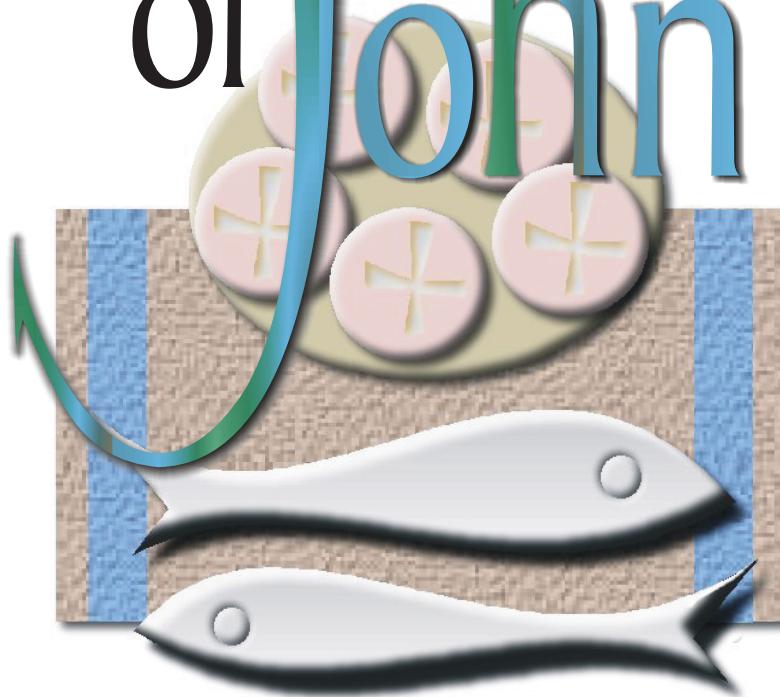


Study Guide

The Gospel of John



Doyle Gilliam

SUNSET
INSTITUTE PRESS



**THE GOSPEL
of
JOHN**



**INTRODUCTORY
NEW TESTAMENT
STUDIES**

**Taught by
DOYLE GILLIAM**

**Arranged for study by
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© 2000**

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Gospel of John Study Guide

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quotations within critical articles and reviews, including translation.

DISCLAIMER

The textbook used in this course was selected because we consider it one of the best and well adapted to this course of study. “*John, the Gospel of Belief*” by: Merril C. Tenney contains a wealth of knowledge which will increase your understanding of this wonderful gospel book. The author’s scholarly approach to this study will enhance your understanding of this period of the life and teachings of Jesus. As with all books written by men, there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements

Level II Students

(Non-Transferable)

Each lesson is built around the instruction on either the video tape, DVD, CD or audio tape. Listen to or view the recorded lecture as you follow along in the course Study Guide book.

Reading: You are required to read the Gospel of John through **two (2) times** during this course of study. (**This will be 10% of your final grade.**) It is suggested that you purchase Merril C. Tenney's book entitled, "***John, the Gospel of Belief***" as a reference book for this study.

Tests: There is a Self Exam at the end of each lesson. Preview each lesson by reading these questions first. There will be two tests to complete for this course. One test is to be done at the end of lesson twelve (12) and the other will be done at the end of the study, after completion of lesson twenty-four (24). Each test will cover only the previous twelve lessons studied. **You must receive a grade of 70% or above on each test to successfully pass this course.**
(The two tests will be 80% of your total grade.)

Memory Work: Memory verses are to be done as you go through the study. You are asked to either write your verses out in the presence of the administrator, correct them with a different colored pen and turn them in with the mid-term or final test or quote them to the administrator during the course of study. He will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You have 24 memory verses. (**Memory verses will be 10% of your final grade**)

Due by the mid-term test: (15 verses)
John; 1:1-4, 14, 29; 3:1-5; 4:21-24 .

Due with the final test: (9 verses)
John 8:31-32, 36; 20:30-31; 14:1-4.

- * The Self Exam questions for each lesson **MUST** be completed in order to pass this course.
- * The memory verses assigned must be completed and written or quoted before the mid-term or final test is taken.
- * Read the book of John three (2) times during the course of this study.
- * Your reading and memory work assignments **must be completed and turned in** at the time of the final exam to pass this course.

Instructions and Requirements for Level III Students (Transferable)

Each lesson is built around the instruction on either the video tape, DVD, CD or audio tape. Listen to or view the recorded lecture as you follow along in the course Study Guide book.

Reading: You are required to read the Gospel of John **four (4) times** during the course of this study. At least one reading must be in a modern speech Bible. Each time you read the book do so at one sitting. You are also required to read all of the book, "*John, the Gospel of Belief*" by: Merril C. Tenney. Write a one (1) page evaluation of this book and send in with your Final Exam. (**This will be 10% of your final grade**)

Memory Verses: You will have **seventy-six** (76) verses to memorize in your study of John. These are to be done as you go through the study and the appropriate passages done at the appropriate time. Either quote these to your Test Administrator or write them out and have someone correct them with a different colored ink. Please indicate which Bible version you are using for your memory verses if you send them in to be graded by us. (Worth 15% of final grade)

Due with the mid-term test: (37 verses)

John 20:30-31; 1:1-4, 14, 17-18, 29; 2:19; 3:1-5, 14-17; 4:21-24, 35; 5:28-29; 6:27, 35, 44-45, 66-69; 7:37-39

Due with the final test: (39 verses)

John 8:12, 31-32, 36; 9:30-31; 10:10-11, 17-18, 27-30; 11:25-26, 12:24-26, 31-33, 48; 13:34-35; 14:1-4, 6, 15; 15:12-14; 16:33; 17:17, 20-21; 18:36

Papers: Do a word study on the following list of words. Discuss how these words are used in the Gospel of John.

- A. 1) **Sign** 2) **Believe** 3) **Light** 4) **Love** 5) **Life** 6) **Name** 7) **Obedience**. The first three will be due at the half-way point of the course study along with your mid-term exam. The last four will be due at the end of the course.
- B. **Write a Commentary on John 10:25-29.** Discuss this text in relation to the impossibility of apostasy. Use and list at least three sources for your research. This paper should be at least three (3) typewritten, double-spaced pages. Use regular size type. (**This assignment will be worth 15% of your final grade**)

Tests: You **must complete all the "Self Exam"** questions in your Course Guide and **you must complete the Mid-term and Final exams with a grade of 70%** or over to receive your certificate. (**Worth 60% of final grade**)

Grade: Your total average grade for the course must equal 70% or above. The course requirements listed above will be given the following percentages in making up your grade.

- | | |
|----------------------------------|------------|
| a. Readings and evaluation paper | 10% |
| b. Memory verses | 15% |
| c. Written assignments | 15% |
| d. Mid-term and final exams | <u>60%</u> |
| TOTAL | 100% |

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LESSON ONE

THE GOSPEL OF BELIEF

INTRODUCTION

The gospel of John has been called the most beautiful book in the entire world. The vocabulary of the gospel of John is simple, and its miracles and lessons from Jesus have delighted people all over the world, both young and old in many different languages and in many different cultures. Yet in some ways it is a very profound book. This book has been described as being compared to a pond in which a child can wade and in which an elephant can swim. When people begin to study the gospel of John, they see that on the surface it seems very simple. It is easy to understand. The language is simple indeed. People that have studied the Greek language always begin their study with the gospel of John or the epistles of John because that language is the most simple in the original language. Those who have tried to learn any foreign languages have found the same experience, that we can read in the gospel of John before we can read perhaps in Luke or in the writings of Paul. Beneath the surface there is a depth there, a profoundness that the most thorough scholars find a constant challenge to their best efforts. Nevertheless, we would say, "Come on in, the water is fine."

