in Jesus is fruitless.

READ vv. 7-8. True disciples are those who abide in Jesus' word. Abiding in Jesus is not some passive mystical relationship; it is an active obedient relationship. Jesus wanted the disciples to bear much fruit because their bearing fruit would glorify the Father.

READ vv. 9-11. Jesus also wanted the disciples to abide in His love by doing His commandments. If they did, they would realize the fullness of Christ's joy in their lives.

B. Their relationship to one another (15:12-17)

READ vv. 12-13. Jesus wanted His disciples to love each other in the same way that He loved them-sacrificially. He told them there is no greater love than dying for friends.

READ vv. 14-16. The disciples would be Jesus' friends if they obeyed Him by loving one another. He reminded them that He had chosen them to be His friends and that He had appointed them to go and bear fruit.

C. Their relationship to the world (15:18-16:4)

1. The world's response (15:18-25)

READ v. 18. Jesus told the disciples that the world, or people who oppose Jesus, would hate them. We should expect some in the world to hate us even though we are trying to reach them with love.

READ vv. 19-21. The world hated Jesus, and they would hate the disciples because the disciples belonged to Him instead of the world. The world would hate and persecute them because of Jesus' name and because they did not know the Father.

READ vv. 22-25. Anyone who hated Jesus hated His Father as well. Jesus and the Father are so closely connected that to hate One is to hate the other. The world was both ignorant of and hostile to Jesus. They hated Him because He exposed their sin so that they had no excuse. Seeing the works of Jesus gave them the chance to choose darkness over Light, with all its consequences. It gave them the opportunity to hate Jesus and the Father without a cause.

2. The Spirit's role (15:26, 27)

READ vv. 26-27. Because the disciples would be ministering in a world that hated Jesus and them, Jesus would send the Holy Spirit, Who would help them in the time of persecution by bearing witness to Jesus. The disciples were qualified to testify about Jesus since they had been with Him from the beginning of His ministry. The Spirit would remind them what Jesus had taught them during His ministry so that they could testify to the world.

Slide 64: Display resource 14 to summarize Jesus' relationship with believers.

Slide 65

3. The Savior's warning (16:1-4)

READ vv. 1-4. Jesus told the disciples about the world's hatred and the Spirit's help so that they might not stumble. He did not want them to go astray because of the persecution. They would be excommunicated from the synagogue.

In fact, the time was coming when those who would kill the disciples would think that they were offering a service to God because the persecutors had not known the Father or Jesus. Their ignorance would lead to hostility.

Jesus again referred to the connection between the Father and Himself. To be ignorant of One is to be ignorant of the other. Jesus revealed the Father to the Jews, but they did not recognize Him. Consequently, they did not know the Father or the Son. Jesus told the disciples these things so they would be prepared for the persecution but not go astray because of it.

2. The Spirit's Ministry (16:5-15)

Slide 66: Video L11 16.5-15 (1:32)

A. The need for the Spirit's ministry (16:5-11)

READ vv. 6-7. The disciples were filled with sorrow because Jesus was returning to His Father. Jesus explained that it was expedient, or profitable, for them that He go away.

READ vv. 8-11. When the Helper came, He would perform a work in the world. His work involves a threefold activity of conviction. The Holy Spirit exposes the world's sin of not believing in Jesus as well as the futility of self-righteousness. The Spirit also convicts the world concerning judgment because Satan has been judged. The Spirit shows the world that they are wrong in condemning Jesus. The Spirit shames the world, convinces them of their guilt, and calls them to faith in Christ.

ASK: How should we respond to the work of the Holy Spirit in the world? (Q10) We should be active in witnessing since the same Spirit working to convict the world is working in us to help us communicate the gospel clearly.

B. The nature of the Spirit's ministry (16:12-15)

READ vv. 12-15. Jesus had more things to say to the disciples, but they would be a burden to, or too heavy for, them. However, when the Holy Spirit of truth came, He would guide them into all truth as conveyed by the Father.

