

GU 302

According to John

*But these are written that you may believe that Jesus is the Christ,
the Son of God, and that believing you may have life in His name.*
John 20:31

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Cover: Saint John the Apostle
By Orazio Fidani circa 1640-56 (Public Domain)

WELCOME TO GU 302

ACCORDING TO JOHN

The Gospel According to John is often the first book of the Bible that is recommended for new Christians to read. The reason is because it is one of the easiest books in the Bible to understand and it provides a definitive eyewitness account of the miracles and teachings of Jesus that affirm His deity and encourage our faith. While it is easy to understand, it is still rich with theology. John doesn't simply provide the eyewitness accounts of the ministry of Jesus, he also provides insight into the meaning and significance of Jesus' miracles and teachings.

THE BASIS FOR THIS CLASS

This course explores the person and ministry of Jesus Christ as recorded in the Gospel According to John. This exegetical study of the fourth Gospel will highlight such things as chronology, geography, and historical backgrounds in order to better understand the events surrounding Jesus' ministry.

THE GOALS OF THIS CLASS

Upon successful completion of this course, you will be able to:

1. Identify the role of the Old Testament feasts as they are presented in John.
2. Construct a chronological timeline of the ministry of Jesus Christ as outlined in John.
3. Discuss how the Gospel of John presents the deity of Christ.
4. Compare and contrast the Gospel of John with the synoptic Gospels.
5. Discuss and defend Johannean authorship, date, and purpose for the Gospel According to John.

PRIMARY SOURCES FOR THIS CLASS

This workbook was developed from personal notes from seminary courses specifically on the book of John. The bibliography contains a list of several academic sources for further study. Elmer Town's book "John: Believe and Live" was used as the primary source to develop this teaching material.

ABBREVIATIONS

BIBLE NAME ABBREVIATIONS

OLD TESTAMENT (OT)

- Gen. Genesis
- Exod. Exodus
- Lev. Leviticus
- Num. Numbers
- Deut. Deuteronomy
- Josh. Joshua
- Judg. Judges
- Ruth Ruth
- 1 Sam. 1 Samuel
- 2 Sam. 2 Samuel
- 1 Kgs 1 Kings
- 2 Kgs 2 Kings
- 1 Chr. 1 Chronicles
- 2 Chr. 2 Chronicles
- Ezra Ezra
- Neh. Nehemiah
- Esth. Esther
- Job Job
- Ps. Psalms
- Prov. Proverbs
- Eccl. Ecclesiastes
- Song Song of Songs
- Isa. Isaiah
- Jer. Jeremiah
- Lam. Lamentations
- Ezek. Ezekiel
- Dan. Daniel
- Hos. Hosea
- Joel Joel
- Amos Amos
- Obad. Obadiah
- Jonah Jonah
- Mic. Micah

- Nah. Nahum
- Hab. Habakkuk
- Zeph. Zephaniah
- Hag. Haggai
- Zech. Zechariah
- Mal. Malachi

NEW TESTAMENT (NT)

- Matt. Matthew
- Mk. Mark
- Lk. Luke
- Jn. John
- Ac. Acts
- Rom. Romans
- 1 Cor. 1 Corinthians
- 2 Cor. 2 Corinthians
- Gal. Galatians
- Eph. Ephesians
- Phil. Philippians
- Col. Colossians
- 1 Thess. 1 Thessalonians
- 2 Thess. 2 Thessalonians
- 1 Tim. 1 Timothy
- 2 Tim. 2 Timothy
- Tit. Titus
- Philem. Philemon
- Heb. Hebrews
- Jam. James
- 1 Pet. 1 Peter
- 2 Pet. 2 Peter
- 1 Jn. 1 John
- 2 Jn. 2 John
- 3 Jn. 3 John
- Jd. Jude
- Rev. Revelation

LATIN ABBREVIATIONS

- c. Latin *circa* "around" or "approximately."
- cf. Latin *confer* "confer" or "compare."
- e.g. Latin *exempli gratia* "for example." Literally "for the sake of example."
- etc. Latin *et cetera* "and others" or "and the rest."
- ff. Latin *folio* "and the following" (verses, paragraphs, pages, etc.). Literally "on the next page."
- i.e. Latin *id est* "that is." Literally, "that is to say."

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PART ONE

Introduction

*This is the disciple who testifies of these things, and wrote these things;
and we know that his testimony is true.*
John 21:24

Introduction

I. Authorship of the Book

A. John is the commonly accepted author of the fourth Gospel. John is one of the twelve disciples of Jesus. He is sometimes called "John the Evangelist" or "John the Apostle." John is the son of Zebedee and the brother of James. He and his brother were called the "Sons of Thunder."

B. John the Apostle (Johannine Authorship)

1. Internal Evidence: The Disciple Whom Jesus Loved

John identifies "the disciple whom Jesus loved" as the author of the book (cf. John 21:20-25).

John 21:7, "Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea."

Those who were in the boat fishing were: Peter, Thomas, Nathanael, James and John (the sons of Zebedee), and two others not named (cf. John 21:2).

John 13:23, "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved."

John 19:26, "When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, 'Woman, behold your son!'"

Peter, James, and John are identified as the three disciples that were closest to Jesus. Since Peter is identified to have interacted with "the disciple whom Jesus loved," this rules out Peter. Since John's brother, James, was killed in 44 AD, this rules out James (cf. Acts 12:1-2).

2. External Evidence: Early Church Leaders

a. Irenaeus (125-202 AD) was a disciple of Polycarp (69-155 AD). Polycarp was a leader in the early church and personal friend of the Apostle John.

Irenaeus writes, "Matthew published his own Gospel among the Hebrews in their own tongue, when Peter and Paul were preaching the Gospel in Rome and founding the church there. After their departure, Mark, the disciple and interpreter of Peter, himself, handed down to us in writing the substance of Peter's preaching. Luke, the follower of Paul, set down in a book the Gospel preached by his teacher. Then John, the disciple of the Lord, who also leaned on His breast, himself, produced his Gospel while he was living in Ephesus in Asia" (Against Heresies, 3.1.1).

b. Tertullian (150-225 AD) was an early church leader and indicates that the Gospels were handed down through Apostolic Churches and he mentions John as one of those Gospels.

c. Theophilus of Antioch (circa 180 AD) quotes the fourth Gospel and attributes John as the author.

d. Clement of Alexandria (150-211 AD) writes, "But, last of all, John perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual gospel."

3. Linguistic Evidence: Other New Testament Books

There are similar words and phrases between the fourth Gospel and the book of Revelation. Some point to these similarities as evidence of Johannine authorship for the fourth Gospel. However, similarities in the use of words and phrases is a weak argument.

B. Lazarus

1. Prior to 2004, the Apostle John was largely accepted as the author of the fourth Gospel. Even those who didn't identify the Apostle John acknowledged that "a John" wrote the Gospel account. In 2004, author J Phillips wrote a book called, "The Disciple Whom Jesus Loved" in which he asserts that Lazarus is the author of the fourth Gospel.

2. A challenge to this view is that Lazarus is mentioned by name in the fourth Gospel (cf. John 11-12).

II. Dates of the Book

Date Written: 85-95 AD (After the destruction of Jerusalem in 70 AD and before John's exile to the island of Patmos.)

III. Original Audience of the Book

John was writing to new Christians as well as non-Christians for the purpose of sharing the Gospel.

IV. Purpose of the Book

- A. Historical: To provide an historical eyewitness account of the ministry of Jesus. John's Gospel account is not one of the three synoptic (common view) gospel accounts. Instead, it was written with a more theological substance. He does not record a genealogy, Jesus' birth, childhood, temptation, transfiguration, appointment of the disciples, nor any account of Jesus' parables.
- B. Christological: (1) To demonstrate conclusively that Jesus is the Son of God and therefore encourage non-believers to believe and (2) to encourage those who believe that they have life in His name.

V. The Name of the Book

- A. The actual title of the book is *Kata Ioannen* which is "According to John." The word "Gospel" was added later to the title. *Ioannen* is the Greek form of the Hebrew name Johanan, "Yahweh Has Been Gracious" from which we get the name John.
- B. Commonly Accepted Names:
 - 1. The Gospel According to John
 - 2. John
 - 3. The Fourth Gospel
- C. Dr. Raymond L. Scott, a former professor of Columbia Bible College (and the former Pastor of Discipleship at Christ Community Church, Huntersville, North Carolina) often cautioned against saying "The Gospel of John." He expressed we have one Gospel, the Gospel of Jesus, and we have four Gospel accounts.

VI. Unique Features of the Book

A. The Message

1. John wrote with a twofold purpose: to provide a definitive eyewitness account of Jesus' teachings and miracles for the purpose of (1) encouraging non-believers to believe and (2) encouraging those who believe can have life and life eternal because of their belief.
2. This twofold purpose is apparent throughout the book with the key word "believe" being used 86 times and the key word "life" being used 41 times in the NKJV.
3. The second aspect of John's twofold purpose emphasizes that life is more than merely existing. Christ is the source of life. He is our sustenance (Bread of Life). He is our victory over sin (Light of Life). He is our joy (Abundant Life).

B. The Key Words

1. _____: Interestingly, John does not use the word "faith" (*pistis*) in his gospel account. Instead, he uses the word "believe" (*pisteuo*). This is the most significant word in his book. His use of the word is always in the active tense and focuses on the object of belief... the Lord Jesus Christ.
2. _____: The Greeks had three words for "life." Each with a slight variation of meaning and emphasis. (1) *Psuche* is in reference to being alive. John uses this form in reference to the Good Shepherd who lays down his life. (2) *Zoe* is in reference to the essence of life. John uses this form with the idea of spiritual and eternal life. (3) *Bios* is in reference to a person's manner of life (such as biography).
3. _____: The New Testament uses five plural Greek words to describe miracles: *tereta* (wonders), *erga* (works), *thaumasia* (wonderful things), *dunameis* (powers), and *semeia* (signs). John uses the word *semeia* (signs) to convey the idea that Jesus manifested His glory (cf. John 2:11). John lists 7+1 "signs."

4. _____: John is the only gospel author to record the “I Am” sayings of Jesus. Each statement was a declaration of His deity and a metaphor of His ministry. I Am the (1) bread of life, (2) light of the world, (3) door, (4) good shepherd, (5) resurrection and the life, (6) way, the truth, and the life, (7) true vine, and (8) I Am. John lists 7+1 “I Am” statements.
5. _____: John uses the word “truth” differently than the other gospel authors. In the other gospels, it carries the idea of dependability, consistent, and corresponds to reality. In the other gospel accounts, it carries no innate moral quality; it is simply fact. John uses the word with a strong theological and moral meaning. Jesus is the source as well as the personification of truth (cf. 1:14, 17; 14:6). Truth that is revealed through Christ then has the power to give people moral freedom (cf. 8:32-36) and sanctification (17:17-19). John uses this word with an emphasis on believing.
6. _____: John uses two words for knowing: *ginoshko* which means “to learn by experience” and *oida* which means “to possess an innate knowledge about something” (without having to learn through experience) John makes a strong correlation between knowing and believing. When we *believe*, we can *know* we have eternal life. John helps us develop a theological definition of faith that begins with “knowledge.” The object of our faith must be “truth.” Finally, we must “act upon” our knowledge which results in authentic faith.
7. _____: John uses the word witness (marturia) as a testimony to the character and significance of the person of Jesus Christ. John doesn’t use the word simply as a verification of factual history, although it is used that way. John is appealing to a Jewish law that declares, “On the evidence of two or three witnesses a matter shall be confirmed” (Deut. 19:15). John exceeds the minimal requirement. John lists 7+1 witnesses.

8. _____: John uses the phrase "the Father" and 80 times and quotes Jesus saying "My Father" an additional 21 times. The usage of "Father" indicates the unique relationship that Jesus has with God.

C. The Selective Writing Style

John was selective in what he chose to both include and exclude from his writings. The Gospel According to John is set apart from the Synoptic Gospels (i.e. Matthew, Mark, and Luke).

1. Things included: "these were written"
 - i. The 7+1 signs of Jesus. Six of the eight key miracles are unique to John's Gospel account.
 - a. Jesus Turned Water to Wine (cf. 2:1-11)
 - b. Jesus Healed a Nobleman's Son (cf. 4:46-54)
 - c. Jesus Healed a Lame Man (cf. 5:1-9)
 - d. Jesus Fed the 5000+ (cf. 6:1-14)
 - e. Jesus Walked on the Water (cf. 6:15-21)
 - f. Jesus Healed the Man Born Blind (cf. 9:1-12)
 - g. Jesus Raises Lazarus from the Dead (cf. 11:1-44)
 - h. +1 Jesus Raises Himself from the Dead (cf. 20)
 - ii. The 7+1 "I Am" statements of Jesus.
 - a. The Bread of Life (cf. 6:35)
 - b. The Light of the World (cf. 8:12; 9:5)
 - c. The Door (cf. 10:9)
 - d. The Good Shepherd (cf. 10:11)
 - e. The Resurrection and the Life (cf. 11:25)
 - f. The Way, the Truth, and the Life (cf. 14:6)
 - g. The True Vine (cf. 15:5)
 - h. +1 Before Abraham Was (cf. 4:26; 8:24, 28, 58; 13:13, 19; 3:14; 18:5-8)

- iii. The 7+1 witnesses of Jesus.
 - a. Witness of the Father (cf. 5:32-37; 8:18)
 - b. Witness of the Son (cf. 3:11; 8:14-18; 18:37)
 - c. Witness of the Holy Spirit (cf. 3:11; 8:14-18; 18:37)
 - d. Witness of the Scriptures (cf. 1:45; 5:39-46)
 - e. Witness of the Works of Jesus (cf. 5:17-36; 10:25; 14:11; 15:24)
 - f. Witness of the Baptist (cf. 1:7-8; 5:33-55)
 - g. Witness of the Disciples (cf. 15:27; 19:35; 21:24)
 - h. +1 Witness of the Lives Changed (cf. 4:39; 9:25, 38; 12:17)

- iv. “Amen, amen.” John records twenty-five double truths. The double “amen” is a declaration of the firsthand knowledge of the truth of Jesus’ statement. Jesus declares truth. The Hebrew word “amen” carries the idea that what has been said is true, trustworthy, and faithful. Jesus uses the word “amen” not to conclude His statement, but to begin His statement as a personal verification of the truth.
 - a. John 1:51
 - b. John 3:3
 - c. John 3:5
 - d. John 3:11
 - e. John 5:19
 - f. John 5:24
 - g. John 5:25
 - h. John 6:26
 - i. John 6:32
 - j. John 6:47
 - k. John 6:53
 - l. John 8:34
 - m. John 8:51
 - n. John 8:58

- o. John 10:1
- p. John 10:7
- q. John 12:24
- r. John 13:16
- s. John 13:20
- t. John 13:21
- u. John 13:38
- v. John 14:12
- w. John 16:20
- x. John 16:23
- y. John 21:18

2. Things excluded:

- i. No account of Jesus' birth. Emphasis on eternal existence over earthly existence.
- ii. No account of Jesus' baptism. Emphasis on exalting Christ as opposed to His condescending place among humanity.
- iii. No account of Jesus' temptation. Emphasis on deity over humanity.
- iv. No account of the transfiguration. This seems like one that John would have included. Especially since he was there to witness the event. However, the transfiguration emphasizes the Kingdom of God. John places a greater emphasis on "eternal life."
- v. No record of Jesus using parables to teach. Jesus said that part of the reason He spoke in parables was to conceal their meaning from those who had rejected Him. While those who had faith would comprehend because of their spiritual discernment. Perhaps John is avoiding sharing the parables that those without spiritual discernment would have difficulty understanding and is attempting to reveal Christ as much as possible.
- vi. No details concerning the Last Supper (emphasis is on Judas' betrayal).

PART TWO

The Incarnation of Christ

*In the beginning was the Word, and the Word was with God, and the Word was God.
He was in the beginning with God. All things were made through Him,
and without Him nothing was made that was made.
John 1:1-3*

Christ is the Word (Chapter 1)

I. The Revelation of God (1:1-18)

A. His _____. (1:1-2)

There is an obvious parallel to the structure of Genesis 1. However, John 1 goes beyond the beginning of time to the eternal existence of Christ. The verb “was” (Greek: *en*) as used in the phrase “In the beginning was the Word,” conveys the idea of “continuous existence” as opposed to the more commonly used form of the verb “was” (Greek: *egeneto*) which means “coming into being.” In other words, the simple word “was” declares the eternal existence of Jesus, the Word.