We will look at three things today. First, look at the purpose of the book, second, look briefly at the author of the book and, third, look at some of the main characteristics of the gospel of John. Looking at the book as a whole will help us as we study the book in more detail in the lessons to come over the next few weeks.

LESSON TEXT: None

LESSON AIM: To gain an overall concept of the Gospel of John.

LESSON PREVIEW: You will . . .

1. Learn several things which will help you understand the purpose for which the Gospel of John was written.
 2. Examine three main words used in the theme of the book which will help your understanding of the intent of the book.
-

INTRODUCTION TO JOHN

A. The Purpose of the Book (20:30-31)

1. To present evidence that would produce, encourage and strengthen faith.
2. Theme passage: John 20:30-31. *"Many other miraculous signs Jesus did in the presence of his disciples which are not written in this book but these are recorded that you might believe that Jesus is the Christ, the Son of God, and believing you may have life in his name."*

- a. In the original language the word “believe” here is used in a tense that means continuous action.
- b. He is not talking simply about those being caused to believe who have never believed before.
- c. He is also talking about strengthening and deepening the faith of those who believe already.

B. “Sign” Evidence Presented by John

- 1. John talks about other signs that Jesus did which are not recorded.
- 2. John has selected only certain signs of the miracles that Jesus worked and has written them down.
- 3. The purpose in writing them down was to produce or to increase faith, and then that faith in turn will result in life.

C. Three Main Words in the Theme Passage

- 1. First word: “**signs**” is from a Greek word “*SIMEON*.”
- 2. Two other main Greek words in the New Testament that also imply supernatural activity or miracles.
 - a. The word, “*DUNAMIS*” which is translated miracle. **This word emphasizes supernatural power or divine energy** that is being expended in the activity that is being performed. See Matthew 11:20-24, “*Then Jesus began to denounce the cities in which most of his miracles had been performed because they did not repent.*” They had the ability to see that what had happened was from God and prove that Jesus was from God, and yet they refused to repent even though they saw the demonstrations of divine activity.
 - b. The word, “*TERAS*” translated wonder or wonders is found also in the Bible a number of times, always in the plural and always in connection with signs. This word **emphasizes the effect on the beholder**.
 - c. The word John uses is the word “*SIMEION*.” This word **emphasizes that behind the miracle is a power or a meaning**, a supernatural teaching that is even greater than the miracle itself. See John 6, the feeding of the 5,000 and John 11, the raising of Lazarus.
- 3. Second word: “**believe**” is from the Greek word “*PISTEUO*.” Thayer’s Greek Lexicon, page 511, defines pistuo as a conviction full of joyful trust that Jesus is the Messiah, the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ. Three elements in the Greek word “*PISTEUO*.”
 - a. Conviction – that Jesus is the Messiah, the divinely appointed author of salvation.
 - b. Truth – this means full commitment to Him rather than trust in myself and in my own righteousness.
 - c. Obedience – saving faith in the Bible must always be obedient faith. It is that way in the Old Testament as well. John 3:36, “*He that believes on the Son has eternal life, but he that does not obey the Son will not see life. The wrath of God remains on him.*” Hebrews 3:18, 19, “*To whom did he swear that they would not enter into his rest but to those*

who were disobedient." And then he explains in verse 19, "So we see they were not able to enter in because of **unbelief**." So they are not able to enter because of unbelief but verse 18 says they did not enter because of disobedience. In Romans 1:5 Paul talks about the obedience of faith among all the nations, and when he concludes the book in chapter 16 and verse 16, he again refers to the obedience of faith.

4. Third word: "**life**"
 - a. It is found 36 times and is used by John to indicate a quality of existence that is found only in the Son.
 - b. It has to do with fellowship with God and with the abundant life which God supplies.
 - 1) John 17:3, "*This is eternal life that they may know you, the only true and true God, and Jesus Christ, whom you have sent.*"
 - 2) John 10:10, "*I have come that they may have life and may have it to the full.*" This life is found only in Jesus, the Son of God.
 - 3) It is found nowhere else. 1 John 5:11-12, "*And this is the testimony that God has given us, eternal life and that life in his Son. He that has the Son has life. He that has not the Son has not life.*"
 - 4) John 3:36, "*He that believes on the Son has eternal life. But he that obeyeth not the Son will not see life but the wrath of God abides on him.*" (ASV)

D. The Fruit of the Signs in John

1. **Belief in Christ.** Signs produced believing, and believing produced life.
2. **Unbelief.** This will culminate in the crucifixion of Jesus.
3. And the faith will culminate in a tremendous confession made by Thomas that, "*You are my Lord and my God.*"
4. Reasons given for unbelief.
 - a. John 3:19, "*This is the verdict, that light has come into the world but men love darkness rather than light because their deeds are evil.*"
 - b. John 5:42, "*I know you, that you do not have the love of God in your hearts.*" This is why they turned Him down.
 - c. John 12:42, 43, in a summary passage we are told "... that even among the rulers some believed on Him, but they would not confess Him lest they be put out of the synagogue for they loved the praise of men more than the praise of God."
5. Believing is going to result in life, a present reality.
6. Men who are not going to be responsive to this gospel are also going to be presently judged.
 - a. John 3:18, "*The one that does not believe on the Son has been condemned already because he has not believed on the name of the only Son of God.*"
 - b. John 3:36, "*The wrath of God is upon the one who disobeys.*"

E. The Seven Signs of John

1. John chapter 2: **Changing of water into wine.**

2. John chapter 4: **Healing of an official's son.**
3. John chapter 5: **Healing of an invalid man at the pool of Bethseda** in Jerusalem.
4. John chapter 6: **Feeding of the 5000** near the Sea of Galilee.
5. John chapter 6: **Walking on the water.**
6. John chapter 9: **Healing of a man born blind.**
7. John chapter 11: **Raising of a man who was dead** and who had been dead for four days, Lazarus.

F. Besides the Seven Signs or Miracles There is Also the Use of Witnesses

The word witness in noun and verbal form is found 47 times in the gospel of John. It is only found six times in all the other three gospels put together.

1. Six witnesses found in John.
 - a. **The witness of the Father.** Jesus would always appeal to the witness of the Father as His main witness.
 - b. **The witness of Christ Himself.** Even though He is bearing testimony about Himself, His testimony is valid because He knows His origin, and He knows His destiny.
 - 1) He knows that He came from God.
 - 2) He knows that He has the message of God.
 - 3) He knows that He is going to return to the Father on the basis of His own knowledge of His own origin and destiny.
 - c. **The witness of the Holy Spirit.** Jesus knew that the apostles would forget many of the things He taught them over a period of three years.
 - 1) He would guide them into all truth, and He would remind them of all the things that He had said to them.
 - 2) The witness of the Holy Spirit is one of the main witnesses in the gospel of John for the deity of Jesus.
 - d. **The witness of the works of Jesus.** The works refer to His miracles and all the other things that He did that had the divine stamp of approval upon them.
 - e. **The witness of Old Testament Scriptures** (John 5:39).
 - f. **The witness of John the Baptizer.** He affirmed that Jesus is the Lamb of God who takes away the sin of the world and he says, "*I have borne testimony that he is the Son of God.*"
2. Other witnesses found in the gospel of John.
 - a. Andrew excitedly said to his brother Simon, "**We have found the Messiah.**"
 - b. Philip says in the very same chapter, "**We have found the one that Moses wrote about in the Law and about whom the prophets also wrote, Jesus of Nazareth, the son of Joseph.**"
 - c. Nicodemus, a leader in the Sanhedrin court came to Jesus by night and said, "*Rabbi, we know that you are a teacher who has come from God for no one could perform the miraculous signs you are doing if God were not with him.*"
 - d. The Samaritan said: "**This man really is the Savior of the world.**"
 - e. Peter said in John 6:68, "*You have the words of eternal life, and we know and have believed that you are the Holy One of God.*"

- f. Even the Pharisees were forced to confess on the basis of the evidence. “***Here is this man performing many miraculous signs***” (11:47).
- g. The blind man said, “***My Lord,***” and he worshiped Him, and Jesus accepted that in John chapter 9.
- h. Thomas perhaps made the greatest confession of all when he said, “***My Lord and my God***” (20:28).