Remember that at this time the disciples did not have a full understanding of what Christ was about to experience. There was no way they could comprehend all they would need to know until after Jesus' death and resurrection. The Holy Spirit would help them with their understanding.

3. The Results of Jesus' Death (16:16-33)

Slide 67: Video L11 16.16-33 (3:18)

A. The coming separation (16:16-24)

READ vv. 16-24. Jesus told the disciples that soon they would no longer see Him but that they would see Him again later. They would not see Him because He would be crucified; they would see Him again because He would be raised.

He was telling them that the sorrow of His death would be turned into joy much like the pain of childbirth brings joy to the mother of the new child. When Jesus rose from the dead and saw the disciples again, they would understand the cross and rejoice with a joy that could not be taken from them. Jesus went on to say that the disciples could have access to the Father through prayer. They could take their requests to Him and realize full joy.

B. The concluding message (16:25-33)

READ v. 25. Jesus was ready to conclude His preparation discourse to His disciples. He told them that the time was coming when He would speak plainly about the Father. Jesus had been speaking to them in figurative language. But He would speak plainly to them after the cross.

READ vv. 26-27. Jesus also told them that they would have direct access to the Father by prayer. He assured the disciples that the Father loved them. The fact that the Father sent Jesus to die on their behalf is a strong testament to the Father's love.

READ v. 29. Jesus then summarized His salvation mission. He came from the Father in Heaven. His mission brought Him into the world. However, He would leave the world and return to His Father, because He had completed His mission to provide eternal life to those who believe.

READ vv. 30. The disciples acknowledged that He had come from God.

READ vv. 31-32. Jesus responded by asking, "do you now believe" and then warned the disciples that they would soon abandon Him. That was hard for the disciples to imagine.

READ v. 33. After the disciples' desertion they could reflect back on Jesus' words and remember that he promised them peace. They would eventually know that peace and go on to be giants of faith despite the tribulations they faced in the world.

The disciples would also remember that Jesus said He has Overcome the world. That would bring them good cheer. But until then, the disciples would walk through a deep valley as they watched their Lord go through the terrible atrocities on the way to the cross.

Next slide

4. Jesus' Prayer Requests (17)

Slide 68: Video L11 17.1-26 (4:23)

A. Jesus' request for Himself (17:1-5)

READ vv. 1-5. Jesus asked His Father to glorify Him that He might glorify the Father, referring to the coming crucifixion. Jesus' death would provide eternal life, which Jesus described as knowing God and Him. Knowing denotes an intimate personal relationship with God that transforms one's life. Eternal life is thus a personal knowledge of God and His Son that includes a commitment to God.

B. Jesus' request for the disciples (17:6-19)

READ vv. 6-19. Jesus made three requests for His disciples relating to their residence in the world.

First, in v. 11, He asked the Father to keep, or protect, them in the Father's name, or by the power of His name.

Second, in v. 15, Jesus asked the Father to keep the disciples from the evil one. Evil denotes the active power of evil that was expressed in the world's hostility to the disciples. That was another prayer for protection. He did not ask the Father to take them out of the world.

Third, in v. 17, He asked the Father to sanctify the disciples in truth. He wanted God to set them apart from the world. They were not to be worldly people; they were to be holy, to be different and distinct from the world. That would happen through God's Word.

C. Jesus' request for future believers (17:20-26)

READ vv. 20-26. Jesus concluded His prayer by praying for those who would believe in Him through the disciples' word. He made three requests for these future believers.

In v. 21, He prayed first for their unity.

Second, in v. 24, that they would be with Him and see His glory.

Third, in v. 26, that they would share the Father's love. He wanted them to experience and enjoy the same love from the Father that He enjoyed.

Slide 69

Jesus Died Voluntarily

Scripture Focus: John 18 & 19

Summary: In this section, attention is given to Jesus' arrest, appearances before the authorities, death, and burial. In so doing, John shows that Jesus' hour had finally come and that Jesus voluntarily submitted to these actions.