B. His _____. (1:3)

John now uses the form of the verb “was” (Greek: *egeneto*) to refer to all things have their existence in Christ. It conveys the idea of “ex nihilo” as seen in Genesis: the creation of substance from nothing.

Can you determine how the forms of the verb “was” are used here: “Jesus was before there was a was”?

C. His _____. (1:4-5)

John uses the same metaphor that Jesus will later use to describe Himself (cf. John 8:12). Once again, the verb tense is an ongoing light that has been shining and continues to shine. Furthermore, John uses a contrast to darkness. There are two Greek terms for darkness. The first (Greek: *zophos*) is one of gloom and is a more poetic “partial darkness,” the other (Greek: *skotia*) is a stronger word used to describe complete darkness. John uses the latter to describe those who hate good.

D. His _____. (1:6-9)

The preposition “from” as used in “Sent *from* God” emphasizes the significance and great authority of John the Baptist. This would be in contrast to having been “send by God.”

E. His _____. (1:10-11)

Here John clarifies that “the Word” is a person, not merely a thing or idea. The word “knew” (Greek: *ginosko*) conveys the idea of recognition, (i.e. “to know by experience”). John wants his reader to know and experience Christ as the One who gives life (cf. 20:31).

F. His _____. (1:12-13)

John explains that the salvation is not limited to the lost sheep of the house of Israel, but offered to all who would “receive” Him. The verb “receive” (Greek: *elabon*) conveys the idea of gaining a possession.

G. His _____. (1:14)

John summarizes the doctrine of the incarnation of Christ in a single verse. Christ is 100% God and 100% man. He is not 50% God and 50% man, that would suggest that He was something less than God and something less than human. He was fully God and at the same time fully human. He is the God-man. Furthermore, John tells us that the Word dwelt among us. The idea was similar to that of the Old Testament tabernacle, where God's presence in the midst of His people.

H. His _____. (1:15-18)

Here we have a paradox. John the Baptist “was” (i.e. came into existence) and is the “forerunner” to the Word who “was” (i.e. always existed). John was a highly respected and popular teacher among the people (but not the religious leaders). His endorsement of Jesus carried great weight.

II. The Lamb of God (1:19-51)

A. Day One: The _____.(1:19-28)

When John uses the phrase “the Jews,” he is referring to the religious leaders who are hostile to the gospel. John provides a list of seven questions that indicate the intensity of the situation...

1. Who are you? (1:19)

2. What then? (1:21)

Horizontal lines for writing notes.

- 3. Are you Elijah? (1:21)
- 4. Are you the Prophet? (1:21)
- 5. Who are you? (1:22)
- 6. What do you say about yourself? (1:22)
- 7. Why then are you baptizing? (1:25)

B. Day Two: The First Two _____ (1:29-34)

The following day John identifies Jesus as the “Lamb of God.” While the Scriptural prophecies of the coming Messiah are many, most Jews of Jesus’ day overlooked the sacrificial suffering of the Messiah and focused on the political liberator.

The verb tense of “The Lamb of God who takes away the sin of the world!” conveys the idea that Jesus is already in process of taking away the sin, even before the cross. Furthermore, the singular use of the word “sin” as opposed to “sins” is significant. Christ is not merely taking away individual sins, but the whole of sin that has separated mankind from God.

John the Baptist uses the title “Lamb of God” (1 of 22 different titles for Jesus in John 1 alone). This title is in reference to John’s understanding of Isaiah 53 and the sacrificial system of Israel.

The first two disciples were (1) _____ and (2) _____. They were originally disciples of John the Baptist, who began to follow Jesus as their new teacher (i.e. Rabbi) on this day.

C. Day Three: The _____ (1:35-42)

Andrew was the first to find his brother, (3) _____. After having spent the day before with Jesus, Andrew has come to the conclusion that Jesus is more than a Rabbi, Jesus is the Messiah. Therefore, he tells his brother, “We have found the Messiah” (1:41). Likewise, John finds his brother, (4) _____.

D. Day Four: The First _____ (1:43-51)

The next two disciples are (5) _____ and (6) _____. Interestingly, Nathaniel is only mentioned in John’s gospel account. While Nathaniel is identified as one of the twelve, it is unclear which of the twelve when compared to the full list of twelve as identified in Matthew 10. Some suggest that Nathaniel is the same person as

Matthew. However, a more likely suggestion is that Nathaniel is the same person as Bartholomew (e.g. Nathaniel Bartholomew). Matthew 10:3 also associates Philip and Bartholomew together.

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Christ is the Purification (Chapter 2)

I. The Purification System (2:1-12)

Jesus' First Miracle

- A. The _____. Since this is the beginning of Jesus' ministry, at this point He has only called six of His disciples (i.e. Andrew, John, Peter, James, Philip, and Nathaniel). These six accompany Him to the wedding in Cana. Weddings of virgins took place on Wednesday afternoons while weddings of widows took place on Thursdays. The female relatives of the bride were usually in charge of the wedding and since Mary took initiative to remedy the lack of wine, it stands to reason that Mary, along with Jesus, would have been related to the bride in some manner.
- B. The _____. We must be careful not to read Jesus' response to Mary as disrespectful. When Jesus says, "Woman, what does your concern have to do with Me?" it is not disrespectful. Instead, the word "woman" is a term of respect and affection. He addresses her in the same manner from the cross (cf. John 19:26). Also, His question carries the idea of "What is it that you would have me to do?" Jesus demonstrated great respect for His mother. When Jesus makes the statement, "My hour has not yet come," the statement suggests that Jesus does not want what He is about to do to be a public display. It would be for a select few to know and to encourage their belief (cf. 2:9-11).
- C. The _____. Since John has included this miracle to encourage our belief that Jesus is the Christ, we must consider the significance of Jesus' first miracle. John's writings are filled with numerology (i.e. Gematria). He sees the significance of the numbers and their symbolism. In Hebrew each letter of the alphabet has a numeric value. John tells us the purpose of these six waterpots was for "ceremonial purification." Jesus is giving us a foreshadowing that His blood will replace the ceremonial washing of purification that is brought about by the works of men (the number six). The author of Hebrews reminds us that

purification comes through the blood of Christ. "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission" (Hebrews 9:22).

II. The Purification of the Temple (2:13-22)

While the narrative quickly changes scenes, the narrative maintains the same theme: _____.

- A. The _____. This is the first Passover of Jesus' ministry. Each mention of the Passover will mark another year of ministry.
- B. The _____. Jesus arrives in Jerusalem for the Passover and He observes the corruption within the temple. The sale of sacrificial animals had become a profitable business. Some have mistakenly used this passage to suggest that the church shouldn't sell things like books or CDs. However, the theological issue was not the purchase of goods. The theological issue was that a sacrifice cannot be purchased. Undoubtedly, it would be easier to travel to Jerusalem and simply "purchase a sacrifice" upon your arrival, as opposed to traveling with animals.
- C. The _____. Why was Jesus so upset? The selling of sacrificial animals diminished the significance of Jesus' own sacrificial death. Jesus' sacrificial death cannot be purchased. Since the sacrificial animals were a symbol of Jesus' sacrifice, it was a theological statement that we can purchase sacrifices, even Jesus' sacrifice.
- D. The _____. What was the result? Jesus drove out the animals, overturned the tables, and poured out the moneychangers' coins. Jesus' purification of the temple prompted the disciples to remember a Messianic prophecy from Psalm 69:9, "Because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me."
- E. The _____. John uses two words that are both translated as "temple." Unfortunately, our translation misses the significance of the use of these two words. The first word used for temple is describing the building (Greek: *hieron*, cf. 2:14). The second word used for temple is speaking of the

PART THREE

The Ministry of Christ

*For God so loved the world that He gave His only begotten Son,
that whoever believes in Him should not perish but have everlasting life.*

John 3:16

Christ is the Savior of the Jews (Chapter 3)

I. Nicodemus: Seeker of Truth (3:1-21)

A. Nicodemus

1. Even though Nicodemus was a Greek name, it was a common name among the Jews. It comes from the Greek words: *nikos*, meaning "victory," and *demos*, meaning "people." Nicodemus (Greek) or Nicholas (English) means "victory of the people."
2. Nicodemus was a Pharisee and ruler of the Jews. The Greek words for "ruler" help us understand his role among the Pharisees. John uses the word *archon*, which suggests that he was a lay member of the Sanhedrin, as opposed to the word *archierreus*, which would suggest he was a chief priest.
3. Nicodemus comes to Jesus at night. Some have suggested this may have been due to his fear of other leaders hearing of his meeting with Jesus. However, it was not uncommon for people to gather in the evening for conversations, as it would have been much cooler.
4. Nicodemus seems to suggest that he comes representing others in the Sanhedrin that are sympathetic or at least interested in learning more from Jesus' teachings (cf. 3:2, 7, 10-12).

B. New Birth

1. The _____ of the new birth (3:1-4).
 - a. The Greek words *gennethei anothem* can have four different meanings: "from [the] top" (cf. Matthew 27:51; Mark 15:38), "from above" (cf. John 3:31; 19:11; James 1:17; 3:15, 17), "from the beginning" (cf. Luke 1:3), or "again" (cf. Galatians 4:9). In this context (3:3), Nicodemus seems to believe the new birth is a "second birth" or "born again." However, as noted above, John uses the word *anothem* to mean "from above" (cf. John 3:31; 19:11).

The idea of being “born from above” is consistent with John’s other writings (cf. John 1:13; 1 John 3:9; 5:18). However, there is nothing inconsistent with the word being used with both meanings. The new birth is a second birth in the sense that it takes place after a physical birth, and at the same time it is also a birth from above as it is “of God.”

Nicodemus doesn’t seem to grasp that Jesus is speaking of a spiritual birth. Nicodemus does not use the word *another*, but rather uses the word *deuteron* which suggests “a second occurrence.”

- b. The nature of the new birth also places all of humankind into two categories: those who have been born again and those who have not. Understanding and experiencing this new birth is absolutely essential for someone to see the kingdom of God (cf. John 3:3).

2. The _____ of the new birth (3:5-13).

Jesus explains this new birth in terms of being “born of water and the Spirit” (3:5). There have been various interpretations of what Jesus meant by “water” and “spirit.” The interpretation should be the result of proper hermeneutics from a sound exegesis of God’s Word rather than preconceived theological concepts.

See Appendix G for a chart concerning various views and methods for interpretation.

a. Water (mentioned 722 times in Scripture)

- i. The Holy Spirit (e.g. John 7:37-39; Isaiah 44:3; John 4:14; 1 Corinthians 12:13, et. al.)
- ii. The Word of God (e.g. Psalms; Ephesians 5:26, et. al).
- iii. Natural Birth (e.g. Song 4:12, et. al).

b. Spirit (mentioned 612 times in Scripture)

- i. The Holy Spirit
- ii. Symbolic of sanctification
- iii. Symbolic of regeneration
- iv. The source of regeneration

- 6. "... His only ..."
(the greatest treasure)
- 7. "... begotten ..."
(the greatest relationship)
- 8. "... Son, ..."
(the greatest gift)
- 9. "... that whoever ..."
(the greatest company)
- 10. "... believes ..."
(the greatest trust)
- 11. "... in Him ..."
(the greatest object of faith)
- 12. "... should not perish ..."
(the greatest deliverance)
- 13. "... but have ..."
(the greatest assurance)
- 14. "... eternal ..."
(the greatest promise)
- 15. "... life."
(the greatest blessing)

iv. The Third Chapter: The third chapter of John's Gospel account is the 1000th chapter in the Bible. John Wesley was said to have preached from this text more than three hundred times. When asked why he so often chose this text, he responded, "Because, ye must be born again."

4. The _____ to the new birth (3:18-21).
Opposition to the new birth is the result of people who live in darkness and desire to remain in darkness. Light exposes sin and people desire to remain in darkness because their sin can remain hidden.

II. John the Baptist: Servant of Truth (3:22-36)

The third chapter is centered on two followers of Christ: Nicodemus and John the Baptist. This sequence is important for all believers. We must first learn the lesson of Nicodemus and what it means to have new life, then we must learn the lesson of John the Baptist and what it means to serve with our life.

- A. _____: The theme of purification continues to appear. John the Baptist continues to point them to Christ.

- B. _____: John 3:30 should become the motto for new believers who desire to live for Christ, "He must increase, but I must decrease." We only learn the lesson of humility when we have a proper perspective of Jesus.
 1. Jesus' divine origin (3:31). When we acknowledge the deity of Jesus, we accept that He is from God.
 2. Jesus' divine testimony (3:32-33). When we acknowledge the witness of Jesus, we accept that His message is of God.
 3. Jesus' divine authority (3:34-36). When we acknowledge that God has placed "all things into His hand," we accept the preeminent authority of Christ in our own lives.

Christ is the Savior of the World (Chapter 4)

I. Judea (4:1-4)

While it is only a brief mention, John is demonstrating that Jesus modeled His "Acts 1:8 Great Commission" in His own ministry.

- A. _____: Nicodemus
- B. _____: Judean ministry (4:1-3)
- C. _____: Samaritan Woman (4:4-44)
- D. Uttermost Part of the Earth: Nobleman's Son (4:45-54)

II. Samaria: The Woman at the Well (4:5-42)

- A. The _____: Sychar is the city mentioned by the Apostle John as the setting for Jesus' encounter with the Samaritan woman.
 - 1. Many have identified the city of Sychar as the modern city of Askar. However, since this city has an ample spring water source, a trip to Jacob's Well for water seems unnecessary.
 - 2. Others have identified the city of Sychar as the city of Shechem (Sychem). "Sychar" may have been a name of contempt for the people of Samaria because "Sychar" or "scheker" means "falsehood" or "city of liars or heathens" and "schekar" means "liquor" or "city of drunkards." Shechem is close in proximity to Jacob's Well. Furthermore, Shechem means "portion" and is commonly accepted as the portion of land that Jacob gave to Joseph (cf. 4:5).
- B. The _____: It was the sixth hour in Jewish time, which would be twelve noon. This is an odd time of day for a woman to retrieve water from a well. Most would arrive in the early morning hours because the water would be cold. However, this woman was a social outcast and was likely avoiding the crowd.
- C. The _____: The woman was surprised that Jesus, being a Jew, would even speak to her

(cf. 4:9). The statement “For Jews have no dealings with Samaritans” is much more harsh than the translation suggests. The idea is that Jews would never “work together” or show any respect toward Samaritans. The sentiment is “to eat bread with the Samaritan was like eating swine’s flesh.” For the Jew, the Samaritans were in the same category as people with leprosy or even swine. It should be no surprise then that the Jews would rather walk around Samaria than through it. The only reason a Jew would go through Samaria was because they were in a major hurry. Keep in mind this woman was a social outcast among the Samaritans! From a Jew’s perspective, how much lower can you get?

- D. The _____: Jesus chose not to engage the Samaritan woman in the ethnic-oriented debate. Instead, He changed the subject to focus on “the gift of God” (4:10). Whether Jesus was speaking of the Holy Spirit or Himself, the gift is still God.
- E. The _____: Keep in mind that Jesus was “wearyed from His journey” and wanted water. However, His desire to give this woman “living water” was greater than His desire for physical water.
- F. The _____: Jesus knew what was in the woman’s heart (2:25) and tells her to summon her husband. Each time Jesus gives a command, even if we don’t understand why ... He always has a specific purpose in doing so. In this case, the woman needed to acknowledge her own sin in order to receive the “water springing up into everlasting life.” Once we acknowledge our own sin, then we can drink of the living water.
- G. The _____: Now that her sin is confronted, for the first time she begins to discuss spiritual issues. She said, “Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.” Now that she is not distracted by prejudices and her sin has been addressed, she acknowledges that the Messiah will soon come and even address the very things that Jesus is speaking about. Jesus declares, “I who speak to you am He.”

- H. The _____: The disciples were astonished that Jesus was speaking to this woman. Rabbis would have nothing to do with this “swine.” The disciples were having the same reaction as the woman at the well initially had.
- I. The _____: “The woman then left her waterpot, went her way into the city, and said to the men, ‘Come, see a Man who told me all things that I ever did. Could this be the Christ?’” Through no direct command of Jesus, the woman departs and took it upon herself to share of her newfound faith. The disciples are then taught a lesson about the harvest. Since it is four months before the time for harvest, Jesus must be referring to a different type of harvest than the fields before them. I would suggest it was two-fold: (1) their task of evangelism and (2) the harvest of the Samaritan people. The Samaritan people seem ready to receive the Word of God.
- J. The _____: Through the testimony of a lone woman, “many of the Samaritans of that city believed in Him” (4:39).
- K. The _____: The Samaritans saw for themselves that Jesus was the Messiah, the Savior of the world. they understood that the Messiah was has come for all people.