THE AUTHOR AND MAKE-UP OF THE BOOK

A. The Author of the Book is the Apostle John, the Brother of James

- 1. The external evidence outside of the gospel of John points to John as the one who wrote the book.
- 2. Internally the evidence points to the apostle John.
- 3. He is known as “*the disciple whom Jesus loved*,” an expression found in John chapters 13, 19, 20, 21.
- 4. There were three of His disciples that were closer to Him than anyone else, and they were Peter, James, and John.
 - a. It could not have been James because James was beheaded very early, according to Acts chapter 12.
 - b. It was not Peter because Peter was distinguished from that disciple in some of the passages that we have in the gospel of John.
 - c. That leaves John, the brother of James, as the author of this book. And he would identify himself in John chapter 20 as “*... the disciple who saw these things and wrote them down*” (John 20:24).

B. Some of the Characteristics of the Gospel of John

- 1. It has an announced purpose. He said, “*These things are written that you may believe.*”
- 2. John omits many of the main things concerning Jesus in his gospel.
 - a. He does not tell us about the birth of Jesus, about His genealogy, His youth, His baptism, His temptation, His transfiguration, or ascension.
 - b. John concentrates his gospel on Jesus’ activity in the area of Judea, especially in Jerusalem.
 - c. Matthew, Mark and Luke concentrate on Galilee.
 - d. John has at the utmost an account of about **twenty days in the Lord’s ministry**. Chapters 13 through 19, which is roughly one-third of the entire book, take place in less than twenty-four hours.
- 3. Five of the seven signs which John tells about are found in John’s gospel and are not found in Matthew, Mark or Luke.

CONCLUSION:

The word “believe” and its cognates are found 33 times. “Love” and its cognates are found 57 times. The very unique expression, “verily, verily, amen, amen” or “I truly say unto you” or “I tell you the truth”, translated in many different ways in many different translations, is found uniquely in John’s gospel. “Verily, verily I say to you,” always introduces a tremendous statement that Jesus was about to make.

SELF EXAM FOR LESSON ONE:

1. Give the Theme passage of John. _____
2. What are the three main words in the theme passage?
1) _____
2) _____
3) _____
3. What two fruits did the signs presented in John produce?
1) _____
2) _____
4. Give the seven signs presented in John to prove that Jesus is the Son of God.
Also give the chapters in which they are found.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
5. Give six witnesses in John that give testimony that Jesus is who He claimed to be.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
6. About how many days in the life of Jesus does the gospel of John deal with?

7. About how long a time period does chapters 13-19 cover? _____
8. Give the three Greek words for “signs,” “wonders” and “miracles” and the emphasis of each.
SIGNS: _____
WONDERS: _____
MIRACLES: _____

LESSON TWO

PROLOGUE TO THE GOSPEL OF JOHN

INTRODUCTION

 In our second lesson we want to look at the prologue to the gospel of John in 1:1-18. There are about five major ideas in this section that will be considered in this lesson.

First, we have the **relationship of Jesus with the Father** (vs. 1-2). Secondly, we have the **relation of Jesus to the creation** (vs. 3-5). Thirdly, we have the **relationship of Jesus to John the Baptizer** (vs. 6-8). Fourthly, **the relation of the Incarnate Word to the world** (vs. 9-14). And then number five, **the greatness of Jesus or the exceeding superiority of Jesus** (vs. 15-18). These are the themes that are not only found in the prologue to the gospel of John, they are developed throughout the gospel of John. So in a sense we are seeing a gospel of John in miniature in the first eighteen verses of this chapter. As we study the book we will notice that these are the main themes that are discussed and expanded.

LESSON TEXT: John 1:1-18

LESSON AIM: To learn of five major ideas in the Prologue which are discussed throughout the rest of the book.

LESSON PREVIEW: You will . . .

1. Learn several things which will help you understand the purpose for which the Gospel of John was written.
 2. Examine three main words used in the theme of the book which will help your understanding of the intent of the book.
-

THE RELATIONSHIP OF JESUS WITH THE FATHER (vs. 1-2)

A. Examination of the Word “Logos”

1. The word *logos* had a lot of different meanings but it came to mean something very significant.
 - a. It sometimes meant the all-pervading principle of the whole universe.
 - b. It sometimes meant reason or thought.
 - c. It was not personal, it was a force.
2. The Old Testament background and development of “logos.”
 - a. The worlds were formed by the “word” of God.
 - b. It is the nature of God to speak and this is revealed in Genesis one, “*And God said . . .*”

3. John's use of "logos" is very different from Greek philosophy and Jewish thought in the Old Testament.
 - a. John puts content into the word when he uses it.
 - b. He did not use the word with the same meaning they had experienced in their Greek philosophy.
4. Four things that makes John's use of the "logos" different.
 - a. John's "logos" is God.
 - b. He is a personal God.
 - c. John's "logos" created all things.
 - d. The "logos" of John became flesh and lived among men.

B. The Word is Eternal (vs. 1-2). *"In the beginning was the word and the word was with God and the word was God."*

1. This verse (v. 1) goes back farther in the Bible than any other verse.
 - a. Genesis 1:1 goes back only to the beginning.
 - b. John 1:1 goes back to before the beginning – in the beginning the Word already was.
 - c. He had always existed – He did not come into being.
2. The Word (Jesus) was not created – He is eternal.

C. The Word is a Personality (v. 1)

1. The Word and the Father were with each other.
2. Implies a face to face encounter with God.

D. The Word is Deity (v. 1)

1. The Word was God – the Word has the same nature and quality and essence of the Father.
2. The gospel of John stresses the deity of Christ.
 - a. John 1:18, "*But God the only Son.*"
 - b. John 5:23, "*All may honor the Son just as they honor the Father.*"
 - c. John 8:58, "*Before Abraham was born, I Am.*"
 - d. John 14:9, "*If you have seen me, you have seen the Father.*"
 - e. John 20:28, "*My Lord and my God.*"
3. Other Bible passages teach that Jesus is full deity.
 - a. Philippians 2:6: "*Who being in very nature, God.*"
 - b. Titus 2:13: "*The glorious appearing of our great God and Saviour Jesus Christ.*"
 - c. Hebrews 1:6: "*Let all God's angels worship him.*" You cannot worship a created being. The worship of a creature in the Bible has always been condemned. But God Almighty Himself says that men are to worship the Son and all angels should worship Him.

RELATION OF JESUS TO THE CREATION (vs. 3-5)

A. He Is the Creator of All Things (v. 3)

1. All creation came into being because of the creative activity of Jesus Christ.
2. God, through the Son brought the universe into being (Genesis 1:1; Hebrews 1:2).

3. God created all things but He did it through His Son (Colossians 1:16).
“For by him all things were created. Things in heaven and on earth, visible and invisible. Whether thrones or powers or rulers or authorities, all things were created by him and for him.”