Outline

1. Jesus Submitted to the Father's Will (18:1-11)

Slide 70: Video L12 18.1-11 (2:44)

READ vv. 1-3. After Jesus had finished praying, He and His disciples went to Gethsemane. Judas knew where to find him and appeared with an arresting party of Roman soldiers and officers from the Sanhedrin, along with chief priests and elders.

READ vv. 4-6. Knowing that the events of His hour were falling into place, Jesus went out to the arresting party. They told Him that they were looking for Jesus of Nazareth. Jesus' answer, I am, reveals once again that He is God.

READ vv. 7-9. After the soldier's initial response, Jesus repeated His declaration of identity (I am) and asked that they permit His followers to go away, thus fulfilling Jesus' words in 17:12.

READ vv. 10-11. Peter responded to Jesus' arrest by cutting off the ear of Malchus, the high priest's servant, which Jesus reattached. Jesus then commanded Peter to return his sword to its sheath, and commented on the cup that God had given Him to drink. In the Old Testament cup often has associations of suffering and of God's wrath; it has that same sense here.

2. Jesus Submitted to Trials (18:12-19:16)

Slide 71: Video L12 18.12-19.16 (8:51)

A. Jesus appeared before Annas (18:12-27)

READ vv. 12-14. After the Romans and the temple officers arrested Jesus and bound Him, they took Him first to Annas. Although His son-in-law Caiaphas was high priest, Annas was a man of considerable authority.

1. Jesus demonstrated His omniscience (18:15-18, 25-27)

READ vv. 15-18. John briefly switched scenes and focused on Peter.

Peter and another disciple, perhaps John, who was known to the high priest followed the arresting party to the high priest's quarters. When the other disciple got permission to get Peter into the courtyard, the slave girl who kept the door asked Peter whether he was one of Jesus' disciples.

The manner in which she asked the question showed she expected a negative answer. Peter, probably surprised by her question, went along with her expectation and denied he was one of Jesus' disciples. This was Peter's first denial.

Jesus had adamantly predicted Peter's denial, specifically saying that Peter would deny Him three times before the cock crowed (13:38). This showed that Jesus not only knew the future, but He also knew Peter's heart.

He knew that Peter had not come to the place where He would be willing to take a stand for Him. Even though Peter was the only one to swing a sword at the arresting mob, once Jesus was arrested, Peter lost all confidence and feared he might be arrested too.

READ vv. 25. Later in the narrative, Peter again denied Jesus. As Peter was warming himself at a fire, the others with him asked if he was one of Jesus' disciples. The question was again formed to expect a negative answer. Peter like before went along with their questioners' expectation and denied that he was. This was Peter's second denial.

READ vv. 26-27. Then one of the servants of the high priest asked Peter whether he had seen him in the Garden with Jesus. This question expected an affirmative answer from Peter. Peter replied with his third denial, and immediately the rooster crowed, thus fulfilling Jesus' earlier prediction.

2. Jesus defended His innocence (18:19-24)

READ vv. 19-20. John described Jesus' appearance before Annas, who asked Jesus about two matters: His disciples and His teaching. Jesus said nothing about His disciples but did answer that His teaching was well known. He had spoken openly everywhere. Jesus did talk to His disciples in private, but His public message and His private message were the same.

READ vv. 21-22. Jesus then asked Annas why he questioned Him. Jesus was simply pointing out that according to Jewish law the defense witnesses should be called before any questioning took place. This was not well received by the officers standing by. Jesus' question caused one of them to strike Jesus and to accuse Him of wrongly answering the high priest.

READ v. 23. Jesus responded that if He had spoken wrongly, the officer should show Him where and how; but if He had spoken correctly, He wondered why the officer had struck Him. Jesus' answer put an emphasis on the need to provide witnesses to speak against Him. There were no legitimate witnesses throughout His trials because He was innocent of all sin.

READ v. 23. Annas decided to send Jesus to Caiaphas. But already it was clear that Jesus would not receive a fair trial.