III. Galilee (4:43-54)

Jesus’ Second Miracle

- A. The Departure: Jesus remained in Samaria for two days. Again, this indicates His stop in Samaria was intentional. From there He continued to Galilee.
- B. The Nobleman's Son: It is clear that John is showing a comparison and contrast of how different people of different backgrounds responded to Jesus. Some rejected Him or were insincere and shallow, while others accepted Him. The healing of the Nobleman's son is a contrast of the indecisive faith of the Galileans and the faith of the Gentile nobleman.
- C. The Galileans: Even though the Galileans were receptive to Jesus, it was for the wrong reasons. Remember that Christ knows the hearts of man

Study Questions (Part 3):

- What are some things we know for certain about Nicodemus?
- What is meant by "You must be born again"?
- How does faith relate to the new birth?
- How is Christ the antitype of the bronze serpent of Moses?
- Describe the area known as Samaria and history of the Samaritans.
- What did Christ mean when He spoke to the woman about "living water"?
- What comparisons and contrasts can be made between the Samaritan woman and Nicodemus?
- What comparisons and contrasts can be made between the nobleman and the Galileans?

PART FOUR

The Opposition to Christ

*For this reason the Jews persecuted Jesus, and sought to kill Him,
because He had done these things on the Sabbath.*

John 5:16

Christ is the Son of God (Chapter 5)

I. The Lame Man (5:1-16)

Jesus' Third Miracle

A. The _____ (5:1): The "feast of the Jews" was a reference to the Passover. This reference marks the second year of Jesus' ministry. There were three feasts that every male was expected to attend in Jerusalem: Passover, Pentecost, and Tabernacles.

1. Passover (The Feast of the Jews)

a. Passover (Leviticus 23:1-8)

Fulfillment: Death of Christ (Observed on the 14th day of Nisan)

b. The Feast of Unleavened Bread (Leviticus 23:4-8)

Fulfillment: Burial of Christ (Observed from the 15th through 21st day of Nisan)

c. The Feast of Fruits (Leviticus 23:9-14)

Fulfillment: Resurrection (Observed on the first Sunday following Passover)

2. Pentecost (The Feast of Weeks / Shavu'ot)

Leviticus 23:15-22

a. Pentecost

Fulfillment: Holy Spirit (Observed on the 50th day after Passover)

b. Harvest Time

3. Feast of Tabernacles (The Feast of Booths / Sukkot)

Leviticus 23:23-44

a. Trumpets (Rosh Hashanah): Leviticus 23:23-25

Fulfillment: Rapture

b. Atonement: Leviticus 23:26-32

Fulfillment: Second Coming

c. Tabernacles: Leviticus 23:33-44

- i. Water Libation Ceremony: "Let anyone who is thirsty come to Me and drink" John 7:37-38.
- ii. Illumination of the Temple: "I Am the Light of the World" John 8:12, 20.

Fulfillment: Messianic Kingdom

4. Purim

Fulfillment: Resurrection (Added at the time of Esther and celebrated on the 14th and 15th of Adar.)

5. Feast of Dedication (Hanukkah)

Fulfillment: Jesus is the Light (Added at the time of Maccabees and celebrated for eight nights and days starting on the 25th day of Kislev.)

- B. The _____ (5:2-5): The pool of Bethesda was a long rectangular pool used to clean animals prior to taking them to the temple for sacrifice. The water was only about two to three feet deep and according to tradition, was left dirty by the animals. Since this pool was believed to possess healing powers, there were usually about 200 to 300 people sitting around this pool. During the months of Jewish feasts, there were likely ten times as many people (2000-3000).

Some suggest an allegorical view of this miracle. Suggesting the 38 year-old man symbolizes the years wandering in the wilderness. The 5 porches symbolize the Pentateuch that in not capable of bringing healing. The water symbolizes baptism. However, Jesus gives the event greater meaning by explaining the purpose of the event was to demonstrate His claims of deity.

- C. The _____ (5:6-9): Jesus' third sign within John's Gospel account is the healing of the lame man. Jesus' question is one of wholeness. Do you want to be made whole? Jesus can heal both physically and spiritually. Unfortunately, the man doesn't see what Jesus is offering and begins to make excuses, "I have no man to put me into the pool when the water is stirred up." That was not what Jesus had asked. Jesus didn't ask if he needed help getting into the water.

D. The _____ (5:10-16): This man was just physically healed, but he was not made whole. When you are made whole, you proclaim the glory of Jesus. When asked who told him to pick up his bed and walk, the man didn't even know that it was Jesus! The tragedy in this narrative is that a man encountered God in the flesh and didn't even know it.

The man was given a second opportunity to express his gratitude toward Jesus. He could have asked Jesus questions. He might have asked, "How can I sin no more?" Instead, he chose to leave Jesus to tell the Jews who told him to "work on the Sabbath." The man at the pool of Bethesda was a picture of the Jewish leaders who were unwilling to come to Jesus that they might have life. Instead, they were focused on the wrong means of healing. As a result, the Pharisees remain lame in their unwillingness to walk with Jesus. Jesus said to them, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life" (John 5:40).

II. The Three Claims of Christ (5:17-24)

- A. Equal with God in _____ (5:17-18): When Jesus says, "My Father" (Greek: *ho pater mou*), He is claiming to be equal with God in nature. This is why the Jews were upset that He was "making Himself equal with God."
- B. Equal with God in _____ (5:19-21): Jesus further claimed that He only did the will of His Father. God the Father is the source of His power because of God's loving affection for Him.
- C. Equal with God in _____ (5:22-24): Jesus claims that the Father has given Him authority to act on behalf of the Father.

III. The Three Acts of Christ (5:25-30)

- A. All _____ in His Hands (5:25-26): The Father and Son have "life in Himself." That is He is the very source of all life. He has the ability to give life. Jesus ties this to His title as Son of God.

- B. All _____ in His Hands (5:27): The Father has given the Son judgment. In essence because Jesus will be judged for the sins of others, He is qualified to judge others. Jesus tied this to His title as Son of Man.
- C. All _____ in His Hands (5:28-29): Jesus has the power to give spiritual life as well. The resurrection to life occurs at the beginning of the kingdom (cf. Rev. 20:4) and the resurrection to damnation is 1000 years later (cf. Rev. 20:5).

IV. The Four Witnesses to Christ (5:31-47)

According to Jewish law (cf. Num. 35:30; Deut. 17:6), any claim should be authenticated by two or more witnesses, otherwise the claim remains in dispute. Since Jesus has made three claims: equal with God in nature, power, and authority... those claims are then authenticated by witnesses.

- A. John the Baptist (5:31-35): The word for "light" as used to describe John the Baptist is not the same word for "light" used to describe Jesus. Instead, a smaller light such as a lamp or candle is implied.
- B. Jesus' Works (5:36): While Jesus' miracles are certainly part of His "works," the works that Jesus is referencing here is the Messianic works of Daniel 9:24.
 1. Finish the transgression
 2. Make an end of sins
 3. Make reconciliation for iniquity
 4. Bring in everlasting righteousness
 5. Seal up the vision and prophecy
 6. Anoint the most holy place
- C. The Father (5:37-38): We can observe and confirm the witness of John the Baptist, as well as Jesus' works, and the Scriptures. However, how do we confirm the witness of the Father? There are three views...
 1. (William Barclay) "His witness is the response which rises in the human heart when a man is confronted with Christ."

Christ is the Bread of Life (Chapter 6)

I. The 5000 (6:1-14) – Jesus' Fourth Miracle

- A. The _____ (6:1-4). This is the third Passover and marks the beginning of Jesus' third year of ministry. The next Passover to be mentioned will be the weekend of Jesus' crucifixion.

This crowd was following Jesus because of the signs He performed, not because of who He is.

- B. The _____ of the 5000 (6:5-9): Jesus anticipated the hunger of the crowd and began to make plans.

1. Philip was chosen for the task (6:5). In the four listings of the disciples (i.e. Matt. 10:2-4; Mark 3:16-19; Luke 6:14-16; and Acts 1:13), Philip is always listed fifth.

The first four are Peter, Andrew, James, and John.

The second group of four is Philip, Bartholomew, Thomas, and Matthew.

The third group of four is James the son of Alphaeus, Thaddaeus, Simon the Cananite, and Judas Iscariot.

2. Philip was being tested (6:6-7): Philip seems to have failed the task. Rather than recognizing that Jesus could produce food just as He turned water to wine, he estimated how much it would cost to feed everyone. A denarii was equivalent to a days wage. Therefore, 200 denarii would require 200 days of labor.
3. Philip is the analytical disciple (cf. 1:43-46; 12:20-22; 14:8-14).
4. Andrew, as he always does, brought someone to Jesus. He found a boy with a lunch. The "two small fish" (Greek: *opsaria*) indicates extremely small fish. Small pickled fish was a major business in the area and this is likely what the boy had. In addition, the bread is identified as "barley loaves" (6:9). This bread is dry and course and

the most inferior type of bread. Barley was a grain most likely to be used for animals.

C. The _____ of the 5000 (6:10-15): The miracle of the "Feeding of the 5000" is the only miracle recorded in all four gospel accounts (apart from the resurrection of Christ). This miracle was much more than an act of mercy for hungry people, though that was important. Each miracle of Jesus seems to have a strong compassionate element. Jesus had the crowd to sit down. Then Jesus gave thanks (Greek: *eucharistas*). Then Jesus gave the bread to the disciples who in turn gave it to the crowd. He did the same with the fish.

1. The _____: When the 5000+ were filled, they even had twelve baskets remaining. These 5000 were Jews who were in Jerusalem for the Passover. In addition to the Feeding of the 5000, Matthew and Mark both tell of a similar miracle ... it's the Feeding of the 4000 (cf. Matt. 15:32-39). Jesus was with the Gentiles when He feed the 4000+. The twelve baskets remaining were a picture that Jesus is sufficient for all of Israel (12 tribes). The seven baskets remaining were a picture that Jesus is sufficient for all of the Gentiles (7 Gentile nations). Jesus thought the symbolism in the twelve baskets at the 5000 and the seven baskets at the 4000 were obvious (cf. Matt. 16:5-12). Jesus is sufficient for all of Israel and all of the Gentiles.

2. The _____: Ultimately, the Feeding of the 5000 is a picture of the Gospel. We cannot assume that there is not a solution to the problem of sin. We start with what we have and give it to Jesus. We then obey what Jesus commands and begin to walk with Him. We then realize that He is not only sufficient for me, but He is sufficient for everyone and we begin to share Jesus with others.

D. The _____ of the 5000 (6:14-15): The people were eager to follow any leader who demonstrated the possibility over a revolt against Rome. The Jews wanted their independence and they believed Jesus could lead the way. Jesus knew the hearts of men (cf. 2:25) and told His disciples to depart because the crowd was about to demand a hostile

revolution against Pilate and declare Jesus as their king.

II. The Storm (6:15-21)

Jesus' Fifth Miracle

- A. The Storm of the _____ (6:15): The crowd was stirring a storm of their own. The verb *harpazein* means "to seize violently" and indicates the intensity of the crowd. The disciples do not seem aware of the storm of the crowd, nor are they aware that a storm is coming at sea. Why would Jesus knowingly send them into a storm? The answer may be in the fact that the storm of the crowd would have been worse for the disciples. The disciples might have allowed their own egos and desires for power and fame to interfere with the plan of God. However, Jesus rescued them from this storm before they even realize it was upon them. The storm they were about to face at sea was much easier than the storm of the crowd.

John has a tendency to describe the physical darkness as a comparison to the spiritual darkness of the situation (see also: Judas departing from the Upper Room).

- B. The Storm of the _____ (6:16-21): The distance across the Sea of Galilee is a little over 13 miles. The disciples had travelled about 3 or 4 miles.

It was during this storm that the disciples saw Jesus walking on the water. Matthew's account tells us that Peter too walked on water. Matthew and Mark indicate when Jesus entered the boat that the wind stopped. The additional miracle within this encounter is the immediate arrival at the shore; which was still miles away.

III. The Bread (6:22-59)

Jesus' First "I Am" Statement

- A. The Bread of _____ Life (6:32-34): The crowd was focused on the physical bread. Manna was only a foreshadowing of the "true" or genuine bread of Christ, which has come down from heaven. The bread of manna only offers temporary nourishment, while the Bread of Life is everlasting.

- B. The Bread of _____ Life (6:35-36): John uses two verbs that identify the role of accepting this Bread of Life: "come" and "believe." The verb "comes" (Greek: *erchomenos*) is to approach with a proper heart. While John never uses the word "repent" in his Gospel account, his use of the word "comes" carries the same weight. The tense and use of the word "believe" (Greek: *pisteuon*) is an ongoing trust. Again, while the manna is temporary, when we "come" and "believe" in Christ, we have an ongoing satisfaction in Him.
- C. The Bread of _____ Life (6:37-47): Jesus then makes three references to the future resurrection of the saints (i.e. those who "come" and "believe" in Jesus). Just as every piece of bread was accounted for in the 12 baskets leftover, none will be lost.
- D. The Bread of _____ Life (6:48-59): John has already explained that when we "come" and "believe" we are "eating" the Bread of Life. However, John now speaks of "eats." The first use of "eats" is a single act and refers to that of receiving Christ. The second "eats" is an ongoing type of eating and refers to the importance of an abiding walk in God's Word. The verb tense changes are significant.

IV. The Responses to Jesus' Sermon on Bread (6:60-71)

- A. The _____ responded in unbelief (6:60-66): The primary response to Jesus' sermon was unbelief. This didn't catch Jesus by surprise, He already "knew from the beginning who they were who did not believe" (6:64) and He knows the hearts of men (2:25).
- B. The _____ responded in faith (6:67-69): With so many people walking away, Jesus asked the disciples if they wanted to leave. Peter's response and the sequence of verbs are significant. "We have come to believe and know that You are the Christ, the Son of the living God" (6:69). They first believed and then came to know Christ. This is just the opposite of the early church believers who

“have come to know and have believed” (1 John 4:16).

- C. Jesus prophesies that _____ of the twelve will betray Jesus (6:70-71): Here Jesus describes one of the twelve as “a devil.” This is a year before Judas Iscariot will betray Jesus and be satanically possessed.

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Christ is the Messiah (Chapter 7)

I. Christ and His Time (7:1-9)

- A. The Feast of _____ (7:1-4): The Feast of Tabernacles is known by several names: The Feast of Booths, The Feast of Ingathering, The Feast of Nations, (Sukkot) takes place on the 15th day of Tishri (early October). This is one of the three feasts that Jewish men were expected to attend (cf. Deut. 16:16). This feast was a Fall Festival of sorts that was characterized by various celebrations and parties (e.g. Trumpets, Day of Atonement, Booths, Water Libation Ceremony, and the Illumination of the Temple).

The primary focus was to celebrate their harvest for 7 days while living in booths/tents. After the seventh day, they had a final day of celebration (7+1). This practice of living in tents was to remember that God dwelt among His people while they wandered in the wilderness for 40 years. It is a desire for God to come and dwell among His people and set up His Messianic Kingdom. It seems strange that the Bible would identify the eighth day of a seven-day feast, but it does (cf. Leviticus 23:39). We should understand 8 as “a new beginning.” Once the Messianic Kingdom (1000 year reign comes to a close) we will enter eternity with God!

- B. The Disbelief of _____ (7:5): The word “brothers” or “brethren” (Greek: *adelphoi*) has had various interpretations.

The Roman Catholic Church seeks to safeguard their belief of Mary’s perpetual virginity and therefore must reject any notion that she had other children. Therefore, as early as Jerome (4th century), suggest that these were cousins of Jesus and not actual brothers.

Others suggest that these are children of Joseph by a former marriage, but not Mary’s. However, there is no history that Joseph was married before or after Mary.

A third suggestion is a “spiritualization” of the term brethren. However, John uses the term disciples to identify the followers of Jesus. Spiritualizing the word

“brethren” and then identifying their unbelief seems contradictory.

The most natural and probable interpretation of this word is that these were in reference to the children of Joseph and Mary born after Jesus. Mark 6:3 states, “Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?” This is clearly not a “spiritualization” of brethren as the context demands his actual brothers and sisters. Jesus’ brothers and sisters will later come to faith in Jesus as the Christ. James will later pastor the church in Jerusalem. James and Judas (Jude) will even write books in the New Testament!