B. He Is the Life Giver (v. 4). *“In him was life and the life was the light of men.”*

 1. Throughout the gospel of John we have this word “life” over and over.
 2. John 3:16 tells us that *“God loved the world so much that he gave his one and only Son that whoever believes in him should not perish but have eternal life.”*
 3. John 10:10, Jesus says, *“I have come that they may have life and have it to the full.”*
 4. John 11:25-26, Jesus said, *“I am the resurrection and the life. He that believeth on me, though he die, yet shall he live. And he that liveth and believeth on me shall never die.”*

C. He Is the Light Bringer (vs. 4-5)

1. John 8:12, *“I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life.”*
2. John 9:5, He again emphasizes the fact that He is the light of the world. *“As long as I am in the world, I am the light of the world.”*
3. There is antagonism toward the Light. *“The light shines in the darkness but the darkness has not understood it.”* – the darkness has not overpowered it.
 - a. The same word is translated “overtake” in John 12:35 when He says, *“Walk in the light before the darkness overtakes you.”* – or “overpowers you.”
 - b. John 3:19, *“This is the verdict that light has come into the world but men love darkness rather than light because their deeds are evil.”*
 - c. Darkness tried to put out the Light but the darkness was not able to overpower it. And in the very act of Jesus Christ being crucified on the cross, that act became the atoning death by which men would be reconciled to God and became the way that men would be brought out of darkness into the light.

THE RELATION OF JESUS TO JOHN THE BAPTIST (vs. 6-8)

- A. John, A God Sent Man (v. 6)**
 1. He is not the light, but he bore witness to the Light.
 2. He is not the Word. He is not God. But he is a man. He is a God-sent man.
 3. He has a message from God – he will bear witness concerning the Light.

- B. A Witness to the Light. (vs. 7-8).** He came as a witness to testify concerning that light so that through him all men might believe (v. 7).
 1. He himself was not the Light.
 2. He came only as a witness to the Light. John says, *“He must become greater and I must become less important”* (John 3:30).
 3. John wanted Jesus to be in the limelight, and not himself.

C. Jesus, Not John, the True Light (v. 9)

“The true light that gives light to every man was coming into the world.”

1. In the gospel of John the expression, “to come into the world,” is always used about Jesus and not about others.
 - a. John 18:37, *“And for this I came into the world.”*
 - b. John 3:17, *“For God did not send his Son into the world to condemn the world.”* He is pictured as coming into the world from the outside.
2. The One who was coming into the world came to give light to every man.
3. He gives light to every man only potentially.
4. John tells us that He came into the world to light every man.
 - a. Hebrews 2:9 – Christ tasted death for every man.
 - b. Potentially every man can be lit by Christ. Every man can be saved by Christ because He died for every man.
 - c. 1 John 2:2 – *“He is the atoning sacrifice for our sins and not for ours only, but also for the whole world.”*

THE RELATION OF JESUS TO THE WORLD (vs. 9-14)

A. The Negative Response of the World to the Incarnate Word (vs. 9-14)

1. Men may reject that light.
 - a. John 3:19 – *“This is the verdict. That light has come into the world but men love darkness rather than light because their deeds were evil. And they will not come to light lest their evil deeds be reproved.”*
 - b. Even though Jesus came to light every man, every man must respond to that light if he will be lit by Him.
 - c. John 5:40 – *“You will not come to me that you may have life.”* And throughout the gospel of John we have the appeal of Jesus to men to believe in Him, to trust Him, to follow Him.
2. The rejection by the world and the refusal of this world to believe in the One that God had sent into the world.
 - a. He was in the world and the world did not recognize Him (vs. 10-11).
 - b. *“He came to that which was his own, and his own did not receive him.”*
 - c. That rejection was not total. *“As many as received him, to them who believed on his name he gave the right to become the children of God”* (v. 12).

NOTE: Verse 13 is a summary of chapters 13 through 17. In chapters 1 through 12 Jesus appears and appeals to the world and the world receives Him not. In chapters 13 through 17 He withdraws from the world and talks with His disciples. They are the ones who received Him. And to them He gave the right to become the children of God.

3. We are reminded again of what believing means in the gospel of John. There are three elements in biblical faith in the gospel of John.
 - a. There is always **conviction**. A man must believe deep in his heart that Jesus is the Christ, the Son of the living God.

- b. There is also **trust** – rather than trusting in himself and in his own righteousness or his own goodness or his own morality.
- c. There is **obedience** – obedience is always a factor in saving faith according to John and according to the writing of the word of God.
- 4. Physical descent or fleshly relationship is not the sufficient cause.
 - a. A spiritual birth rather than a physical birth.
 - b. The Jews were trusted in the fact that they were descended from Abraham.
 - 1) Matthew 3:9 – *“Do not think to say within yourselves that we have Abraham as our father.”*
 - 2) In John chapter 8 Jesus said to the Jews that men cannot trust in the fact that they have come from Abraham in order to become children of God.
 - 3) They must be born from above. They must be born again (3:5).

B. The Positive Response of God to the World

- 1. The Incarnation – the Word became flesh (v. 14).
- 2. The incarnation is absolutely necessary. There would be no way for God to save man apart from the fact that Jesus became flesh and lived among us.
 - a. He had to become flesh in order **to make the atoning sacrifice for the sins of the people** (Hebrews 2:17).
 - b. He had to become flesh in order **to become a merciful and faithful high priest** in things pertaining to God (Hebrews 2:17 and 18).

SUMMARY:

We can learn a number of very important things from the incarnation. First of all, we learn about God from the incarnation. We see the judge of the universe, the one who brought the world into being becoming the atoning sacrifice. We also learn about our duty. In Philippians 2:5 we are told to, *“Have this same attitude in you which was also in Christ Jesus. He who was in very nature God, emptied Himself and took upon Himself the form of a servant.”* So we learn not only about God. We learn about our duty from the incarnation of Jesus Christ.

C. The Word’s Surpassing Excellence (vs. 15-18). “This is the one that I was talking about when I said, ‘He who comes after me has surpassed me because He was before me.’” He was before John in two ways.

- 1. He was first in time. *“In the beginning was the Word and the Word was with God and the Word was God.”* But there came a man sent from God (John 1:6). John came in time.
- 2. Jesus was before time. Jesus had brought time into being.
- 3. The contrast between Moses and Jesus. *“The Law was given through Moses. But grace and truth came through Jesus Christ.”*
- 4. Jesus is making God known in a way that no one else has ever made God known. *“No one has ever seen God, but the only begotten God who is the bosom of the Father has made him known.”* Men in the Old Testament said some things about God. And everything they said about God was true and accurate. But it remained for Jesus Christ who was in the very bosom of the

Father to come from the Father and reveal God perfectly and fully, to the extent that He could say, "*He that has seen me has seen the Father.*"

SELF EXAM FOR LESSON TWO:

1. List four things which make John's use of the word "logos" different from any previous usage.

- 1) _____
- 2) _____
- 3) _____
- 4) _____

2. What three things are noted about the Word in verses 1 and 2?

- 1) _____
- 2) _____
- 3) _____

3. What three things are said about Jesus' relationship to the creation?

- 1) _____
- 2) _____
- 3) _____

4. What was the relation of John the Baptist to the Word?

5. What was the response of the world to the Incarnate Word?

6. What was God's response to the world?

7. Give the five major divisions of this lesson.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

LESSON THREE

JESUS BEGINS HIS PERSONAL MINISTRY

INTRODUCTION

 e are now ready for lesson number three as we continue our study in the gospel of John. The section to be covered in this lesson is John 1:19-51. We have two main happenings in this section of John's gospel as Jesus now begins His personal ministry. In chapter 1 verses 19-34 we have **the witness of John the Baptizer**; and then in chapter 1 verses 35-51 we have **Jesus' first followers**. We will look at these two major happenings in Jesus' life in that order.

LESSON TEXT: John 1:19-51

LESSON AIM: We will see two events which occurred as Jesus begins His personal ministry.

LESSON PREVIEW: You will . . .