B. Jesus appeared before Pilate (18:28-19:16)

1. Jesus explained His mission (18:28-38a)

READ v. 28. John then moved his narrative to Jesus and His appearance before Pilate, who was the governor of Judea. The Jews had taken Jesus from Caiaphas to the Praetorium, which was Pilate's official residence.

READ vv. 29-32. Pilate asked the Jews what legal accusation they were bringing against Jesus. They accused Jesus of being an evildoer, or one who habitually did evil. Since the Romans allowed the Jews to administer justice according to their own laws and customs, a Roman practice in conquered countries, Pilate told them to take Jesus and judge Him according to their law. This answer seemed to free Pilate of any responsibility in the matter.

But the Jews answered that they were not permitted to put anyone to death, thus identifying both their intention and their difficulty. They needed Pilate to pass sentence on Jesus so they could execute Him. John viewed this transfer of Jesus' situation to Pilate and the prospect of death by crucifixion as a fulfillment of Jesus' prediction about the manner of His death.

READ vv. 33-34. The scene then switched from outside the Praetorium to inside. Pilate left the Jews, entered the Praetorium, and summoned Jesus. Pilate began by asking, Are you the king of the Jews?

Jesus replied by asking Pilate whether the question was his or others'. Jesus' question was significant. If Pilate was asking, He was referring to a political king, and the answer was no. But if Caiaphas was prompting Pilate, he was referring to the messianic King, and the answer was yes.

READ v. 35. Pilate answered with a rhetorical question, thus implying that the question had come from others, not from him. Pilate told Jesus that His own people had delivered Jesus to him. He asked Jesus what He had done.

READ v. 36. Jesus returned to Pilate's question. He answered that He had a kingdom but that it did not take its origin from this world. If His kingdom were of this world, then His servants would be fighting to keep Jesus from being handed over to the Jews.

READ v. 37. Pilate did not understand Jesus' answer, so He asked, So then you are a king? He acknowledged that Jesus was a king in some sense, but he wanted more information.

Jesus acknowledged that He is a king. He added that He had been born, a reference to the Incarnation, to be a king and had come into the world to testify to the truth about His person and purpose. Everyone who was on the side of truth would accept what Jesus said. Everyone who had been born of God would accept and believe Jesus.

READ v. 38. Pilate responded to Jesus' statement by asking, What is truth? Whether He was jesting or not is unclear. Either way, Pilate abruptly ended the interview. He seems to have been confused about what he should do about Jesus.

2. Jesus explained God's sovereignty (18:38b-19:16)

READ v. 38. Pilate returned to the Jews and told them that he had found no fault, or guilt, in Jesus. This was Pilate's verdict. He had found no basis for a legal action against Jesus, especially one that deserved death.

READ v. 39-40. Pilate asked the Jews whether they wanted to release Jesus. The crowd, however, screamed and howled intensely for Pilate to release Barabbas instead. John mentioned that Barabbas was a robber. The term robber most likely means that he was a revolutionary, a terrorist in our terms, and Luke adds in Luke 23, that he was a murderer. The Jews chose a seditionist over a savior.

READ vv. 19.1-3. Pilate had Jesus brutally beaten with a whip made of several thongs loaded with pieces of metal or bone. This beating, thought Pilate, would prepare the way for him to release Jesus at a later time.

Afterward, the soldiers dressed Jesus with a crown of thorns and a purple robe. They continued insulting Him by repeatedly approaching Him and saying, Hail, King of the Jews. They also slapped His face over and over again.

READ v. 4-5. The scene shifted again to outside the Praetorium, where Pilate told the Jews that he had found no reason to charge Jesus. Pilate introduced Jesus by saying, Behold, the Man! Pilate did not realize the significance of his statement. Jesus is the Man Who is also fully God.

READ v. 6. When the chief priests and their helpers saw Jesus, they cried out, Crucify, crucify!. The verb "crucify" emphasizes the urgency of the action. They wanted Pilate to crucify Jesus immediately, thus indicating their intense hatred for Him.