- C. The Time of _____ (7:6-9): In the other “my time has not come” references of John, he uses the Greek word *hora*. Which means “the appointed hour” and is understood to refer to His appointed hour of messianic revelation on the cross. Here, John uses the word *kairos* for “time.” The idea is a much broader sense of time. This is not His “season” to celebrate the Passover. Elmer Towns writes, “The time for Jesus to celebrate Passover was during His last Passover in Jerusalem, when He as the High Priest offered Himself as the Paschal Lamb of God (Heb. 9:14). The time for Jesus to celebrate Pentecost was fifty days later, when He gave the Holy Spirit to His disciples (14:16; Acts 2:1-4). The season for Christ to celebrate the Feast of Booths is yet future, when He returns to Jerusalem to establish His kingdom (Rev. 19:11-20:5).”

II. Christ and His Claims (7:10-39)

- A. His _____ (7:10-24): The word “letters” (Greek: *grammata*) as seen in the question “How does this Man know letters, having never studied?” refers to the Scriptures. It has a range of meaning from characters of the alphabet, epistle, Scripture, or the learning of literature.

The verbs *thele poiein* translated as “wills to do” (7:17) conveys the idea of yielding self-will to the will of God. This yielding of the will is the key that unlocks spiritual discernment.

Jesus message did not come from the educational system for rabbis. Instead, Jesus' wisdom and His message came directly from God. His message is from heaven (cf. John 7:17).

- B. His _____ (7:25-36): Jesus came to do the will of God. When we surrender our will to the will of God, we gain spiritual discernment. Many in Jerusalem seemed to understand that Jesus was the Christ and placed faith in Him. Some were confused as to why the Jewish leaders did not see such an obvious conclusion. The question found in verse 26 conveys the perplexed people, "Can it possibly be that the rulers do not really know that this is the Christ?"
- C. His _____ (7:37-39): John quotes Jesus as He uses the phrase, "as the Scripture has said," and then says, "Out of his heart will flow rivers of living water." The problem is... there is no verse in the Old Testament that says this. The key to understanding this statement is found in the context of the passage. This is the last day of the Feast of Tabernacles. This is the day of the water libation ceremony. Instead of finding these exact words in Scripture, we find that Jesus is actually giving the meaning of the water libation ceremony. The passages refer to the abundant waters from the rock (cf. Num. 20:11) and how the waters "will come out" of the "innermost being"(cf. Ex. 17:6).

So, Jesus explains that this water that comes from Christ is the Holy Spirit.

III. Christ and His Opposition (7:40-53)

- A. The Divided _____ (7:40-44): Apparently the crowd knew the Messiah would come from Bethlehem, but no one seemed to inquire of Jesus' relationship to Bethlehem. The idea of this passage is that a clear line was drawn between those who believed in Christ and those that did not. There was not middle ground between the two.
- B. The Divided _____ (7:45-46): Those who were tasked with arresting Jesus were divided. After hearing Jesus' teachings, some of them became convinced that He is the Christ.

C. The Divided _____ (7:47-53): Nicodemus speaks up on behalf of Jesus as he insists that they give Jesus a fair hearing. Interestingly, they respond with, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee."

First, they were not instructing Nicodemus to "search the Scriptures." The statement "search and look" was in reference to the place: Galilee. They were saying, "If you just look at Galilee, you'll know that no prophets are coming from there."

Second, they were not concerned with the accuracy of their own statement. There are actually six prophets that have come from Galilee: Jonah, Hosea, Nahum, Elijah, Elisha, and Amos. In fact, Jonah came from the same part of Galilee where Nazareth is located.

When this chapter ends with the phrase, "And everyone went to his own house," this is more than a statement that the discussion was over. It is letting us know that the Feast of Tabernacles has concluded and people went back into their homes after having lived in tents for a week.

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Christ is the Light of the World (Chapters 8 & 9)

I. The Woman in Spiritual Darkness (8:1-11)

- A. The _____ (8:1-6): Both the Scribes and Pharisees were involved in bringing a woman caught in the very act of adultery to Jesus. Interestingly, the Scribes were those who copied the Law and were also teachers of the Law. If they were concerned with upholding the Law, they would have taken this woman (and the man) before their court to try the case (not to the Temple before Jesus).

Even before taking her to court, they would have taken her to the woman's husband. They apparently ignored the Law entirely because they were determined to trap Jesus. Their reference to the "Law of Moses" is nothing more than a pretense.

The word translated as "adultery" is clear that the woman was married and was involved in sexual infidelity. The woman was no doubt guilty of the act. However, stoning was the penalty for a betrothed woman, not a married woman as the case here (cf. Deut. 22:22-24). While death was prescribed for adultery, the means of execution is not specified (cf. Lev. 20:10). Furthermore, since adultery requires two parties, it seems strange they did not bring the man as well. Especially since they were "caught in the very act."

- B. The _____ (8:6-11): Jesus ignores the accusers and begins to write on the ground. Some suggest that Jesus merely scribbled on the ground. The problem here is that the language demands that He was "writing" not "scribbling." The first century Christians understood this passage to refer to Christ as the "Lawgiver" because God was the one who wrote the Law with His finger (cf. Exod. 20).

John uses two words for "writing" in this passage. The first means "to write against" (Greek: *kategraphen*; 8:6). Undoubtedly, Jesus wrote something and what He wrote was some form of accusation. All of these are mere speculation.

1. Listing the sins of the accusers.
2. Writing out the seventh commandment.
3. The name of the man they caught her with.
4. Something about God's forgiveness.
5. The Ten Commandments (my personal view)

The second word is "to draw" (Greek *egraphen*; 8:8). This is where some suggest that He merely scribbled. However, the word still implies communication through writing. Whatever imagery Jesus wrote on the ground, it still communicated His purpose.

II. The World in Spiritual Darkness (8:12-30)

Jesus' Second "I Am" Statement

- A. The _____ (8:12-20): Jesus declared His second "I Am" statement, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Again, this is the day after the Illumination of the Temple ceremony associated with the Feast of Tabernacles. The Illumination of the Temple consisted of four columns each about 50 cubits in height. At the top of each column are four branches and each branch holds a bowl. Each bowl is then filled with 10 gallons of oil. The bowls are then lit and burn throughout the night. The light would have been so bright that it would light up not only the temple, but all of Jerusalem.

Jesus statement is immediately met with opposition from the Pharisees, "Your witness is not true" (8:13). Jesus has already provided witnesses to the truth of His claims, but does so again.

- B. The _____ (8:21-27): Jesus mentions that He is going away to a place where they cannot come. They wrongly assumed that Jesus would have to kill Himself to go to a place where they cannot find Him. Their statement was one of arrogance, mockery, and self-righteous pride. Jesus was speaking of going to the Father.

- C. The _____ (8:28-30): The time would soon come in which they would recognize who He was, but it will be too late. Those who surrender their will to the will of God and therefore are given the spiritual discernment to see will see Christ for who He is.

III. The Freedom from Spiritual Darkness (8:31-59)

Jesus' +1 "I Am" Statement

- A. The Bondage of Sin _____ (8:31-36): Many of the Jews were so focused on the political and ethnic bondage of Israel that they overlooked their bondage to sin.
- B. The Bondage of Sin _____ (8:37-47): Some are accusing that Jesus was born of fornication, suggesting that Jesus was not born of a virgin, but suggesting that Joseph and Mary conceived Jesus outside of marriage.

If they had been of God they would have believed, but their unbelief demonstrates they were not of God.

- C. The Bondage of Sin _____ (8:48-59): They responded to Jesus by calling Him a Samaritan and demon possessed. Keep in mind, this is a racial slur and among the worst possible insults they could convey. Ironically, they were demonstrating their own bondage to sin.

Jesus then declares, "Most assuredly, I say to you, before Abraham was, I AM."

There response to Jesus' claim to the "I AM" further demonstrates their blindness to truth. Even though they were at the temple, it was the Sabbath, and Jesus had not been charged with a crime before the Sanhedrin, they were ready to overlook the Law and stone Him immediately.

Jesus then "hid Himself" in the crowd and the Pharisees could not physically see where He went.

IV. The Healing of a Man Born in Darkness (8:59-9:7)

Jesus' Sixth Miracle

- A. The _____ (9:1-2): Jesus doesn't seem to be in a hurry to escape those who wish to stone Him. As he "passed by" a blind man, the disciples asked, "Rabbi, who sinned, this man or his parents, that he was born blind?"
- B. The _____ (9:3-5): Jesus explains that neither of their conclusions were accurate, but rather a third possibility... "the works of God should be revealed in him." Jesus then reminds His disciples that He is the "light of the world."
- C. The _____ (9:6-7): Unlike the healings of other blind men as recorded in the Synoptic Gospels, Jesus makes clay with His saliva. Why did Jesus use spittle to heal the man? Jesus' act of kneading clay and spittle would have been a violation of the Jewish understanding of "working on the Sabbath." It is possible that Jesus was again challenging the flawed understanding of the Scriptures.

V. The Witness of a Man Who Left Darkness (9:8-34)

The man born blind knew Jesus' name and that He had the power to heal, but his understanding of Jesus was limited. When asked questions about Jesus, he didn't know the answers.

- A. The Witness to His _____ (9:8-12): Those who were familiar with this man saw an obvious change in him. They knew what he looked like and they knew his regular place to beg, but this change was so drastic that it was hard for them to say that it was the same man they knew.
- B. The Witness to the _____ (9:13-17): Since Jesus healed a man on the Sabbath this likely prompted a lot of questions among the people. "How can a man who is a sinner perform such signs?" These questions prompted them to take the man to the Pharisees for spiritual answers. The Pharisees were not in agreement in their views of Jesus.

C. The Witness to His _____ (9:18-23): Still uncertain as to the man's identify, they summoned his parents. John implies that his parents were aware of his healing, but unwilling to endorse the healing in fear of what the religious leaders may do to them. They were asked three questions, but in Greek they are combined into one question.

1. Is this your son?
2. Do you testify that he was born blind?
3. How is it that he now sees?

The parents affirmed the essential facts, but refused to answer how their son's sight was enabled. Even though they refused to answer, in fear of what may happen to them, they were still "put out of the synagoue."

D. The Witness to His _____ (9:24-34): The man born blind was questioned again, but by a hostile group of Pharisees opposed to Jesus. They begin by saying, "Give God the glory!" This is not a call to worship. Rather, they are implying the man has been previously lying, and now should "speak the truth in the presence of God." This an was not changed in his testimony.

The man born blind explains spiritual matters to the spiritually blind Pharisees. The man born blind knew enough to acknowledge that Jesus was from God. "The man answered and said to them, 'Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing."

The man born blind has moved from "I don't know where He is" to "I know this much... He is from God."

VI. The Worship of a Man Who Left Darkness (9:35-41)

- A. From Knowledge about Jesus to Belief in Jesus (9:35-38): The man born blind receives spiritual sight too. He now places his faith in Jesus as the Son of God.
- B. Spiritual Blindness Continues (9:39-41): The Pharisees continued in their blindness to spiritual matters. The disciples wanted to know who sinned, the man born blind or his parents. The answer was neither. However, sin was preventing the Pharisees from spiritual sight. Sin doesn't always cause physical blindness, but it always causes spiritual blindness.

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Christ is the Good Shepherd

(Chapter 10)

I. I Am the Door (10:1-10)

Jesus' Third "I Am" Statement

- A. The _____: The thief (Greek: *kleptes*) is one who makes detailed plans to carry out their crime in secret. While the thief's primary concern is to steal, he will kill or destroy to accomplish his goal (cf. John 10:10). While Satan is certainly the "thief," the Pharisees are also guilty of their desire to steal, kill, and destroy (cf. woman caught in adultery, man born blind, Jesus, etc.).

- B. The _____: The robber (Greek: *lestes*) is one who uses violence to carry out their crime.

- C. The _____: Jesus identifies Himself as the gate to the sheepfold. It was customary for shepherds to gather their sheep into an enclosed area and for the shepherd to sleep across the opening (as a door/gate). Jesus' identification as the Door emphasizes the function of the door.
 - 1. _____. There is only one door. Jesus is emphasizing the exclusivity of Himself as the Savior. The definite article "*the* door" is insistent that no other door (or way) will do. "I am the door. If anyone enters by Me, he will be saved" (John 10:9). The word "saved" (Greek: *sothesetai*, 10:9) is the key word in the biblical doctrine of salvation. The idea of this word convey security and safety.

 - 2. _____. The sheep are given liberty to go "in and out." The words convey the idea of freedom. In Christ, we have freedom from sin and freedom to live the abundant life.

 - 3. _____. The sheep are also led to green pastures where they will find the nourishment they need. In Christ we have spiritual nourishment to mature in our faith.

- D. The _____: Since the “doorkeeper” is not directly identified, we are left to the context of the passage to determine who this might be. Some have suggested the doorkeeper is the Holy Spirit, while others suggest the context supports John the Baptist.

II. I Am the Good Shepherd (10:11-21)

Jesus’ Fourth “I Am” Statement

- A. The Good _____: Jesus mentions four times that the Good Shepherd lays down His life for the sheep (cf. 10:11, 15, 17, and 18).
- B. The _____: The hirelings are hired help or the legal guardians of the sheep in the absence of the owner. Unfortunately, they are indifferent toward the sheep and will abandon their post in self-interest. So, to whom is Jesus referring? The legal guardians of the people of Israel were not the Pharisees, but rather the Priests and Levites. They were supposed to be the spiritual teachers and leaders of the nation. Unfortunately, the Priests and Levites had abandoned their post and allowed the Pharisees (i.e. thieves and robbers) to take over!
- C. The _____. The wolf is best understood to be Satan. He is the enemy who seeks to destroy.

III. The Shepherd and His Sheep (10:22-42)

- A. The Feast of Dedication: _____ (10:22): This is not one of the Levitical feasts. This was a feast developed during the Maccabean period (i.e. 167-160 BC). The key celebration of this feast is the lighting of the menorah in the temple and in homes. It is a holiday that commemorates the rededication of the temple.
- B. The Problem with Sheep (10:23-30):
1. Easily distracted and can wander off. Solution: Sheep know the voice of their shepherd (10:27).
 2. Have no sense of direction. Solution: Dependent upon the shepherd to lead them (10:27).

Christ is the Resurrection and the Life (Chapter 11)

I. The Disciples: Death and Doubt (11:1-16)

- A. Afraid of _____ (11:1-6): The disciples and the sisters were both fearful of Lazarus' dying. Jesus' statement that Lazarus' sickness was not unto death was not a declaration that Lazarus would not die, but rather an emphasis on the purpose of his sickness... "but for the glory of God, that the Son of God may be glorified through it."
- B. Afraid of _____ (11:7-13): With the increased opposition to Christ, the disciples knew that if they travelled to Judea, they would face the threat of being stoned. Jesus tells the disciple that Lazarus is sleeping. While "sleeping" is a common figure of speech for death in both the Old and New Testaments, the disciples saw this as an opportunity to convince Jesus that it was unnecessary to visit Lazarus.
- C. Afraid of _____ (11:14-16): Jesus spoke "plainly" (Greek: *parresia*) meaning "without metaphor." Jesus is glad that He was not there, because if He had healed Lazarus, then this miracle would not have taken place. Thomas speaks up and says, "Let us also go, that we may die with Him." Thomas' statement certainly seems depressing, but there is not doubt of his loyalty to Jesus.

II. Martha: Death and Disappointment (11:17-27)

Jesus' Fifth "I Am" Statement

- A. If Jesus is just a _____, you'll be disappointed (11:17-22).
- B. If Jesus is just a _____, you'll be disappointed (11:23-24).
- C. If Jesus is just a _____ of _____, you'll be disappointed (11:25-27).

III. Mary: Death and Discouragement (11:28-37)

- A. _____ wept (11:28-33): Whether we are discouraged by disease, disappointment, delay, or death, we find encouragement through Christ and His word.
- B. _____ wept (11:33): There were some mourners present who did not have the same faith in Christ as Lazarus and his sisters (cf. 11:32, 42, 46).
- C. _____ wept (11:33-37): The shortest verse in the Bible reveals the humanity of the Savior. The word choice here is important. This is not the cry of lamentation or the wail of grief, but rather a “tearing up” or calm “watering of the eyes.” What then would cause Jesus to weep? We must remember that Jesus is 100% God and 100% man. He is the God-Man. His experiences things in a much deeper way than you or I.
1. Jesus wept because of His compassion (cf. 11:32-33). Jesus was witnessing how the curse of sin grieves our hearts. He demonstrated empathy (cf. Rom. 12:15).
 2. Jesus wept because of the callous Jews (cf. 11:37). Jesus was aware of what people were thinking.
 3. Jesus wept because of the lack of faith in His power (cf. 11:16,4). Jesus had performed numerous miracles over the course of His ministry. Some over great distances and some in person. No one seemed to consider that He had the power to raise Lazarus from the dead.
 4. Jesus wept because of the unbelief of some (cf. 11:42). Jesus was again aware that some did not believe in Him.
 5. Jesus wept because of those who were self-seeking (cf. 11:46). Jesus knew that some were only interested in themselves and political power. They were more sympathetic with those who wished to kill Jesus.