1. Examine the dialogue between the Jews and John the Baptizer as he witnesses as to who he is and is not.
 2. Accompany Jesus as He recruits His first disciples, Andrew, Simon, Philip and Nathanael.
-

THE WITNESS OF JOHN THE BAPTIZER

A. The Persons Who Inquire – The Investigating Committee

1. The Jewish religious leaders (John 1:19).
 - a. The term, "the Jews" is used by John and means "the religious leaders, especially as they are centered in Jerusalem."
 - b. They are in opposition to Jesus.
 - c. They are distinguished from the crowds or the multitudes in the gospel of John.
2. Concerned about his preaching and the excitement that has been caused by what John has been doing in the Jordan River area.
 - a. Matthew 3:5 tells us that people went out to see him from Jerusalem and all Judea and the whole region of the Jordan.
 - b. Luke 3:15 tells us the people were waiting expectantly and were all wondering in their hearts if John might possibly be the Christ.

NOTE: No wonder the religious leaders sent messengers to find out who John was. The whole area is coming out to hear his preaching and many are being baptized.

They are thinking perhaps this is the long awaited Messiah, and the religious leaders feel the need of finding out what John says about himself.

B. Questions Asked and Answers Given – Negatively

1. The Jews' **first question:** "*Are you the Christ?*" John's answer: "*I am not the Messiah.*"
2. The Jews' **second question:** "*Well, then, are you Elijah?*"
 - a. John's answer: "*No, I am not.*"
 - b. Jesus identifies John the Baptist with Elijah (Matthew 11:11-14; 17:10-13; Luke 1:17).
 - c. He is not literally Elijah – not the same individual.
3. The Jew's **third question:** "*Are you the prophet?*" John's answer: "No".
 - a. John was "a" prophet (John 11:9).
 - b. John was not "the" prophet – the one the people anticipated from Moses' prediction (Genesis 18).
 - c. Jesus is identified as that prophet (Acts 3:22; Acts 7:37).

C. Question Answered Positively – As to Who John Is and His Assignment

"The voice of one calling out in the desert. Make straight the way for the Lord" (Isaiah 40:3).

1. He is one who has the authority to baptize.
 - a. Not baptizing Gentile proselytes.
 - b. He is immersing Israelites – claims to have the power to baptize Israelites.
2. John bears witness about who he really is and who Jesus is.

D. The Startling Announcement – As to Who Jesus Is

1. Jesus is the "*Lamb of God who takes away the sins of the world*" (v. 29).
 - a. The Passover lamb is the background for John's statement (Exodus 12; Isaiah 53:7).
 - b. Jesus is the one who takes away peoples' sins (1 John 3:5).
 - c. Jesus is the atoning sacrifice for our sins (1 John 2:2).
 - d. His forgiving work would be for Jew and Gentile alike.
2. Jesus is the Son of God (v. 34).
 - a. The theme passage of John (20:31).
 - b. Mark starts off his gospel by saying, "*The gospel of Jesus Christ, the Son of God.*"

JESUS' FIRST DISCIPLES

A. John Points Two to Jesus – the First of Many (vs. 35-51)

1. The calling of Andrew and probably the apostle John himself.
 - a. Andrew immediately goes to find his brother Simon (vs. 40-42).
 - b. Andrew is mentioned three times in the gospel of John, and each time he is doing the same thing.
 - 1) He brings a boy with loaves and fishes to Jesus (John 6).
 - 2) He brings inquiring Greeks to Jesus in John 12:22-24.

NOTE: When the Greeks come to Jerusalem they want to see Jesus, and they go to Philip who is from the Greek speaking area just north of Galilee. Philip does not know what to do, but he does tell Andrew and Andrew knows what to do and Andrew in turn brings these men to Jesus.

2. Simon's name changed to Cephas.
 - a. Aramaic for "rock" which is translated "Peter" in the Greek, which also means rock.
 - b. Jesus does not see people for only what they are.
 - c. He also looked at them for what they can become.
3. Peter was not always like a rock.
 - a. Sometimes he made some tragic mistakes.
 - b. Jesus is seeing Peter for what he can become.

B. Two More Recruits – Calling Philip and Nathanael (vs. 43-51)

1. **The call** (v. 43). "*Follow me.*"
2. **The contact** (vs. 44-46).
 - a. Philip testifies to Nathanael that Jesus of Nazareth is the fulfillment of Old Testament prophecies. "*We have found the one Moses wrote about in the Law and about whom the prophets also wrote, Jesus of Nazareth the son of Joseph.*"
 - b. Nathanael's doubt. "*Nazareth! Can anything good come from there?*"
 - c. Philip's insistence, "*Come and see.*"
3. **The conversation** (vs. 47-48). Jesus challenges Nathanael and stimulates his faith.
 - a. Jesus' assessment of Nathanael, "*Here is a true Israelite, in whom there is nothing false.*"
 - b. Nathanael's amazement. "*How do you know me?*"
4. **The conversion and confession** (vs. 49-51). Nathanael's witness as to who Jesus is, "*Rabbi, you are the Son of God, you are the King of Israel.*"
 - a. Jesus' favorite expression of Himself was "the Son of man."
 - 1) It is used 83 times in the Gospels and at least 13 times in John.
 - 2) The title speaks of both the deity and humanity of Jesus.
 - b. The term, "Messiah" had political implications and was not used by Jesus extensively.
 - c. Jesus, in the gospel of John, is pictured as working within God's timetable (John 7:30; 8:20).
 - d. Finally, He will use the term "Messiah" when He is being judged, boldly and openly say, "*Yes, I am the Messiah.*"

NOTE: The background for this term "Son of man" is in the book of Daniel (Daniel 7:13-14). It is also found in the book of Ezekiel several times.

- 1) It emphasizes the humanity and deity of Jesus.
- 2) It is a term of great dignity and great power (Matthew 25:31).
- 3) Jesus is the only one who uses this term in the gospel of John.
- 4) One exception – Philip (Acts 7), Philip as he was being stoned to death

looked up into heaven and declared, “*I see the Son of Man standing on the right hand of God.*”

NOTE: The title, “Son of man” emphasizes His humanity but also has reference to the Messiah with all of His power, glory and splendor and the rule in His kingdom.

5. **The claims and challenge** – Jesus challenges Nathanael to a progressive faith and claims to be the Son of God (vs. 50-51).
 - a. He claims to be the fulfillment of Jacob’s ladder (Genesis 28:10-17).
 - b. He presents Himself as the messenger of God to men and of men to God.
 - c. He claims for Himself the office of both prophet and priest. See John 14:6; 10:9; Acts 4:12; 1 Timothy 2:5.
 - d. He designates Himself as “Son of Man” and accepts the title “Son of God.”

NOTE: As Son of man, Jesus is the “living link” between heaven and earth. This explains His reference to “Jacob’s ladder” in Genesis 28. Christ is God’s ladder between heaven and earth. Often in this Gospel, you will find Jesus reminding people that He came down from heaven. The Jewish people knew that “Son of man” was a name for their Messiah (John 12:34).

NOTE: At the close of the fourth day, Jesus had at least five believing men who were His disciples. In the three years that lay ahead, they would grow in their faith, learn more about Jesus, and one day take His place on the earth so that the Word might be carried to all mankind. They did not immediately “forsake all and follow Him;” that was to come later.