READ v. 7. The Jews revealed the real nature of their charges against Jesus: He claimed to be the Son of God, and, according to their law they were convinced that Jesus must die.

READ vv. 8-10. The scene shifted back inside the Praetorium. The Jews' statement about Jesus' claim caused Pilate to be more afraid. He then asked Jesus about His origins, which He did not answer. Jesus' silence caused Pilate to remind Him that he had the authority to either release or crucify Him.

READ v. 11. Jesus, in turn, stated that Pilate's authority came from God. God was the sovereign in Jesus' life, not Pilate. Jesus said that the person who had delivered Him to Pilate had the greater sin. This is most likely a reference to Judas. Judas had sinned with far greater knowledge of Jesus.

READ v. 12. Pilate tried to release Jesus. But the Jews cried out and persuaded him not to release Him. They argued that if Pilate released Jesus, he was no friend of Caesar, since anyone who claimed to be a king, as Jesus did, opposed Caesar.

READ vv. 13-15. Pilate made his final decision based on politics. He brought Jesus out to the judgment seat. Pilate presented Jesus to the Jews as their king, and they cried for Pilate to take Him away and crucify Him. When Pilate asked them whether he should crucify their king, they replied that they had no king but Caesar. So Pilate handed Jesus over to the Jews to crucify.

3. Jesus Submitted to Crucifixion (19:17-31)

Slide 72: Video L12 19.17-42 (7:00)

A. Jesus was hung on a cross (19:17-24)

READ v. 18. The soldiers led Jesus away to be crucified. He carried His own cross to a place called Golgotha, which was a Hebrew term meaning skull. The Latin term is Calvary. There the soldiers crucified Him with a criminal on either side of Him.

READ vv. 19-20. Pilate wrote an inscription, JESUS OF NAZARETH, KING OF THE JEWS, in Hebrew (the language of the country), Greek (the common language), and Latin (the official language), which He placed on Jesus' cross so that it could be read by almost everyone.

READ vv. 21-22. The chief priests asked Pilate to change the inscription, but Pilate refused. With an air of finality he told them that what he had written, he had written.

READ vv. 23-24. According to their custom, the soldiers divided Jesus' clothing among themselves. However, since the tunic, the seamless inner coat, was a more valuable garment, they threw dice for it. John remarked that this act had been prophesied hundreds of years before (Ps. 22:18).

Slide 73 – Read Psalm 22:18

B. Jesus cared for Mary (19:25-27)

READ vv. 25-27. Jesus saw His mother standing with some other women by the cross. He committed her care to John, the disciple whom He loved.

C. Jesus gave up His spirit (19:28-30)

READ vv. 28-30. Because Jesus knew that the end had come, He said He was thirsty, thereby fulfilling Scripture. He took a drink of sour wine, which helped to quench His thirst. With that Jesus said, "It is finished", and He gave up His spirit. He came to do His Father's will, and He had accomplished it. He had procured eternal life for those who believe. His hour had come, and His work was done. Jesus then died, the just for the unjust.

D. Jesus was buried (19:31-42)

READ vv. 31-37. Because it was the annual Passover Feast Sabbath, the Jews asked the Romans to remove the bodies to keep from desecrating the day.

The soldiers then hastened death by breaking the legs of those who died with Jesus, but Jesus was already dead, so they did not need to break His legs. However, they did pierce His side with a spear. Both of these actions fulfilled Scripture. His bones were not broken (Ps. 34:20), and His body was pierced (Zech. 12:10).

Slide 74 – Read Psalm 34:20 and Zechariah 12:10

READ vv. 38-42. John concluded His account by looking at Joseph of Arimathea and Nicodemus, who were members of the Sanhedrin. They took care of the burial preparations and the burial proper. They bound Jesus' body in linen wrappings and laid it in Joseph's unused tomb.