6. Jesus wept because of His love for Lazarus (cf. 11:36). While Jesus knew that He would raise Lazarus from the dead, it did not diminish the fact that Jesus knew the experiential impact of death and grief.

IV. Christ: Death and Deliverance (11:38-46)

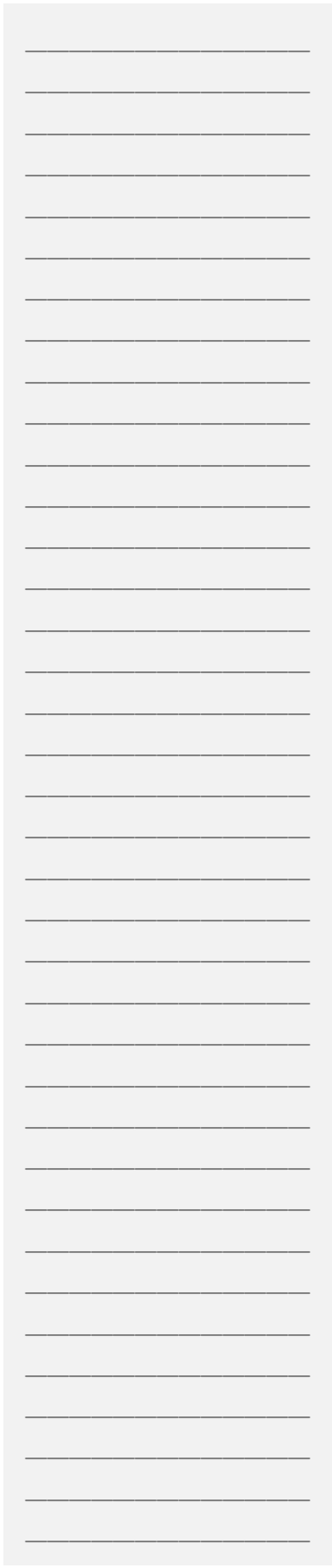
Jesus' Seventh Miracle

- A. The First Command: "Take away the stone" (11:38-39a).
- B. The Objection: "there is a stench" (11:39b).
- C. The Persuasion: "The glory of God" (11:40).
- D. The Obedience: "they took away the stone" (11:41).
- E. The Prayer: "You always hear Me" (11:42).
- F. The Second Command: "Lazarus, come forth!" (11:43).
- G. No Objection: "he who had died came out" (11:44).
- H. The Third Command: "Loose him, and let him go" (11:45).
- I. The Response.
 1. Some believed (11:45).
 2. Some went away to tell the Pharisees (11:46): They concluded that if they leave Jesus alone, that everyone would believe in Him and they would lose their positions of authority.
 3. Caiaphas, the high priest, ironically concluded that Jesus must die in order to save the nation (11:49-52).

V. Jews: Death and Destruction (11:53-57)

- A. The plan to kill Jesus intensified (11:53-54): With Jesus' followers increasing in number and the threat of losing their positions of power, the plot to kill Jesus became a priority.

- B. The Passover of the Jews brings Jesus back to Jerusalem (11:55-57): This is the fourth and final Passover mentioned in John's gospel account. It will mark His crucifixion.

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Christ is the Hosanna (Ch. 12)

I. The Anointing (12:1-11)

John's account of anointing Jesus takes place on the Sabbath (12:1). Some suggest this is the same event as described in Matthew 26:6-13 and Mark 14:3-9. However, the Matthew and Mark accounts suggest a date of Tuesday. While they have many similarities, it is likely two separate events. Two separate anointing events would also correspond with the four days between the initial selection and final approval of the lamb for slaughter (cf. Exod. 12:3-6). Normally when burying the dead, the Jewish tradition is to wash and anoint the body of the dead, wrap it in grave clothes, and then anoint the grave clothes a second time. Therefore there are two anointing ceremonies. Jesus identifies this act as an anointing for his burial (cf. John 12:7).

- A. The Worship of Jesus by _____ (12:1-3): Mary offers an expensive oil of spikenard to anoint the feet of Jesus.
- B. The Objection to Worship by _____ (12:4-8). Judas expressed objection and saw Mary's actions as wasteful. John describes Judas as a thief (Greek: *kleptes*). One who plans out his crime and desires to implement the crime in secret.
- C. The Plot to Kill _____ by the Jews (12:9-11). The testimony of Lazarus has caused many to place faith in Jesus. This put Lazarus on the radar of the Jews who then wanted to kill him as well.

II. The Triumphal Entry (12:12-22)

- A. Received by the _____ (12:12-18): The crowds welcomed Jesus as the Messiah. Shouting, "Hosanna!" and quoting from Psalm 118:26 and Zechariah 9:9. Psalms 115 through 118 are sung at the three major feasts. "Hosanna" in the Old Testament was a cry for salvation to come. "Hosanna" in the New Testament is a declaration that salvation has come. However, the reception of Jesus here is not one of salvation from our sins has come. Rather, salvation from our oppression. They

were looking for a political leader, not a spiritual one.

- B. Rejected by the _____ (12:19): The Pharisees continue to reject Jesus and all He has done.
- C. Requested by the _____ (12:20-22): News of Jesus had spread to the Greeks. They even attended the Passover and came to see Jesus.

III. The Cross Anticipated (12:23-36)

- A. The Hour Has Come (12:23): John has previously told the reader that Jesus' time has not come. John 12:23 tells us that the "hour has come that the Son of Man should be glorified."
- B. The Voice from Heaven (12:28): God the Father spoke from heaven, "I have both glorified it and will glorify it again." There were two types of "hearings." Some heard a voice and others heard a noise.
- C. The Greatest _____ of Human History: The idea of the Son of Man dying was hard to grasp. The Son of Man was viewed as a powerful conqueror (cf. Dan. 7:13).
- D. The Greatest _____ of Human History: The idea of the Son of Man dying as the sacrificial Lamb was something they had not considered. Jesus did not meet the expectations of the crowd and did not fit their political perspective of messianic prophecy.

IV. The Judgment (12:37-50)

- A. Public Profession of Faith: Some believed, even among the chief rulers (cf. 12:42).
- B. Abiding in Darkness: Some chose to keep their belief secret in fear of the Pharisees. Sooner or later the secret "believers" must reveal their faith, or their faith was like seed that never took root.
 - 1. Jesus makes it clear that that all who do not pay the price of being a disciple of Jesus, even those with good intentions but put their decision off, are included in the ones who reject Him.

2. Jesus makes it clear that if you believe in God you must believe in Jesus. Likewise, if you believe in Jesus you believe in God.
3. Jesus makes it clear that if you reject Jesus, you will face judgment before God.

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PART FIVE

The Disciples of Christ

So when He had washed their feet, taken His garments, and sat down again, He said to them, 'Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.'

John 13:12-17

Christ is the Servant (Ch. 13)

I. The Humble Servant (13:1-20) _____ or _____

- A. The Setting (13:1-3): This is the fourth and final Passover mentioned in John's Gospel account. Chapter 13 marks the beginning of what is known as "The Upper Room Discourse" (cf. John 13-16).
1. The Passover Seder was a meal observed during Passover. While many observed the meal on Friday, it was not uncommon for Jews to celebrate it on another night during Passover.
 2. Jesus knew His hour had come.
- B. The Example (13:4-5): Jesus is our example.
1. Jesus washed the disciples' feet. During the Passover Seder, the head of the group would take the first of four cups (i.e. The Cup of Thanksgiving), and pass it around the room. After the passing of this first cup, there was a ceremonial washing of the hands. Instead of washing their hands, Jesus washed their feet.
 2. Jesus removed His outer garment. Clothing is a symbol of atonement. Just as Jesus left heaven, put aside His heavenly glory, to bring atonement to the world.
- C. The Resistance (13:6-11): It appears as though Jesus went to Peter first because Peter seems surprised that Jesus is washing his feet (cf. John 13:6). If Jesus had already washed the feet of others, why would Peter be so surprised? This view and even the same reasoning has been used by Augustine.
1. Peter Resists (cf. 13:8): "Peter said to Him, 'You shall never wash my feet!'"
 2. Peter Insists (cf. 13:9): "Simon Peter said to Him, 'Lord, not my feet only, but also my hands and my head!'"
 3. Jesus states there is one among the group who had never been cleansed at all (cf. 13:11). The time was coming when his identify would be revealed. This is a clear statement that Judas was never truly saved.

D. The Explanation (13:12-17).

1. Why did Jesus wash the disciples feet?
 - a. As an example of servant-leadership (cf. 13:14).
 - b. As a lesson on humility (cf. Luke 22:24-27).
 - c. As a picture of our need for spiritual cleansing (cf. 13:10-11).
 - d. As a demonstration of His character (cf. Phil. 2:5-11).
 - e. As a reminder of His relationship with the believer (cf. 13:8).
2. Why do we not observe foot washing today?
 - a. Some groups do observe this practice, just as baptism or the Lord's Supper. The Pope of the Roman Catholic Church annually washes the feet of selected poor on the Thursday prior to Good Friday. Free Will Baptist and Moravians also observe foot washing.
 - b. The language implies this is something for us to look to Jesus as the example. "If I then, you Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you." The emphasis was not on the act of foot washing, but on humility and serving others. The lesson Jesus was teaching was more important than the practice.
 - c. The two ordinances of the church are baptism and the Lord's Supper. Both are pictures of the death, burial, and resurrection of Christ. Foot washing is a lesson on humility.
 - d. There are no examples of the early church observing this practice. However, we see countless examples of acts of humility. In contrast, baptism and communion are repeated frequently in the early church.

II. The Unclean Betrayer (13:18-30)

- A. Jesus was _____ (13:18-20): Jesus quotes Psalm 41:9, "Even my own familiar friend ... who ate my bread, has lifted up his heel against me." Jesus is quoting David who was betrayed by Ahithophel, David's counselor. Upon closer examination of Jesus' quote, we notice He omitted the words "in whom I trusted." Jesus never "trusted" Judas. In fact, He even mentioned and knew of Judas' betrayal a year earlier (cf. 6:70-71). "Lifted up his heel" is a figure of speech that refers to the sudden kick of a mule or horse.
- B. John was _____ (13:21-26): John was apparently sitting to the right of Jesus. John was leaning against Jesus when he asked who would betray Him. Judas appears to be sitting to the left of Jesus.
- C. Judas was _____ (13:27-30): This is the only mention in Scripture of Satanic possession, not just demonic possession. The Scriptures say that "Satan entered him."

III. A New Commandment (13:31-35)

- A. The New Commandment (13:31-35): "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another." Love is the supreme characteristic that will identify authentic followers of Jesus.
 - 1. Royal Law: Love neighbor / New Commandment: Love one another, fellow believers
 - 2. Royal Law: Love as you love self / New Commandment: Love as Jesus loved you
 - 3. Royal Law: Love because of the covenant relationship of Israel and God / New Commandment: Love because of the familial relationship
 - 4. Royal Law: Love as an expression of human effort in keeping the law / New Commandment:

Love as an expression of Jesus loving others through us

B. Characteristics of a Disciple: Within John's Gospel account, we can outline characteristics of a disciple.

1. He continues in Christ's words (8:31).
2. He expresses love toward other believers (13:34-35).
3. He produces spiritual fruit (15:7-8).

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Christ is the Way, the Truth, and the Life (Chapter 14)

I. Peter, “Lord, where are You going?” (13:36-14:4)

- A. Jesus employs a _____ teaching method in which the students are the ones asking questions. This is the first of four questions asked by the disciples.
- B. Chapter 14 begins with Jesus' answer to the first of four questions that was actually asked in the previous chapter (cf. 13:36).
- C. “Let not your hearts be troubled.” The disciples will become bold in their faith after the resurrection of Christ, but they need to be encouraged. A troubled heart will diminish your faith.
- D. “you believe in God, believe also in Me.” The word “believe” is used here as a command. Jesus is commanding them to “keep on believing.” If they would focus on “believing,” it would calm their troubled heart.
- E. Four facts about where Jesus is going...
 1. “In My Father’s house are many mansions.” The word “mansions” simply means “a place to stay.” We should not impose our modern definition upon the word. In other words, there is plenty of room where Jesus is going.
 2. “I go to prepare a place for you.” Like a groom who is preparing a place for his bride, Jesus is going to His Father’s house to prepare for the arrival of His bride (i.e. the Church).
 3. “I will come again and receive you to Myself.” Again, like a groom who returns for his betrothed wife, Jesus will return for His Church. This return is in reference to the Rapture, His return for the Church. There are four “coming again” statements in this chapter:
 - a. At the Rapture (cf. 14:3)
 - b. By His spiritual presence (cf. 14:18)
 - c. Through indwelling the believer (cf. 14:23)

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- d. During His post-resurrection ministry (cf. 14:28)
4. "That where I am, there you may be also." Throughout Scripture there is a desire of God to tabernacle among His people. "They shall be My people, and I will be their God" (Jeremiah 32:38, et. al).

II. Thomas, "Lord, we do not know where You are going, and how can we know the way?" (14:5-6)

Jesus' Sixth "I Am" Statement

- A. Thomas had a tendency to focus on the details as opposed to the big picture. Pessimists tend to miss the big picture because they are focused on the details and don't always see how things work together for the big picture.
- B. The word translated here as "way" means "road or highway." Thomas is asking, "We don't know which road You are going to take. Which road will You be taking?"
- C. Three facts about the Way...
 1. "I am the way," Jesus declares that He is the Way. The Way is not a place to go, but a Person to follow. "The Way" later became a common description for the church (cf. Acts 9:2; 19:18; 23; 22:4; 24:14,22).
 2. "I am the way, the truth, and the life." Each of Jesus' three statements is a declaration of His divine attributes. "I am" claims deity. "the way, the truth, and the life" claim divine attributes.
 3. "No one comes to the Father except through Me." Jesus claims the exclusivity of salvation. There is no other "way" to be saved.

III. Philip, "Lord, show us the Father, and it is sufficient for us." (14:7-21)

A. The third "question" is more of a request. Philip may have desired a _____ or _____ when he requested Jesus to "show us the Father." However, Jesus explains that God the Father has already been revealed to them.

B. Three facts about the Father...

1. "The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves."

The Father is revealed through Jesus' "words" and "works." Philip has spent 3 ½ years with Jesus and should have seen this by now.

2. "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it. If you love Me, keep My commandments."

The Father is revealed through Jesus' followers. The use of the word "greater" has prompted some to suggest that they can perform greater miracles than Jesus. The idea here is not greater in quality, but greater in volume. Jesus' earthly ministry was largely limited to specific geographical area. His followers will take His Gospel message to the uttermost parts of the earth.

3. "And I will pray the Father, and He will give you another Helper, that He may abide with you forever."

The Father is revealed through the indwelling Spirit. There are two Greek words translated as "another." The first (*heteron*), is "another of a different kind." The second (*allon*) is "another of the same kind." Jesus tells us that another (Greek: *allon*) of the same kind is coming.

IV.Thaddaeus, “Lord, how is it that You will manifest Yourself to us, and not to the world?” (14:22-31)

- A. The fourth question comes from Judas Thaddaeus Lebbaeus. The name Judas comes from “Judah” which means “to praise in surrender.” At the time Judas Iscariot was betraying Jesus, Judas Thaddaeus was asking about an intimate fellowship with God. The name Judas will become so “tainted” after his betrayal of Jesus, that those who bear the same name will begin to use other names or forms of the name. For example, Jesus’ brother will use the name “Jude.” The other disciple named Judas will use “Thaddaeus.” John even felt in necessary to clarify that Thaddaeus was “not Judas Iscariot.”
- B. Three facts about the manifestation of Christ...
 - 1. “We will come to him and make Our home with him.” The same word translated earlier as “mansion” is now translated as “home.” Just as Christ is prepare for us “a place to stay.” We are to prepare “a place to stay” for Christ in our own lives.
 - 2. “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.” The indwelling of the Holy Spirit within the life of a believer is a manifestation of Christ. The Holy Spirit will be a Helper and a Teacher. Cyrus I. Scofield states that here we have “Christ’s pre-authentication of the New Testament.” The Holy Spirit will help them understand Jesus’ teachings and help them remember Jesus’ teachings. The key difference between the Old and New Testaments concerning the Holy Spirit is that in the Old Testament, the Holy Spirit was with the people. In the New Testament, the Holy Spirit dwells within the people.
 - 3. “Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let it be afraid.” The peace that Jesus offers is both the “peace with God” (cf. Rom. 5:1) and the “peace of God” (cf. Phil. 4:7). The chapter ends

with the same phrase in which it begins... "Let not your heart be troubled." Jesus is encouraging their faith!