SELF EXAM FOR LESSON THREE:

1. To whom does the term “the Jews” refer as used by John in his Gospel?

2. For what reasons were the Jews concerned about John the Baptizer?

3. What three questions did the Jews pose to John as to who he might be?

1) _____

2) _____

3) _____

4. Who did John claim to be and what was his assignment?

1) _____

2) _____

5. List at least four titles by which Jesus was known and called in this first chapter of John.

1) _____

2) _____

3) _____

4) _____

6. Give the three times Andrew is mention in the Gospel of John and tell what he is doing on each occasion.

1) _____

2) _____

3) _____

7. Where do we go for the background on the title “Son of Man?”

8. What two emphases are found in the title “Son of Man” concerning Jesus?

LESSON FOUR

THE FIRST SIGNS OF JESUS

INTRODUCTION

 ur lesson concerns the activity of Jesus in John chapter 2. We are going to talk about the first sign and the first cleansing of the Temple, John 2:1-25. The Bible tells us that a wedding was taking place in Cana of Galilee. Cana is mentioned only in John's gospel. It is mentioned here and in John chapter 21 when we read that Nathaniel was from the city of Cana. Jesus also worked another miracle from the city of Cana. According to John chapter four, He was in Cana when an official from Capernaum came to ask Him about his sick son. And Jesus said, "Go! Your son lives." And the man left and the next day found out that his son had been cured at exactly that same hour. So Jesus was the master of distance, healing a man's son who was some 20 miles away.

The problem at the wedding was, the wine was gone. And this was causing an embarrassment to the people that were there, especially the host. Jesus' mother was there, and perhaps she was involved in the serving or perhaps was even the hostess of this particular feast. A lawsuit could have been filed by people back in those days if the wine or the food were to run out. So Jesus' mother appeals to Him. She says, "*The wine has run out.*" And He responds, "*Woman, why do you involve me?*" As the use of the word "woman" is found in the gospel of John it does not imply any kind of rudeness, impoliteness or harshness. In John 4:21 as Jesus talks to the woman of Samaria, He said, "*Believe me, woman. . .*" He uses the term "woman," but not in any kind of derogatory sense. In John 19:26 when Jesus was on the cross and wanted to commit His mother into the hand of that disciple whom He loved, He says, "*Dear woman, here is your son.*" Certainly that was a respectful term that He was using without any sense of harshness at all.

LESSON TEXT: John 2:1-25

LESSON AIM: To examine the first two events recorded by John in the life of Jesus and see how they relate to creating faith in the disciples and showing who Jesus was.

LESSON PREVIEW: You will . . .

1. Take note of Jesus' claim to be independent from His mother's influence.
 2. Learn how the first sign of turning water to wine relates John's presentation of Jesus as the Son of God and the two-fold result of the sign.
 3. Learn all the particulars surrounding the first time Jesus cleanses the temple.
-

THE MIRACLE IN CANA (2:1-11)

A. A Change in Quality of Relationships – “Woman” Rather than “Mother”

1. Change in relationship must be recognized by Mary, God would set the schedule for Jesus and not Mary.
2. Other events reflecting a changed relationship.
 - a. As to His parents – in the temple (Luke 2:49).
 - b. As to His family – they tried to take charge of Him (Mark 3:34).
 - 1) People told Jesus His mother, and family were outside.
 - 2) Jesus’ response:
 - a) Who are My brothers?
 - b) Who is My mother?
 - 3) Jesus said, “*Whoever does God’s will is my brother and sister and mother.*”
 3. Mary’s observation: “*Do whatever he tells you.*”
 - a. Jesus said in Matthew 7:21, “*Not everyone that says to me, ‘Lord, Lord’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.*”
 - b. He spoke on that occasion saying, “*Therefore everyone who hears these words of mine and puts them into practice is like a wise man. . .*” (Matthew 7:24-27).

B. A Change in Quality of Water (2:1-11)

1. Jesus’ control over quality – He changes common water to good tasting wine.
 - a. There were six large water pots.
 - b. These were the kind used by the Jews for ceremonial washings.
2. John’s explanation of the water pots.

NOTE: If each of them would hold 20-30 gallons, then the total of six water pots would be somewhere between 120 and 180 gallons.

3. The superior quality of the wine. They were amazed because this wine was a far better quality than anything they had before.

NOTE: This shows us that Jesus supplies not only what is superior in quality but also in quantity. He supplied the needs of the people on that occasion.

C. Change in Quality of Faith of the Disciples

The two-fold results of the sign:

1. Jesus manifested His glory;
2. His disciples believed on Him. Their faith will increase throughout the book.
3. There will also be unbelief in the gospel of John that will culminate in Jesus being crucified on a Roman cross.

JESUS CLEARS THE TEMPLE (2:12-25)

A. Short Retirement to Capernaum (v. 12)

1. The family of Jesus.
 - a. His four brothers – James, Joseph, Simon and Judas (Matthew 13:55-56).
 - b. His sisters. The Bible implies there were more than two.
2. Capernaum became the headquarters of Jesus doing His personal ministry.
 - a. Matthew 4:13 says, "*Leaving Nazareth he went and lived in Capernaum.*"
 - b. Perhaps this explains why, in Matthew chapter 11, Jesus will speak so strongly about Capernaum and the judgment of God upon it.
3. Jesus did much of His work near the cities of Bethsaida, Chorazin and Capernaum.

B. The First Public Manifestation of His Official Position

1. The first cleansing of the temple.
 - a. Matthew, Mark and Luke tell us about a cleansing of the temple in the latter part of Jesus' life.
 - b. There were two cleansing's of the temple:
 - 1) One early in His ministry.
 - 2) One toward the end of His life.
2. This takes place during the Passover feast or when the Passover feast was near.
3. Three different Passover's are in the gospel of John. The Passover celebrates the greatest event in the history of the nation of Israel: their deliverance from Egyptian bondage according to Exodus chapters 12-14.
 - a. John chapter 2 mentions a Passover.
 - b. In John chapter 6, he mentions another Passover.
 - c. And in John chapter 11 he mentions a third Passover, and then references from John 11, 12, all through chapter 18 still refer to that same third Passover.

NOTE: This is why we know that the ministry of Jesus lasted at least three years. If you were to read Matthew, Mark and Luke, you would not know that the ministry of Jesus was about three or three and a half years.

C. The Action of Jesus (vs. 14-16)

1. What He found (v. 14). There are two words that are used in this context for the word "temple."
 - a. The word "*HIERON*" in the Greek language – "the temple court."
 - b. The word "*NAOS*" – the sanctuary, the building itself.
2. The activity took place in the temple court – not in the sanctuary.
3. The "temple court" consists of:
 - a. The court of the priests – where sacrifices were made.
 - b. The court of Israel – where the men gathered.
 - c. The court of the women.

- d. The court of the Gentiles in later times.
- 4. The response of Jesus (v. 15).
 - a. He drives out the animals.
 - b. He turned over the tables of the money-changers.
- 5. The condemnation by Jesus (v. 16).
 - a. He tells them, "*My Father's house is to be a house of prayer, but you have made it a den of robbers.*"
 - b. He condemned them for making His temple a place of gain – for using a sacred place to promote selfish ends.

D. The Anger of Jesus

- 1. Sometimes anger is wrong and sinful.
- 2. Sometimes anger is right and proper.
 - a. When God's holy name is defiled and when God's holy place is made a place that is dishonorable or a market place.
 - b. Mark 3:5 – Jesus was moved with anger.
 - c. Paul in Athens (Acts 17:16) was "deeply distressed." That is, he was indignant that men had been led astray from the worship of the one true God and were worshiping the gods that were made by hands instead.

NOTE: Christians today need to learn that it is right to be indignant. It is right to be angry when God's name is denied, when that which is unholy and that which is impure is taught and practiced by others. And it should be a righteous indignation in the heart and lives of God's people.