Slide 75: Display resource 15 to summarize the significance of Jesus' death.

Slide 76

Resurrection and Restoration

Scripture Focus: John chapters 20 & 21

Summary: In this final section, Jesus' resurrection and His reinstatement of Peter are considered. There is an obvious connection between the end of Jesus' earthly mission and the start of the disciples' mission. That connection should challenge us to serve God faithfully today.

Outline

1. Resurrection of Jesus Christ (20:1-29)

Slide 77: Video L13 20.1-31 (6:50)

A. Absence of the body (20:1-10)

READ vv. 1-2. Early on the Sabbath, Mary Magdalene came to Jesus' tomb and found that the stone had been taken away. She ran to Simon Peter and John and told them that someone had taken Jesus' body and she didn't know where it was.

READ vv. 3-7. Peter and John ran to the tomb with John arriving first. He looked in and saw the linen clothes lying there, but he did not enter the tomb. When Peter arrived, he went inside. The men noticed the arrangement of the grave clothes. The headpiece was separate from the others but neatly wrapped. The scene was orderly, implying that grave robbers did not remove the body.

READ vv. 8-10. After seeing the grave clothes, John believed. It also seems likely that although John believed that Jesus arose, He did not understand all that the resurrection meant. The disciples then went home pondering what they saw.

The absence of Jesus' body offers proof for the bodily resurrection of Jesus. It was never found. No one admitted to having stolen it or was found to have stolen it, and the Jews never said that they had moved it. Either of these alternatives would have stopped any belief in Jesus' resurrection.

B. Appearances of Jesus (20:11-29)

1. To Mary (20:11-18)

READ vv. 11-12. The disciples went home, but Mary stayed outside the tomb. At some point she stooped down to look in the tomb and saw two angels there.

READ v. 13. They asked her why she was weeping. The word weeping denotes the noisy lamentation typical of Jewish people of that day. She told them she was weeping because someone had taken her Lord away and because she did not know where they had laid Him.

READ vv. 14-15. Jesus then appeared to her, asking her, Why are you weeping? and added, Whom are you seeking?. She thought He was the gardener and answered that if he had carried the body of Jesus away, to tell her where he had laid Him so that she could take Him away.

READ v. 16. Mary, said Jesus. Finally she recognized Him. She turned and called him Rabboni, which meant Teacher and was more emphatic and perhaps more honorific than Rabbi.

READ v. 17-18. Mary then began to hold on to Jesus, but He commanded her to stop clinging to Him, for He had not yet ascended to His Father. Things were different after Jesus' resurrection. He was not going to continue to live on earth as if life was back to normal. His mission was accomplished and soon He would be going back to the Father. The focus in those days would be on the disciples and the rest of Jesus' followers as they answered the call to reach the world for Christ. Mary then left to report to the disciples.

2. To the disciples (20:19-23)

READ vv. 19-20. Later Jesus appeared to ten of His disciples. Thomas was absent and Judas was dead. Jesus entered through closed doors and greeted them with Peace be unto you, the regular greeting when friend met friend. Jesus showed the disciples His hands and side. The disciples rejoiced when they saw Jesus.

READ v. 21. Jesus once again blessed them with peace and then commissioned them by sending them into the world as the Father had sent him.

READ v. 22-23. After the commission, Jesus breathed and said, Receive the Holy Spirit. Jesus gave the Holy Spirit to the disciples to empower them in their ministry after His departure. The disciples were also given the authority to forgive and retain sins. The disciples were to declare what God had done.

3. To Thomas (20:24-29)

READ vv. 24-25. Thomas was not present when Jesus appeared to the other disciple; therefore, he did not believe that they saw Jesus. He told them that he would definitely not believe unless he had full proof that Jesus was alive.

READ vv. 26-27. Eight days later Jesus appeared to the disciples in the same way He had earlier-through locked doors-and said, Peace to you. He told Thomas to look at and touch His wounds. Jesus demonstrated His omniscience by telling Thomas to do exactly what Thomas had said he would need to do to believe that Jesus had been raised from the dead.