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Christ is the True Vine (Ch. 15)

I. Their Relationship with Christ (15:1-11)

Jesus' Seventh "I Am" Statement

- A. The Illustration of the Vine
- 1. The True Vine: _____
 - 2. The Vinedresser: _____
 - a. "takes away" The root word here is "resurrection." The idea is to "to take up." The focus here is fruit bearing and the Vinedresser does not cut away a vine because it has no fruit, but is seen "lifting it up" to the sun so it has an opportunity to bear fruit.
 - b. "prunes" The Vinedresser prunes both branches but for different purposes. The barren branches are now removed (i.e. cast out) so as to not affect the healthy branches. The healthy branches are pruned to gain more fruit.
 - 3. The Branches (View 1): _____ View
This view is still compatible with both views 2 or 3 or 4.
 - a. Fruit-bearing branches: Christians
 - b. Unfruitful branches: Christians
 - c. Both "branches" are Christians, the fruit speaks to the character of the Christian.
 - 4. The Branches (View 2): _____ View
 - a. Fruit-bearing branches: Christians
 - b. Unfruitful branches: Christians who lose their salvation
 - c. Unfruitful branches are gathered and thrown into the fire (cf. 15:6).
 - 5. The Branches (View 3): _____ View
 - a. Fruit-bearing branches: Genuine Christians
 - b. Unfruitful branches: Nominal "Christians" who claim "Christianity," but never truly accepted Christ.

- c. Unfruitful branches are gathered and thrown into the fire (cf. 15:6).
- 6. The Branches (View 4): Alternate Views
 - a. Unfruitful branches are believers who lose their reward because of no fruit bearing (cf. 15:6)
 - b. Unfruitful branches are believers who do not abide in Jesus and die prematurely (cf. 15:6; Acts 5:1-11; 1 John 5:16).
- B. The Progression of Fruit-Bearing
 1. Bears _____ fruit (cf. 15:2)
 2. Bears fruit (cf. 15:2)
 3. Bears _____ fruit (cf. 15:2)
 4. Bears _____ fruit (cf. 15:5, 8)
 5. Bears _____ fruit (cf. 15:16)
- C. The Key to Fruit-Bearing
 1. "In Me" is new life in Jesus.
 2. "I in you" is the indwelling work of Christ.

II. Their Relationship with One Another (15:12-17)

If believers are in fellowship with one another as they are with Christ, then love surely ought to characterize all their mutual relationships (cf. 15:12, 17).

- A. Outcomes from an abiding walk with Christ
 1. "My _____" (cf. 15:9)
 2. "My _____" (cf. 15:10)
 3. "My _____" (cf. 15:11)
 4. "My _____" (cf. 15:12)
 5. "My _____" (cf. 15:14). This shows the relationship of an abiding walk with Christ. We have a change in our relationship from slave to friend.
 6. "My _____" (cf. 15:15). This is our example of an abiding relationship.

7. "My _____" (cf. 15:16). We are given the authority of His name.

B. What fruit are we to bear?

1. The fruit of the Holy Spirit (cf. Gal. 5:22-23; Eph. 5:9)

Evidenced in _____.

2. The fruit unto holiness (cf. Rom. 6:22)

Evidenced in _____.

3. The fruit of righteousness (cf. Heb. 12:11)

Evidenced in _____.

4. The fruit of our lips (cf. Heb. 13:15)

Evidenced in _____.

5. The fruit of our hands (cf. Prov. 31:16, 31; 1 Cor. 3:10-14)

Evidenced in _____ service for God.

6. The fruit of the righteous (cf. Prov. 11:30; Rom. 1:13)

Evidenced in _____.

7. The fruit of the womb (physical) (cf. Gen. 1:18)

Evidenced in _____ (physical).

8. The fruit of the womb (spiritual) (cf. Rom. 7:4)

Evidenced in _____ (spiritual).

III. Their Relationship with The World (15:18-16:4)

A. Four things to remember in persecution.

1. The world hated Jesus first (cf. 15:18).

2. Hatred from the world demonstrates you are not of this world (cf. 15:19).

3. You are sharing in Christ's persecution (cf. 15:20).

4. You are not only suffering with Him, but suffering for His sake (cf. 15:21)

B. The Holy Spirit

not believing God in the face of undeniable evidence.

3. _____ (cf. 16:10): Our typical application is doing good things. While this is true, the righteousness of Christ is the standard (cf. Rom. 4:5; 1 Cor. 1:30).
4. _____ (cf. 16:11): Our typical application is eternity in hell. While this is true, there is a judgment of Satan that Christ accomplished on the cross (cf. 12:31-33).

H. What will the Holy Spirit do for the disciples?

1. "He will guide ... into all truth"
2. "He will speak; and tell ... things to come"
3. "He will glorify Me (Christ)"

I. The Dual Ministry of the Holy Spirit

1. Before salvation it is the conviction of the unsaved.
2. After salvation is the illumination of Scripture.

II. The Holy Spirit's Work of Comfort (16:16-33)

- A. The _____ (16:16-22): Jesus uses two different verbs for "see" in verse 19. He is explaining that in a few days, they will lose physical sight of Jesus but when they see Him again they will gain great spiritual sight.
- B. The _____ (16:23-33): The disciples were confused and hurt.
 1. Jesus reminds them of ...
 - a. The promise of the Holy Spirit and the ministry the Spirit brings (cf. 16:7-15).
 - b. The promise that their sorrow will turn to joy (cf. 16:20-22).
 - c. The promise that they will have power in prayer (cf. 16:23-24).
 - d. The promise that they will have a victorious peace (cf. 16:25-33).
 2. When the pain seems unbearable, Jesus reminds us ...

1. Because Jesus' time had come (cf. 17:1).
(Messianic fulfillment)
2. Because Jesus has authority over all (cf. 17:2).
3. Because Jesus has finished His work (cf. 17:4).
4. Because Jesus had glory in eternity past (cf. 17:5).

II. Jesus Prays for His Disciples (17:6-19)

- A. The Key Word of Verses 6-19: _____
- B. The Key Purpose of Verses 6-19:
 1. That the disciples have unity (cf. 17:11).
 2. That the disciples have joy (cf. 17:13).
- C. The Basis for Jesus' Petitions in Verses 6-19:
 1. Because the Father gave them to Jesus (cf. 17:6-7)
 2. Because Jesus gave them the Father's words (cf. 17:8, 14).
 3. Because the disciples belong to God (cf. 17:10).
- D. Why does Jesus say, "I do not pray for the world but for those whom You have given Me"?

It would be wrong to conclude that Jesus is not concerned for the world. It would also be wrong to state that Jesus never prayed for the world. Jesus is going to pray for them in just a few hours (cf. Luke 17:21).

The purpose of Jesus' statement is to emphasize His specific request. It does not imply a lack of concern for the lost world.

III. Jesus Prays for All Believers (17:20-26)

- A. The Key Word of Verses 20-26: _____
- B. The Key Purpose of Verses 20-26:
 1. That the world may believe (cf. 17:21, 26)
 2. To show the love of God (cf. 17:26)
- C. The Basis for Jesus' Petitions in Verses 20-26: Because the Father and Son are One (cf. 17:21-23).

Study Questions (Part 5):

- What feast were the Jews about to celebrate in 5:1?
- What were the beliefs concerning the Pool of Bethesda?
- Examine 5:17-27. What statements point to the deity of Jesus?
- Since some acknowledged Jesus as the Christ, why did Jesus withdraw from the crowd in 6:14-15?
- How is chapter 6 a turning point concerning those who were following Jesus?
- Give a summary of the Feast of Tabernacles.
- What scriptural support do we have that Jesus had siblings?
- What is the theological and spiritual significance of the healing of the man born blind?
- What comparisons and contrasts can be made with the man born blind?
- Why does the fact that he was born blind matter to the narrative?
- Why does Jesus claim to be the “door of the sheep”?
- What is the Hebrew name for the Feast of Dedication?
- What was the ultimate and highest purpose in the death of Lazarus?
- What did you learn about the statement, “Jesus wept.”
- What prophetic statement did Caiaphas unwittingly make?
- What was the significance of Jesus riding into Jerusalem on a donkey?
- What lesson was Jesus teaching when He washed the disciples’ feet?
- What is the primary identifying mark of Christians?
- What is the central point of the passage about fruit-bearing (15:2-5)?

PART SIX

The Crucifixion of Christ

And He, bearing His cross, went out to a place called the Place of the Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

John 19:17-18

crows. Mark adds that these denials would be before the rooster crowed a second time. Peter may have denied Christ many more times than those recorded. According to this resolution, Peter would have denied Christ three times before the rooster crowed the first time and a total of nine times before the rooster crowed twice!

1. A maid at the door of the high priests court (cf. John 18:17).
2. Another maid near the fire in the court of the high priest (cf. Matt. 26:70; Mark 14:68; Luke 22:57).
3. A group near the fire in the court of the high priest (cf. John 18:25; Mark 14:68).
4. The second maid a second time on the porch (cf. Mark 14:70).
5. A third maid on the porch (cf. Matt. 26:71).
6. An unidentified person (cf. Luke 22:58).
7. A relative of Malchus who was also present at the Garden of Gethsemane (cf. John 18:27).
8. A Galilean about an hour after #6 (cf. Matt. 26:74; Luke 22:60).
9. A group on account of the Galilean's dialect (cf. Mark 14:71). "And the second time the rooster crew" (cf. Mark 14:72).

III. The Trial of Jesus Before Pilate (18:28-40)

- A. The _____: The Jews were irritated because Jesus broke their Sabbath laws. Jesus' claims of deity sent them over the edge. Therefore, the charge was blasphemy. "... He made Himself the Son of God" (John 19:7). When Pilate refused their charge, the Jews changed it to treason. Pilate was not concerned if anyone claimed to be God. However, they knew he would be concerned if Jesus sought to overthrow the government. "And they began to accuse Him, saying, 'We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King'" (Luke 23:2).

this opportunity to use it to their advantage. Since they refused to enter the Praetorium, Pilate had to go back and forth between the crowd and Jesus during the trial.

1. Out: Heard their non-indictment (cf. 18:28-32).
2. In: "Are You the King of the Jews?" (cf. 18:33-37).
3. Out: "I find no guilt in Him" (cf. 18:38-40).
4. In: Scourged Jesus (cf. 19:1-3).
5. Out: "Behold, the Man!" (cf. 19:4-8).
6. In: Sought to release Him (cf. 19:9-12).
7. Out: "Behold, your King!" (cf. 19:13-16).

F. The _____: Pilate asked questions of the crowd and Jesus. Here are the key questions:

1. "Are you the king of the Jews?" (cf. Luke 27:11-14).
2. "What is truth?" (cf. John 18:33-38).
3. "Do you not know?" (cf. John 19:9-11).
4. "Whom do you want?" (cf. Matt. 27:15-21).
5. "What then shall I do with Jesus?" (cf. Matt. 27:22-24).

G. The _____: The Jews said to Pilate, "It is not lawful for us to put anyone to death." To whose law are they referring?

1. Some suggest they were saying they did not have the legal authority to put a man to death.
 - a. Problem 1: This didn't stop them from stoning people in the past or even the future.
 - b. Problem 2: Pilate just gave them the legal authority to execute Jesus.
2. Some suggest they were not able to kill Jesus because of the Passover Feast. They did not want to be defiled by dead bodies. This is the more probable reason.
3. John gives an additional insight when he states, "that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die" (John 18:32). John is implying that the Jews wanted Jesus crucified instead of stoned.

Christ is the Lamb of God (Chapter 19)

I. The Verdict of Pilate (19:1-16)

- A. The _____: Pilate had Jesus scourged without cause. His purpose seems to be to appease the Jews. While scourging was a normal practice prior to crucifixion, Jesus has not yet been sentenced to be crucified. Here is the practice for scourging:
1. Once the prisoner is found guilty and sentenced to crucifixion, he is stripped and bound to a low pillar or stake.
 2. They are beaten with a cat o'nine tails. A short handled whip with leather thongs. Some had metal , stones, glass, or chips of bone attached to the end of the leather thongs. Some only had leather knots at the end.
 3. The Jews had a limit of 40 lashes, but to make sure they did not break the law, they limited the lashings to 39. The Romans had no limit.
- B. The _____: Jesus was given a "crown of thorns." While the purpose of the crown was to mock His claim to be a king, the thorns were a symbolic reminder of the curse of sin (cf. Gen. 3:18).
- C. The _____: The mockery that Jesus endured consisted of five insults.
1. They scourged Him without cause.
 2. They crowned Him with thorns.
 3. They threw a purple robe in His bleeding back.
 4. They mocked Him saying "Hail, King of the Jews." The word "hail" was usually associated with Caesar and is a blatant mockery of Jesus.
 5. They slapped Him with their hands.

II. The Crucifixion of the Christ (19:17-30)

- A. The _____: It appears there was no formal sentencing of Jesus. The closest thing might be the sign that was placed above Jesus on the

PART SEVEN

The Resurrection of Christ

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

John 20:30-31

Christ is the Risen Redeemer (Chapter 20)

I. The Empty Tomb (20:1-10)

Jesus' +1 Miracle

A. The _____: Fundamental to everything about the Christian faith is the miracle of the resurrection of Jesus from the dead.

1. The Resurrection of Jesus is the key doctrine of our belief system. On this single event, all other doctrines find their support.
2. The Resurrection of Jesus is in every sermon recorded in the book of Acts.
3. The Resurrection of Jesus is the basis of eternal life that is promised to all that believe in Jesus Christ.
4. The Resurrection of Jesus is more than an idea, it is an historic event.

B. The Witness of _____ (20:1-2): Mary Magdalene was the first one to discover the tomb was empty. This is the same Mary that Jesus cast out seven demons. The guards were gone and the stone rolled away.

C. The Witness of _____ (20:3-5): When Peter and John received news from Mary Magdalene that Jesus was not in the tomb, they began running to the tomb. John wants the reader to know that he beat Peter there (he mentions it four times... "outran Peter," "came to the tomb first," "Peter came, following him," and "who came to the tomb first.")

John uses three different Greek words that are translated in this passage "to see."

1. *Blepei* (20:5): a quick glance. John made a quick glance into the tomb.
2. *Theorei* (20:6): an intense examination. Peter went inside the tomb and checked things out.
3. *Eiden* (20:8): to see with insight and understanding. John understood what happened. Jesus was resurrected!

in this passage we are given John's account of the Great Commission.

- a. Assurance of His resurrection (20:19-20).
 - b. Commissioned them as Apostles (20:21).
 - c. Received the Holy Spirit (20:22).
 - d. Entrusted with the Gospel (20:23).
3. The Appearance to _____ (20:24-29): Thomas was not with the disciples when Jesus appeared to them that Sunday evening. Jesus will come again the following Sunday to meet with Thomas.

III. The Greatest of the Beatitudes (20:24-29)

- A. The Unbelief of Thomas (20:24-25): Thomas did not believe the disciples as they explained that Jesus had been there. Unless he could see and touch the nail marks, he refused to believe. Thomas uses a double negative, which emphasizes he will never be convinced otherwise.
- B. The Convincing of Thomas (20:26-29): A week has passed and the disciples are gathered together. This time Thomas is with them when Jesus appears. Jesus invites Thomas to touch his hands and side. Thomas responds with an overwhelming affirmation of Jesus' deity, "My Lord and my God" (cf. 2 Sam. 7:38; 1 Kings 18:39; Psalm 30:2; 35:24; 86:15; 88:1; Jer. 38:17; Hos. 2:23).
- C. The Beatitudes are mentioned in Jesus' Sermon on the Mount as recorded in Matthew. Here, John records a single beatitude: "Blessed are those who have not seen and yet have believed." This blessing applies to all believers today!

IV. The Purpose of this Gospel Account (20:30-31)

- A. "that you may believe that Jesus is the Christ, the Son of God."
- B. "and that believing you may have life in His name."
- C. Three different expressions of their belief. We cannot impose our experience of salvation on others. Some will be very emotional, some

Christ is the Risen Restorer (Chapter 21)

I. The Revelation (21:1-14)

A. The Sea of _____ (21:1): This still the Sea of Galilee. Why does John say Tiberias? The city of Tiberias was on the southwest side of the Sea of Galilee. This name usage indicates what part of the Galilean Sea.