E. The Astonishment of the Disciples (v. 17)

They remembered what was written, "*Zeal for your house will consume me.*"

F. The Answer of the Jews (vs. 18-22)

- 1. The unreasonable demand – they asked for a sign.
- 2. They were always demanding signs.
 - a. Paul said in 1 Corinthians 1:22, "*The Jews demand signs and Gentiles are seeking after wisdom . . .*"
 - b. Throughout the gospel of John, the Jews are asking for more signs.
 - c. It was not a lack of evidence, but it was the attitude of their hearts that caused their unbelief.
- 3. The attitude of the Jews throughout His ministry (John 12:37). Despite the fact that He had worked all these miraculous signs in their presence, they still would not believe in Him.

G. The Bold Announcement of Jesus (vs. 19-22)

"Destroy this temple, I will rebuild it in three days."

- 1. The Jews thought He meant the physical temple – the temple of Herod. There had been two other temples before this temple.
 - a. Temple built by Solomon (970 B.C.) destroyed by Nebuchadnezzar, king of Babylon in 586 B.C.

- b. A temple built by Zerubbabel and those who returned from captivity. This temple was destroyed by the Romans.
- c. The third temple was completed about the year 64 A.D. and was destroyed by Rome in 70 A.D.
- 2. He was talking about the temple of His own body.
 - a. After He was raised from the dead, then they were able to understand what He really meant by this paradoxical statement. "Destroy this temple."
 - b. And after He was raised from the dead the Bible says the disciples believed in Him.
 - 1) They believed the Scriptures that predicted the resurrection of the Messiah (Psalms 16:10; Isaiah 53).
 - 2) They remembered He had predicted that after three days I will be raised again.

H. Untrustworthy Faith (vs. 23-25)

- 1. While He was there in Jerusalem He worked a number of other miraculous signs.
 - a. Created trust in many people.
 - b. In 3:2 it tells us that Nicodemus came to Him by night and said, "*Rabbi, we know that you are a teacher come from God for no one can do the miraculous signs you are doing unless God were with him.*"
- 2. Though they believe in Him, it says He did not trust them.
 - a. John explains this by saying Jesus knew what was in man.
 - b. He knew whether a man's faith was superficial or real, whether it was profound or shallow.
 - c. He saw the kind of faith that they had was very superficial.
- 3. Examples of Jesus' knowledge of man's heart.
 - a. Nicodemus (John 3:1-5).
 - b. A Samaritan woman (John 4).
 - c. The Jews (John 5:42).
 - d. Judas – (John 6:64).

Jesus knew what was in man, and He knows what is in us.

NOTE: In destroying Christ's body, they did destroy the Temple; for after the cross, the Temple had no more meaning and was later physically destroyed by Titus in A.D. 70.

SELF EXAM FOR LESSON FOUR:

1. What was reflected in Jesus' answer to His mother, "*Woman, what have I to do with thee?*"

2. List two other incidences where Jesus indicated a changed relationship.

1) _____
2) _____

3. In changing the water to wine Jesus showed He had control over what?

4. What was the two-fold results of this first sign?

1) _____
2) _____

5. What city became the headquarters of Jesus during His ministry? _____

6. How many Passover feasts are mentioned in John and what are the chapter references?

7. In what part of the temple were the moneychangers and the animals.

8. What was the reaction of the disciples when they saw what Jesus had done in the temple?

9. What response did the Jews make when Jesus cleansed the temple?

10. What bold proclamation did Jesus make concerning the/a temple and to what did it apply?

11. Give four examples of Jesus' knowledge of man's heart.

1) _____

2) _____

3) _____

4) _____

LESSON FIVE

THE NEW BIRTH AND THE WITNESS OF JOHN THE BAPTIST

INTRODUCTION

 Our lessons are found in the gospel of John chapter three with two main sections. First, Jesus teaches Nicodemus and then second the witness of John the Baptist. Nicodemus, a Pharisee, comes to Jesus by night. He is a member of the ruling Jewish council or the Sanhedrin court, a position of high authority. He has certain convictions, though, about Jesus. He believes that Jesus is a teacher who has come from God. He also believes that He has worked miraculous signs that demonstrate that He is indeed from God. He is not blinded by prejudice as many of the other Jewish leaders were.

In John 8:48 they said about Jesus when they could not answer His arguments, “*Aren’t we right in saying that you are a Samaritan and demon possessed?*” They attributed demon possession to Jesus, and they do it in a number of cases in the gospel of John. In Mark 3:22, they also are found saying this, “*By the prince of demons, he is driving out demons.*” And so these religious leaders were often very prejudiced against Jesus and unwilling to examine the evidence that He was the Son of God. Nicodemus was determined to investigate for himself. And so he came to Jesus by night, not because he was cowardly, but because it was the time of quietness, when he would be likely to obtain a lonely and personal interview.

LESSON TEXT: John 3:1-36

LESSON AIM: To understand the nature of the new birth, to see Jesus’ magnificent gift of love and to learn more of John’s selfless testimony concerning Jesus.

LESSON PREVIEW: You will . . .

1. Investigate the attributes of the New Birth, learning that it is the entrance into the Kingdom of Heaven.
 2. Learn that Jesus being lifted up on the cross is comparable to the brazen serpent which Moses lifted up in the Old Testament.
 3. Discover that the purpose for Jesus’ coming was not to judge the world but to save it.
 4. See John’s humble attitude and spirit concerning Jesus gaining more disciples than himself.
-

THE WONDER OF THE NEW BIRTH (3:1-21)

A. Jesus, Nicodemus and the New Birth

1. The revolutionary requirement: “*Unless a man is born again, he cannot see the kingdom of God.*”
 - a. The word “see” here means to participate or to have some kind of experience with.
 - b. The use of the word “see” in other New Testament passages.
 - 1) John 3:36 – He will not experience or participate in that life.
 - 2) Acts 2:27 – God’s Holy One would not see, nor experience, nor participate in corruption.
 - 3) 1 Peter 3:10 – The word “see” used in the sense of participate or to experience.
2. The nature of the new birth. It is not physical but spiritual.
 - a. The words “be born again” could be translated “to be born anew” or “born from above.”
 - b. The Jews trusted in their physical birth – in their relationship to Abraham.
 - 1) Matthew 3:9 – “*Do not say we have Abraham as our father.* ” It is not the mere physical descent from Abraham that guarantees you the right relationship with God.
 - 2) John 8:33 – “*We have Abraham as our father. We have never been slaves to anyone.* ”
 - 3) Matthew 3:9 - “*Out of these very stones God is able to raise up children unto Abraham.* ”

NOTE: It is the believing, trusting Israel that is the real Israel of God, not simply those that trusted in their physical descent from Abraham or from Jacob or from their forefathers.

3. Nicodemus’ evasive answer (v. 4). “*How can a man be born again when he is old?*”
4. Jesus’ plain answer (v. 5). “*Unless a man is born of water and the Spirit, he cannot enter the kingdom of God.*”

B. The Description of the New Birth (vs. 5-9)

1. Water is involved in the New Birth.
 - a. Water refers to Jesus and John baptizing people (3:22-23).

“John baptized at Aenon, near Salim, because there was much water there” (v. 23).

NOTE: F.F. Bruce wrote in his commentary on the gospel of John, pages 84 and 85, these words: “It is a pity when reaction against the notion of baptismal regeneration by an *opus operatum* leads to the complete overlooking of the baptismal allusion in these words of Jesus.”

Practically all the commentators and scholars that have commented on John 3:5 up to the time of John Calvin, believe that water here refers to baptism.

- b. Other New Testament passages are in harmony with this interpretation.
 - 1) Titus 3:5, ". . . by the washing of regeneration and renewing of the Holy Spirit."
 - 2) Mark 16:15-16, "He that believes and is baptized will be saved."
 - 3) Acts 22:6, "Arise and be baptized and wash away your sins, calling on his name."
 - 4) Acts 2:38, "Repent and be baptized in the name of Jesus Christ each one . . ." The Bible tells us in verse 41 that "as many as received the word were baptized and there was added unto them in that day about 3,000 souls."