READ v. 28. It appears that Jesus' statement to Thomas was enough and that he did not touch Jesus. His confession, My Lord and my God affirms his belief in Jesus. He no longer had any doubts. He ascribed deity to Jesus, by saying that Jesus was his Lord and God. Thomas believed that Jesus is God, just as He had claimed.

READ v. 29. Thomas believed because he saw. He was like the others. John believed because he saw (v. 8), and so did Mary (v. 16). Jesus praised Thomas for his belief and promised the same blessing for those who have not seen and yet believe. Jesus did not seem to be rebuking Thomas, but reminding him that all who believe in Jesus are blessed.

2. Reason for Writing the Gospel (20:30, 31)

READ vv. 30-31. John explained that Jesus performed many signs in the presence of His disciples but that John did not write them all in his Gospel. However, he recorded the signs that are in his Gospel so that his readers might believe that Jesus is the Messiah, the Son of God. If they believe this about Jesus, they will have eternal life.

Slide 78: Display resource 4 to review John's purpose for writing his Gospel.

Slide 79

3. Epilogue to the Gospel (21:1-25)

Slide 80: Video L13 21.1-25 (5:28)

A. Catch of fish (21:1-14)

READ vv. 1-14. Jesus showed Himself to seven of His disciples. Peter and the other disciples had gone fishing but had caught nothing, although they fished all night. Jesus, Who stood on shore and Whom they did not recognize, told them to cast their net on the right side of the boat. The disciples obeyed and caught one hundred fifty-three fish.

John recognized Jesus because the disciples caught so many fish just as Jesus had predicted. All the disciples came to the shore where Jesus had prepared breakfast. The disciples contributed some of the fish they just caught, and they ate together.

B. Conversation with Peter (21:15-25)

1. Peter's restoration (21:15-19)

Jesus then talked with Peter about his future ministry. After Peter vowed that he would lay down His life for Jesus (13:37), he denied Him three times. Because of these denials, his position of leadership among the disciples was probably questionable. Jesus took this opportunity to question Peter about his commitment to Him.

READ vv. 15-17. Jesus first asked Peter whether he loved Him more than “these”. I think he was referencing the 153 fish they just caught. Peter answered that he loved Jesus, and Jesus told him to feed His lambs. Jesus asked him the same question two more times, and Peter answered two more times that He loved Jesus. Jesus also told Peter to care for His sheep two more times.

Peter reaffirmed his love for Jesus and that Jesus commissioned Peter again to ministry. Peter had earlier been called to catch men (Luke 5:10); Jesus was now commissioning him to care for men. Jesus gave Peter a pastoral ministry.

READ vv. 18-19. Jesus closed His conversation with Peter by predicting the manner of Peter's death. Jesus' words seem to indicate a crucifixion death for Peter and that it would bring glory to God.

Christ finished by commanding Peter to follow Him. The verb follow is the same word Jesus had used earlier in His ministry when He called men to become His disciples.

It basically means to follow as a disciple. It denotes a person who answers the call of Jesus and redirects his or her life in obedience to Him. The verb form expresses a continuous following. Jesus challenged Peter to consistent obedience and discipleship from then until his martyrdom.

2. Peter's responsibility (21:20-25)

READ vv. 21-22. Peter noticed John and asked Jesus about John's future. Jesus told Peter that John's future was not Peter's business. John's future depended on Jesus' will.

Jesus told Peter that his responsibility was to follow Him continuously. The pronoun you is emphatic. Jesus said to Peter, YOU follow me.

READ vv. 23-24. John concluded by identifying himself as the disciple just mentioned.

READ v. 25. John's readers could believe everything that John wrote about Jesus. In fact, John added by hyperbole that Jesus did so many other things, which, if they were written down in books, could not be contained by the world.

Slide 81: Display resource 16 to review the significance of the resurrection.

Slide 82

And this brings us to an end of the Gospel of John