B. The _____ (21:2): John lists those who went fishing: Simon Peter, Thomas, Nathanael, James, John, and two others not named. So who were the other two? The two others not named are generally thought to be Andrew and Philip. The reason is because Peter and Andrew were brothers and often fished together. Philip and Nathaniel were close friends and usually seen together.

C. The _____ (21:3): Peter said, "I am going fishing." Some have criticized Peter for going fishing. Claiming that he has already begun to backslide. However, it makes more sense to assume that the Apostles were doing what fishermen do... fish. This was their livelihood. If they were going to do ministry, they needed money.

Those who claim Peter's backslidden state provide three reasons.

1. Peter was returning to his "old occupation." The problem here is that he never stopped being a fisherman. His return to fishing was not a declaration that he was cutting ties with Jesus or His mission.
2. Peter used the pronoun "I am going." The assertion is that Peter's statement was focused on himself rather than Christ. The problem is that just because someone uses a personal pronoun doesn't demand they are not focused on Christ and His purposes.
3. Peter and the others caught nothing. The assertion is that they caught nothing because of their backslidden faith. The problem here is those who make this claim are making the same mistake the disciples made in assuming the man born blind had sinned. Sometimes things

4. Some suggest the 153 was just the number of fish in the net.
5. Some suggest that the net, which was not torn (from where we get the word *schism*), is a picture of the church.

II. The Restoration (21:15-19)

- A. The _____ (12:7-15): Peter is usually quite vocal. But here we see no verbal response from Peter when John exclaims, "It is the LORD!" Peter's first words to Christ do not come until Christ first speaks to him.
- B. The ____ question (12:15): "Simon, son of Jonah, do you love (Greek: *agapeo*) Me more than these?" What or who are the "these" of Jesus' question?
 1. "Do you love Me more than you love these disciples?"
 2. "Do you love Me more than you love these fish?"
 3. "Do you love Me more than you love fishing?"
 4. "Do you love Me more than these other disciples love Me?"

The fourth seems to be the best understanding of Jesus' question. Peter had previously boasted about having a superior love for Christ than the other disciples (cf. Matt. 26:33; Mark 14:29).

Peter answers, "I am fond (Greek: *phileo*) of You." Peter responds that he loves Jesus like a brother (i.e. *phileo*), whereas the deeper love is *agapeo*.

Jesus responds, "Feed My lambs." The idea is to keep on tending to the little lambs.

- C. The _____ question (12:16): "Simon, son of Jonah do you love (Greek: *agapeo*) Me?" There is no comparisons with Jesus' second question. Peter answers, "I am fond (Greek: *phileo*) of You." Jesus responds, "Shepherd My sheep." The idea here is to care for young sheep that are no longer little lambs.
- D. The _____ question (12:17): "Simon, son of Jonah do you love (Greek: *phileo*) Me?" In

Jesus' third question, He changes the verb from *agapeo* to *phileo*.

This third question grieved Peter. Peter responds, "Lord You know all things; You know that I love (Greek: *phileo*) You."

Jesus responds, "Feed (Greek: *boske*) My sheep (Greek: *probata*)." Each time, Jesus increased Peter's responsibility with the type of care and the maturity of the sheep. The first was little lambs, then little sheep, and finally sheep (mature and many).

- E. The _____: Peter understood that Christ was the Shepherd and that Peter was the under-shepherd. This was not a lesson that Peter soon forgot. Years later Peter would challenge other pastors to "Shepherd the flock of God which is among you" (1 Peter 5:2).
1. Little Lambs: Peter cared for new believers (cf. Acts 1-10, Pentecost).
 2. Little Sheep: Peter cared for young believers who were maturing (cf. Acts 10-15, Controversy over Gentile conversions).
 3. Mature Sheep: Peter cared for all believers through his epistles (cf. 1 Peter, 2 Peter).

III. The Realization (21:20-25)

- A. While the previous chapter is a clear conclusion to the book and John's purpose in writing. The final chapter provides the continuation of the narrative and the personification of John's aim... that people believe that Jesus is the Christ and that they may have life in His name.
- B. "Follow Me." John does what Jesus told Peter to do... "Follow Me."
- C. "You follow Me." Jesus makes it clear for Peter to stay focused on following Christ and not get distracted.
- D. John 21:18-19 are a statement about Peter's future martyrdom by crucifixion. The night before Christ was crucified, Peter offered to lay down his life, but instead he denied Him. Tradition holds that Peter was crucified by the Romans under Nero in 67 AD. At Peter's request, they crucified him upside down.

Peter would have been martyr some twenty years before John wrote this book. John's brother, James, died in 44 AD, forty years earlier. He was the first of the disciples to be martyred and was executed by sword.

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APPENDIX A

The Witnesses of Christ

John uses the word witness (*marturia*) as a testimony to the character and significance of the person of Jesus Christ. John doesn't use the word simply as a verification of factual history, although it is used that way. John is appealing to a Jewish law that declares, "On the evidence of two or three witnesses a matter shall be confirmed" (Deut. 19:15). John exceeds the minimal requirement. John lists 7+1 witnesses.

The Witnesses:	Scripture:
1. The Father	5:32, 34, 37; 8:18
2. The Son	3:11; 8:14, 18; 18:37
3. The Holy Spirit	15:26; 16:13-14
4. The Scripture	1:45; 5:39, 40, 46
5. The Works of Jesus	5:17, 36; 10:25; 14:11; 15:24
6. The Baptist	1:7-8; 5:33-35
7. The Twelve	15:27; 19:35; 21:24
+1 The Changed Lives	4:39; 9:25, 38; 12:17

APPENDIX B

The Signs

The New Testament uses five plural Greek words to describe miracles: *tereta* (wonders), *erga* (works), *thaumasia* (wonderful things), *dunameis* (powers), and *semeia* (signs). John uses the word *semeia* (signs) to convey the idea that Jesus manifested His glory (cf. John 2:11). John lists 7+1 “signs.”

The Signs:	Scripture:
1. Jesus Turns Water into Wine	2:1-11
2. Jesus Heals a Nobleman's Son	4:46-54
3. Jesus Heals a Lame Man	5:1-9
4. Jesus Feeds the 5000+	6:1-14
5. Jesus Walks on the Water	6:15-21
6. Jesus Heals a Man Born Blind	9:1-12
7. Jesus Raises Lazarus from the Dead	11:1-44
+1 Jesus Raises Himself from the Dead	20:1-31

APPENDIX C

The “I Am” Statements

John is the only gospel author to record the “I Am” sayings of Jesus. Each statement was a declaration of His deity and a metaphor of His ministry. John lists 7+1 “I Am” statements.

The “I Am” Sayings:	Scripture:
1. I Am the Bread of Life	6:35
2. I Am the Light of the World	8:12; 9:5
3. I Am the Door	10:9
4. I Am the Good Shepherd	10:11
5. I Am the Resurrection and the Life	11:25
6. I Am the Way, the Truth, and the Life	14:6
7. I Am the True Vine	15:5
+1 Before Abraham was “I AM”	4:26; 8:24,, 28, 58; 13:13, 19; 3:14; 18:5-6, 8

APPENDIX D

The “Amen, Amen” Statements

“Amen, amen.” John records twenty-five double truths. The double “amen” is a declaration of the firsthand knowledge of the truth of Jesus’ statement. Jesus declares truth. The Hebrew word “amen” carries the idea that what has been said is true, trustworthy, and faithful. Jesus uses the word “amen” not to conclude His statement, but to begin His statement as a personal verification of the truth.

The “Amen, Amen” Statements	Scripture:
⁵¹ And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”	John 1:51
³ Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”	John 3:3
⁵ Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.”	John 3:5
¹¹ Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.	John 3:11
¹⁹ Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.”	John 5:19
²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”	John 5:24
²⁵ Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.	John 5:25
²⁶ Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.”	John 6:26
³² Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.”	John 6:32
⁴⁷ Most assuredly, I say to you, he who believes in Me has everlasting life.	John 6:47
⁵³ Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.”	John 6:53

³⁴ Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin."	John 8:34
⁵¹ Most assuredly, I say to you, if anyone keeps My word he shall never see death.	John 8:51
⁵⁸ Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."	John 8:58
¹ "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.	John 10:1
⁷ Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep."	John 10:7
²⁴ Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.	John 12:24
¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.	John 13:16
²⁰ Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.	John 13:20
²¹ When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me."	John 13:21
³⁸ Jesus answered him, "Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times."	John 13:38
¹² "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father."	John 14:12
²⁰ Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.	John 16:20
²³ "And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you."	John 16:23
¹⁸ Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.	John 21:18

APPENDIX E

The Messianic Prophecy of the Levitical Feasts

The Hebrew word for feasts, *moedim*, means “appointed times.” The three major feasts of Leviticus 23 were divinely “appointed times” that direct our attention to the person and work of Christ Jesus. According to Colossians 2:16-17, the food, the drinks, the festivals, the new moon, and the Sabbaths are all shadows or “typologies” of their fulfillment in Christ. The Passover and Pentecost occur in the Spring and are identified with Christ’s earthly ministry and work. The Feast of Tabernacles occurs in the Fall after a season of harvest and is identified with Christ’s Second Coming.

Feast:	Date:	Key Aspects:	Messianic Fulfillment:
** THE FEAST OF PASSOVER **			
(Leviticus 23:1-14)			
The Feast of Passover (Hebrew: Pesach) Lev. 23:1-8 *Death *The Passover consists of three parts, each symbolizing an aspect of the death, burial, and resurrection of Christ.	Nisan 14 (March/April)	<ul style="list-style-type: none"> • On the 10th of the first month, a spotless male lamb was to be chosen and then observed for 4 days to ensure the lamb was free of defects and imperfections. • On the 14th of the first month, the Day of Passover, the lamb was killed and roasted on an open fire. • None of the lamb's bones were to be broken. • During the Exodus, the people of Israel were required to place the blood of the lamb on the doorposts of their home. When the Angel of Death came through, He would “pass over” the homes with the blood. However, homes that did not have the blood would be struck with the death of their first born. 	<ul style="list-style-type: none"> • In the final week of Jesus’ earthly ministry, He was examined through multiple trials. There was “no fault found in Him” (John 18:38; 19:4-6). • Jesus was introduced by John the Baptist as “The Lamb of God.” Jesus was beaten and crucified. • None of Christ’s bones were broken (even though it was a common practice of crucifixion). • When the final Day of Judgment comes, only those who believe in Jesus has the Messiah are saved by His blood from eternal death. Those not covered by the blood of the Lamb of God, will be struck with the death of eternal separation from God in hell .

<p>The Feast of Unleavened Bread (Hebrew: Hag Hamatzot)</p> <p>Lev. 23:4-8</p> <p>*Burial</p>	<p>Nisan 15 (March/April)</p>	<ul style="list-style-type: none"> • Starting on the day after the lamb was sacrificed (i.e. Nisan 15), homes were to be rid of all leaven (yeast). Yeast is a picture of sin and God will not dwell or abide in an unclean place (cf. 2 Cor. 6:14-18). This will last for seven days. 	<ul style="list-style-type: none"> • After Jesus was crucified on the cross, He was placed in an unused tomb (cf. John 19:41). The burial of Christ reminds us of the “burial of sin” that is to be removed from the life of a Believer.
<p>The Feast of Firstfruits: (Hebrews: Yom HaBikkurim)</p> <p>Lev. 23:9-14</p> <p>*Resurrection</p>	<p>Nisan 17 (March/April)</p>	<ul style="list-style-type: none"> • Three days from Passover, the Israelites celebrate the Feast of Firstfruits. • On the day of Passover, the farmer would find the ripest sheaf of barley and mark it as the firstfruits by binding a cord around it. • The next day it would be cut down and prepared as an offering. • This is the same day in history that Noah's Ark came to rest on Mt. Ararat (cf. Gen. 8:4). • This is the same day in history that the Israelites reached the other side of the Red Sea (cf. Exod. 14:26 – 15:22; Num. 33:1-8). • Manna ceased on this date when the Israelites ate for the first time in the Promised Land. 	<ul style="list-style-type: none"> • Three days from Passover, Jesus rose from the dead and became the firstfruits of those who have fallen asleep (cf. 1 Cor. 15:20).

**** THE FEAST OF WEEKS ****

(Leviticus 23:15-22)

<p>Feast of Weeks: Pentecost (Hebrew: Shavu'ot)</p> <p>Lev. 23:15-22</p>	<p>Sivan 6 (May/June)</p>	<ul style="list-style-type: none"> • Fifty days after Firstfruits (seven weeks + one day), the Israelites celebrate the gift of God's Word (Torah). This was the day that God gave Moses the Torah on Mt. Sinai. • The Law is our tutor to help us understand our bondage to sin. • Two loaves of bread made of fine flour with yeast, offered with new grain and other animals. The focus of the offerings was the goodness of God extends to the entire world. • 3000 people were killed on this day for worshiping the golden calf (cf. Exod. 32:28). They broke a blood covenant with God. • Marks the time for harvest. 	<ul style="list-style-type: none"> • Fifty days after the Firstfruits and Resurrection of Christ (seven weeks + one day), the Holy Spirit was poured out on the Church. • The Holy Spirit is our tutor to convict the world of sin. • The two loaves might represent the Jews and Gentiles as the goodness of God extends to the entire world. • 3000 souls were saved on this day from the preaching of Peter (cf. Acts 2:41). They entered a New Covenant in His blood. • Marks the church's time for evangelistic harvest.
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**** THE FEAST OF TABERNACLES ****

(Leviticus 23:23-44)

<p>Feast of Trumpets (Hebrew: Rosh Hashanah)</p> <p>Lev. 23:23-25</p>	<p>Tishri 1 (Sept./Oct.)</p>	<ul style="list-style-type: none"> • On the first day of the seventh month (Tishri), the Israelites celebrate the end of Harvest and marks the beginning of the civil calendar. Nisan is the first month of the religious calendar. • The feast begins with trumpets being sounded at the temple and synagogues around the world. • This day marks the beginning of ten days of repentance in preparation for the next feast (i.e. Day of Atonement). 	<ul style="list-style-type: none"> • The Rapture of the Church marks the end of the evangelistic harvest time. Entering a new era. The whole earth hears the last trumpet (cf. 1 Cor. 15:52). • There are limited days remaining for repentance and the Day of Atonement (i.e. Christ's Second Coming). (cf. John 5:24-27)
<p>Day of Atonement: (Hebrew: Yom Kippur)</p> <p>Lev. 23:26-32</p>	<p>Tishri 10 (Sept./Oct.)</p>	<ul style="list-style-type: none"> • A thick curtain (as thick as 12") separated the Holy of Holies from the Holy Place. Only the High Priest could enter the Holy of Holies, and only once a year on this day to make atonement for the sins of the nation. • The High Priest acted as a mediator to perform the sacrifices required on the Day of Atonement. • The High Priest first had to make atonement for Himself before making atonement on behalf of the people. 	<ul style="list-style-type: none"> • When Jesus died, the veil separating the Holy of Holies from the Holy Place was rent by God from top to bottom (cf. Luke 23:44-49). We now have direct access to God (cf. Heb. 6:19-20; 9; 10:19-22). • Jesus is the only Mediator between man and God (cf. Heb. 9:15). • Jesus is the sinless and perfect High Priest, who did not need to offer an atonement for Himself, and then offered Himself as the sacrifice for atonement on behalf of the people (cf. Heb. 7:26-28).
<p>Feast of Tabernacles or Booths: (Hebrews: Sukkot)</p>	<p>Tishri 10 (Sept./Oct.)</p>	<ul style="list-style-type: none"> • This is the most joyful of feasts as the people commemorate God's forgiveness and provision for His people. 	<ul style="list-style-type: none"> • In the Day of the Lord, all believers will one day celebrate this feast (cf. Zech. 14:16-19). • "On the last day, that

<p>Lev. 23:33-44</p>		<ul style="list-style-type: none"> • People live in tents or booths to remember the days of wandering in temporary housing as God tabernacled among them. • The Water Libation Ceremony: A priest would carry water from the Pool of Siloam to the Temple, remembering the provision of water during the time of wandering. • The Illumination of the Temple: Four large pillars, each with four large bowls were lit, remembering that God led His people by a pillar of fire by night. • The final day of the feast was the "Day of the Great Hosanna," looking forward to the coming of the Messiah. The One who brings salvation. • Four plants were used in this celebration and waved in all direction (i.e. north, south, east, west) to symbolize God's presence is everywhere. They used citron, myrtle, palm, and willow. 	<p>great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink" (John 7:37-38). He is claiming to be the God who provides water.</p> <ul style="list-style-type: none"> • The next morning, while the pillars of fire continued to burn, Jesus declared, "I am the light of the world. He who follow Me shall not walk in darkness, but have the light of life" (John 8:12). He is claiming to be the God who led them by a pillar of fire by night. • During the Triumphas Entry (not the time for the Feast of Tabernacles), the crowds welcomed Jesus as the Messiah, waving palm branches and calling out, "Hosanna! Blessed is He who comes in the name of the LORD! The King of Israel!"
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APPENDIX F

Titles for Christ in John 1

There are twenty-two (24 total) different titles used for Jesus Christ in the first chapter of John's Gospel account.

Title	Scripture:
1. Word	v. 1
2. God	v. 1
3. Life	v. 4
4. Light f Men	v. 4
5. True Light	v. 9
6. Flesh	v. 14
7. Only Begotten from the Father	v. 14
8. Jesus Christ	v. 17
9. Only Begotten God	v. 18
10. Christ	v. 20
11. Lord	v. 23
12. Jesus	v. 29
13. Lamb of God	v. 29
14. A Man	v. 30
15. Son of God	v. 34
16. Lamb of God	v. 36
17. Rabbi	v. 38
18. Teacher	v. 38
19. Messiah	v. 41
20. Jesus of Nazareth	v. 45
21. Son of Joseph	v. 45
22. Son of God	v. 49
23. King of Israel	v. 49
24. Son of Man	v. 51

APPENDIX G

Born of Water and the Spirit (John 3:5)

John is the only gospel author to record the "I Am" sayings of Jesus. Each statement was a declaration of His deity and a metaphor of His ministry. John lists 7+1 "I Am" statements.

Doctrinal View:	Water:	Spirit:	Key to Interpretation:
Baptismal Regeneration: Baptism is necessary for salvation.	Water is viewed as water baptism.	The Spirit is viewed as the fullness of the Holy Spirit.	Baptism is viewed as sacramental.
Baptismal Pardon and Sanctification: Baptism is necessary for salvation	Water is viewed as symbolic of pardon.	The Spirit is viewed as symbolic of sanctification.	Baptism is viewed as both sacramental and symbolic.
Born of the Holy Spirit. (Nothing to do with water baptism.)	Water is viewed as symbolic of the Holy Spirit.	The Spirit is viewed as the Holy Spirit.	Translates "koi" as a an adverb instead of the conjunction "and."
Baptismal Repentance: Baptism is necessary for repentance.	Water is viewed as a reference to John's Baptism unto repentance.	The Spirit is viewed as the Holy Spirit's gift of saving faith.	Identifies baptism with that of John the Baptist's practice.
The Word of God: regeneration. (Nothing to do with water baptism.)	Water is viewed as a symbol of the Word of God, which is the instrument of regeneration.	The Spirit is viewed as the Holy Spirit as the agent of regeneration.	The doctrine of regeneration (cf. Eph. 4:22-25).
Two separate events: Natural Birth and Spiritual Birth. Neither referencing Believer's Baptism.	Water is viewed as the natural birth. Breaking of the water at birth.	The Spirit is viewed as the Holy Spirit's indwelling in the life of a Believer (salvation).	The context of the passage makes this point in verses four and six.

GLOSSARY

OF PEOPLE AND TERMS

Andrew: the first of the twelve disciples to follow Jesus. An Apostle from Bethsaida; brother of Simon Peter. He was originally a disciple of John the Baptist and is always seen in Scripture bringing people to Jesus. (cf. John 1:40)

Amen: (1) "it is true." Something that is true, trustworthy, and faithful. (2) "so be it." A response given upon hearing a blessing. (3) "may it become true." The closure of a prayer. John's Gospel account includes the "amen, amen" or "truly, truly" or "verily, verily" statements of Jesus. The NKJV uses, "Most assuredly" (cf. John 3:3).

Apostles: literally "sent-out ones." Men chosen by Christ to learn of Him and bear witness of Him to the world. Originally twelve (often called "the twelve"); Andrew, John, Simon Peter, James, Philip, Bartholomew (Nathanael), Matthew (Levi), Thomas, James son of Alphaeus, Judas son of James (Thaddaeus), Simon the Zealot, and Judas Iscariot. Judas Iscariot was later replaced by Matthias (Acts 1). Paul, Barnabas, and others are also called apostles (cf. John 20).

Atonement: Covering. Clothing in Scripture is often a picture of the atonement of sin (e.g. Adam and Eve, etc.).

Bethany: a town about 2 miles east of Jerusalem, on the eastern slope of the Mount of Olives. Jesus spent much time here with Mary, Martha, and Lazarus, and raised Lazarus from the dead. (cf. John 11-12)

Bethlehem: a town about 5 miles SE of Jerusalem. Jesus was born here. (cf. John 7:42)

Bethsaida: a town in Galilee, on the northwestern shore of the Sea of Galilee. Peter and Andrew were natives of this town. A blind man was healed here, and the city was later denounced for its unbelief. (cf. John 1:44; 12:21)

Caiaphas: son-in-law of the high priest Annas; appointed as high priest by the Romans. One of the rulers who tried Jesus. Unwittingly prophesied that it was better for Jesus to die for the nation than for the nation to perish. (cf. John 11, 18)

Capernaum: a town on the northern shore of the Sea of Galilee. Jesus spent much time in this region, and preached here after miraculously feeding 5000 people. He healed many here, including a Roman centurion's servant girl and Peter's mother-in-law. He denounced the city for its unbelief. (cf. John 2, 4, 6)

Christ: the Greek equivalent of the Hebrew term "Messiah," meaning "the anointed one." Jesus was anointed by the Father to be the Savior, to deliver His people from the bondage of sin.

Christological: Relating to the theology concerned with the person, attributes, and ministry of Jesus Christ. Furthermore, a Christological Hermeneutic is a method of interpreting Scripture that is concerned with the person, attributes, and ministry of Jesus Christ. The Bible is to be interpreted and understood with a view that Christ is the central personality of all Scripture.

Cooper's Golden Rule of Interpretation: "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths indicate clearly otherwise." Here is an abbreviated paraphrase of his rule: "when the literal sense makes good sense, seek no other sense lest it result in nonsense."

Cross: a Roman (not Jewish) method of execution, considered a curse. Christ's death on the cross paid the penalty for man's sin, reconciling him to God (cf. John 12, 19).

Denarius: a Roman silver coin, equivalent to about a day's wages for a common laborer. (cf. John 6, 12)

Feast of Dedication: or "Hanukkah." A Jewish festival commemorating the dedication of the second temple (cf. John 10:22).

Feast of Tabernacles: or "Sukkot" or "Feast of Booths" or "Feast of Ingathering." One of the three major festivals of the Jews. The festival commemorates the wandering in the desert and the end of harvest (a harvest festival of sorts). The celebration of the end of harvest begins with a trumpet blast (cf. John 7:2). Of the three Jewish feasts, the Christian perspective is that this is the third and only one that is yet to be fulfilled (i.e. Rapture, end of the harvest).

Galilee: the northern-most of the three provinces of western Palestine in the time of Christ. Jesus' ministry was primarily in Galilee (cf. John 1, 2, 4, 6, 7, 12, 21).

Gethsemane: a location in the Kidron Valley, on the lower slopes of the Mount of Olives, where Jesus prayed to the Father on the evening that He was betrayed by Judas Iscariot. (cf. John 18)

Hallelujah: "Praise to YHWH!" Hallel meaning "praise" and "jah" is the shortened form of YHWH (cf. John 12:43).

Hermeneutic: Concerning interpretation, especially of the Bible or literary texts.

Herod the Great: appointed by Rome as King over Israel in about 37 BC Paranoid; murdered a number of relatives, including his father Antipater, his wife Mariamne, and two sons. Slaughtered babies in Bethlehem in an attempt to kill Jesus. Died in 4 BC (cf. Matt. 2)

Herod Antipas: a son of Herod the Great; became tetrarch (ruler of one-fourth) of Galilee in 4 BC Married Herodias, his niece and his brother Philip's wife. Killed John the Baptist for condemning him in this behavior. (cf. Matt. 14; Luke 13, 23)

Herodias: granddaughter of Herod the Great. Deserted her husband and uncle, Herod Philip, to marry his brother, Herod Antipas. Schemed to have John the Baptist killed for condemning this behavior. (cf. Mark 6)

Hosanna: an exclamation of praise. Literally means "salvation come" (request) or "salvation has come" (declaration). The crowd cried this at Jesus' entry into Jerusalem, a week before they demanded to crucify Him. (cf. John 12:13)

James: the fourth of the twelve disciples to follow Jesus. An Apostle; elder brother of John the Apostle; son of Zebedee and Salome. Along with his brother and Simon Peter, enjoyed a very close relationship with the Lord. The first Apostle to be martyred (c. 44 AD). (cf. John 21:2)

Jerusalem: a city in the hills of Judea, 14 miles west of the Dead Sea, and 33 miles east of the Mediterranean. Made capitol of Israel by David and center of worship by Solomon. Visited numerous times by Jesus, who was crucified, buried, and raised just outside the walls of the city. (cf. John 1, 2, 4, 5, 7, 10, 11, 12)

John the Apostle: the second of the twelve disciples to follow Jesus. An Apostle; younger brother of James; son of Zebedee and Salome. Along with his brother and Simon Peter, enjoyed a very close relationship with the Lord. Later wrote a gospel account, three letters, and the book of Revelation. Refers to himself in his gospel as "that other disciple" or "the disciple whom Jesus loved." John was originally a disciple of John the Baptist and he was also the youngest of the twelve disciples.(cf. John 20-21)

John the Baptist: the forerunner and baptizer of Jesus. Beheaded for rebuking Herod Antipas and Herodias. (cf. John 3:22)

Jordan: a 160-mile long N-S valley in Palestine, and the 65-mile long river which flows in its central portion. The Jordan River takes water from the Sea of Galilee south to the Dead Sea (cf. John 1, 3, 10).

Joseph of Arimathea: a secret disciple of Jesus; probably a member of the Sanhedrin. Became more bold after the crucifixion; asked for Jesus' body and buried it in his own tomb. (cf. John 19:38)

Judas Iscariot: one of the twelve disciples of Jesus. An Apostle; betrayed Christ into the hands of the Romans. Felt remorseful afterward, but instead of repenting committed suicide. (cf. John 18)

Judas (Thaddeus): one of the twelve disciples of Jesus.

Judea: the southern-most of the three provinces of western Palestine in the time of Christ, west of the Dead Sea (cf. John 3, 4, 7, 11).

King Herod: see "Herod the Great."

Mary Magdalene: a woman from whom seven demons were cast. She accompanied Jesus afterward, and was with Him at the cross and the tomb. (cf. John 19-20)

Matthew (Levi): one of the twelve disciples of Jesus. A tax collector who became an Apostle. Later wrote a gospel account. (cf. Matt. 9; Mark 2; Luke 5)

Messiah: The expected king and deliverer of the Jews. "Messianic" is something related to the anticipated Messiah (cf. John 4:25).

Mount of Olives: a ridge of hills just east of Jerusalem, separated from it by the Kidron valley. Jesus entered Jerusalem from here a week before He was crucified, prayed here on the night He was betrayed, ascended from here, and will return here when He comes to earth again. (cf. John 18)

Nard: or "spikenard." A perennial herb, from which a strong aromatic oil was derived. Imported to Palestine from India. (cf. John 12)

Nathaniel (Bartholomew): the sixth of the twelve disciples to follow Jesus.

Nazareth: a town in southern Galilee, in a basin. The home of Joseph and Mary, and the boyhood home of Jesus. (cf. John 1, 18, 19)

Parable: an earthly story with a heavenly truth. A brief story intended to illustrate a single idea. Used commonly by Jesus to reveal truth to His followers while revealing it from others. From the word "parabola" meaning side by side. (cf. Matt. 13)

Passover: or "Pesach." One of the three major festivals of the Jews. The festival commemorates the Exodus from Egypt. This is the most celebrated festival of the Jews. The Passover lamb is sacrificed to commemorate the shed blood that saved the Jews from their bondage in Egypt (John 2, 6, 11, 12, 13, 18, 19).

Pentecost: or "Shavu'ot." One of the three major festivals of the Jews. The festival commemorates the giving of the Torah and the celebration of the first fruits (it marks the beginning of the harvest time). The Christian Pentecost occurred at the same time as Shavu'ot and marks the arrival of the Holy Spirit and the beginning of the harvest time for Christian evangelism.

Peter: see "Simon Peter."

Pharisees: a Jewish sect, which began as a pious reaction to secularism in the second century BC. They developed an "oral law" in an attempt to interpret and apply the written law of Scripture. They tended to be strict, legalistic, and separatists, and many had become hypocritical by the time of Christ. They taught the Scriptures and believed in the supernatural. They were more popular with the masses than the Sadducees. The Pharisees were part of the Sanhedrin. They will also be referenced as "teachers of the law." (cf. John 1, 4, 7, 8, 9, 11, 12, 18)

Philip: the fifth of the twelve disciples to follow Jesus. An Apostle from Bethsaida. He was an analytical and always asking questions. Always listed fifth and appears to be the leader of the second squad of four disciples.

Pilate: the procurator (Roman governmental representative) in Palestine at the time of Christ's crucifixion. He delivered Jesus to be crucified. Thought to be imaginary by some critics until his name was found on an inscription at Caesarea in 1961. (cf. John 18-19)

Prophecy (Broad Definition): The word prophecy means "to forth-tell." Forth-telling involved insight into the will of God. This type of prophecy exhorted people to change their behavior.

Prophecy (Narrow Definition): The word prophecy means "to fore-tell." Fore-telling involved foresight into the plan of God. This type of prophecy predicted the future. While many people think of prophecy as fore-telling it is forth-telling that is much more common in the Bible. However, in the instances where fore-telling is used it is compelling evidence that the Bible is in fact the Word of God.

Prophet: The word *prophet* comes from the word meaning "to announce." A prophet was God's mouthpiece or the human instrument through which God declared His message to men. Abraham was the first in Scripture to be given this title.

Rabboni: or “Rabbi”. A title of honor given to teachers of the Law, meaning “my teacher.” Though having the same meaning, it seems that the term “rabboni” was a more elevated term than “rabbi.” (cf. John 1, 3, 4, 6, 9, 11, 20)

Sadducees: a Jewish sect, generally from aristocratic, wealthy, and powerful families. They followed only the written law of Moses, and rejected the future resurrection and judgment of man. (cf. Matt. 16, 22)

Samaria: the central of the three provinces of western Palestine in the time of Christ. The inhabitants were a mixed race, formed by intermarriage of Jews with Mesopotamians and Syrians. They only accepted the five books of Moses, and were despised by the Jews. (cf. John 4)

Sanhedrin: the Jewish ruling council of 70 seats plus the acting high priest. The Sanhedrin was comprised of three offices: Pharisees, Sadducees, and Elders. The Sanhedrin was abolished after the destruction of Jerusalem (70 AD).

Scribes: originally copyists; they developed into a Jewish sect of professional students and teachers of the Law. They acted like lawyers and developed some interpretations and extensions to the Law which deviated from its original intent.

Sea of Galilee: a harp-shaped lake in northern Palestine, about 60 miles north of Jerusalem, in Galilee. It's about 13.5 miles in length. Also called the sea or lake of Chinnereth (meaning “harp”), Gennesaret, or Tiberias. Much of Jesus' ministry was in this area.

Simon Peter: the third of the twelve disciples to follow Jesus. An Apostle from Bethsaida; brother of Andrew. Very zealous and impetuous. Denied the Lord, but later repented and became a strong leader of the early Church. Preached a powerful sermon at Pentecost to an international Jewish audience; took the gospel to the gentiles. Peter was the primary leader among the disciples of Jesus.

Simon the Zealot: one of the twelve disciples of Jesus.

Synagogue: a place where Jews gathered for instruction and worship during the New Testament period.

Synoptic Gospels: the first three books of the New Testament (i.e. Matthew, Mark, and Luke). These three books share similar events, sequence, and occasionally the same wording. They are “seen together” or share a similar “synopsis.” These three books stand in contrast with the structure of John's Gospel account.

Thomas (The Twin): one of the twelve disciples of Jesus. Also known as “Doubting Thomas.”

Typology: A method of biblical interpretation whereby an element found in the Old Testament is seen to prefigure one found in the New Testament. The initial one is called the type and the fulfillment is designated the antitype. The type or antitype may be a person, thing, or event, but often the type is messianic and frequently related to the idea of salvation.

Zebedee: a Galilean fisherman; father of the Apostles James and John. (cf. John 21)

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