NOTE: Can anyone deny that those people had been born again, that they had been born of water and the Spirit? Since they are spoken of as people who were saved, they must have been people who were born again.

- 2. The Holy Spirit is involved in the new birth.
 - a. The Holy Spirit's message pricks men's hearts.
 - 1) Leads men to faith and conviction that Jesus is the Son of God.
 - 2) Leads men to see their own sinfulness and their need of being born again.
 - b. Sometimes the power to bring forth birth is attributed to the Word.
 - 1) James 1:18, "He chose to give us birth through the Word of truth."
 - 2) 1 Peter 1:23, "For you have been born again, not of perishable seed but of imperishable through the living and enduring Word of God."
- 3. Three gentle rebukes (vs. 9-13).
 - a. Verse 7, "You should not be surprised at my saying, 'You must be born again.'"
 - b. Verse 10, "You are a teacher of Israel and you do not understand these things?"
 - c. Verse 12, "I have spoken to you of earthly things and you do not believe."
- 4. Analogies in the Old Testament.
 - a. **Noah and his family** who were saved through the waters of the flood (Genesis 6 – 9).
 - 1) In the New Testament Peter compares what happened there to what happens when a person is baptized (1 Peter 3:20-21).
 - 2) The flood that destroyed the ancient world was also the means of bringing Noah and his family safely through to a new world. It was like a new birth.
 - b. **Israel crossing the Red Sea** (Exodus 14 – 15).
 - 1) Paul uses this in the book of 1 Corinthians chapter 10 as an illustration of baptism.
 - 2) He said all of our fathers were baptized into Moses in the cloud and in the sea. And when they got on the other side they found freedom. It was like a new life, like a new birth.
 - c. **Naaman, the Syrian captain** (2 Kings 5).

- 1) He was a leper who needed cleansing.
- 2) He was told to go and dip in the River Jordan seven times.
- 3) He dipped himself seven times and was cleansed. The Greek translation says that he baptized himself.

NOTE: Jesus is saying to Nicodemus, “Nicodemus, you have all these analogies in the Old Testament. You have the example of Noah. You have the example of the Israelites passing through the Red Sea and being baptized into Moses and in the cloud and in the sea. You have the example of a man going down into the water and coming up with his flesh becoming like new, like a new birth, like starting all over again. Nicodemus, why don’t you understand this principle of the new birth? As a teacher of Israel, you should have understood.”

C. A Breathtaking Revelation (vs. 14-15)

1. Jesus is like the brass serpent lifted up in the wilderness. In three points:
 - a. Both were lifted up to public view.
 - b. The curative power is in response to faith.
 - c. The response of the individual determines his destiny.
2. The Old Testament account (Numbers 21).
 - a. The people had murmured against God. God sent fiery serpents among them, the serpents were biting the people and they were dying.
 - b. When they cried out to God, He had Moses put a bronze serpent up on a pole.
 - c. And the people who looked at this bronze serpent were healed and did not die of the snake bites.
 - d. Those that lived must have thought it was like a new birth again.
3. The Son of man must be lifted up like the serpent.
 - a. The term “lifted up” in the gospel of John means to be lifted up on a cross.
 - b. It means to be crucified (8:28). *“When you have lifted up the Son of Man then you will know who I am.”*
 - c. John 12:32-33 – *“But I, when I am lifted up from the earth, will draw all men to myself. He said this to show the kind of death he was going to die.”*

NOTE: The word that is used here is a normal word for being exalted. Sometimes it is used this way in the New Testament.

4. Jesus was exalted in His death. He was lifted up on a cross. He never glorified God more than when He died on that cross.
 - a. This lifted up Savior would bring men eternal life. *“They will not perish but they will have eternal life.”*
 - b. John 5:24 – *“Verily, verily, I say unto you, the one who hears my words and believes on the One that has sent me has eternal life and will not be condemned.”*
 - c. John 3:36 – *“He that believes on the Son has eternal life but he that disobeys the Son will not see life, but the wrath of God abides on him.”*

D. The Golden Text of the Bible (3:16). “*God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.*”

1. The motivation of God sending His Son was God’s love.
 - a. 1 John 4:10, “*This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.*”
 - b. Romans 5:8, “*But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*”
2. There is a negative consequence. “*The one who believes shall not perish.*”
 - a. To perish means to be **separated from God**, from the presence of God, and from all that is good.
 - b. It means to be **lost forever**.
 - c. It means to be **eternally in hell**.
3. There is a positive consequence. “*They shall have eternal life.*” A quality of existence that involves knowing God and the abundant life in Him.
 - a. John 17:3, “*Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent..*”
 - b. John 10:10, “*I have come that they may have life, that they may have it to the full.*”
 - c. Eternal life is the abundant life that Jesus is promising those who believe in Him.

E. The Express Purpose of Jesus Coming

1. Not to judge the world. “*I did not come to judge the world but to save it*” (v. 17; 12:47).
 - a. Matthew 1:21, “*She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.*”
 - b. Luke 19:10, “*The Son of Man is come to seek and to save that which is lost.*”
2. But His very coming was a judgment because men would believe and be saved or they would refuse to believe and be condemned.
 - a. They could love light or they could love darkness.
 - b. If they loved light they would come to the light and be saved.
 - c. If they loved darkness they would remain lost.
 - d. Every man had to make a decision of whether he would love light or love darkness, whether he would come to believe or remain in unbelief.
3. Unbelief in John’s gospel is attributed to a number of things.
 - a. **They loved darkness** rather than light because their deeds are evil (John 3:19).
 - b. They did not have **the love of God in them** (John 5:42).
 - c. They **sought the praise of men more than the praise of God**.
 - d. **They refused to believe Moses**, in whom they trusted.
 - 1) John 5:46-47 – “*If you believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?*”

- 2) They claimed to trust in Moses. They claimed to be disciples of Moses.

But the fact they did not believe Jesus proved they did not believe Moses.

JOHN THE BAPTIST'S TESTIMONY ABOUT JESUS (3:22-36)

A. John's Testimony About Himself

1. The concern of John's disciples.
 - a. Jesus was baptizing more and everyone is going to Him.
 - b. John is pleased with this. He says, "*A man can only receive what is given to him from above.*"
 - c. I am the friend of the bridegroom. And I make the arrangements and when the bridegroom comes and receives the bride, then he says, my joy is unspeakable.
2. John's testimony: "*He is here and I have seen Him, and I bear testimony about Him.*"
3. John's statement: "*He must become greater, and I must become less important*" (v. 30).

B. John's Testimony about Jesus

1. The absolute superiority and the uniqueness of Jesus.
 - a. He (Jesus) is **from above** in contrast to himself (John) who was here from this earth.
 - b. Jesus **testifies to all that He has seen and heard**.
 - 1) He has heard the voice of God. "*My teaching is not mine but the Father's that sent me*" (7:16; 12:49).
 - c. **He receives the Spirit without limit**. The context shows that he is talking about Jesus, not about every individual, that Jesus is the one that is above all.
 - d. **Eternal life is in the Him** and nowhere else (v. 36; 1 John 5:11-12).

CONCLUSION:

In this verse there are two options. One is you can believe and have eternal life. Remember that life is in the Son and nowhere else. But men may choose not to believe in Him. They may choose to reject the Life. And He says in case they do, they will not see life but the wrath of God remains on them.

We have two options: to believe in the Son and to have life; or to refuse to obey Him and to be condemned with the wrath of God upon us. We hope that all of us will make the right decision in this case.

SELF EXAM LESSON FIVE:

1. What are the two major sections in this chapter?

1) _____
2) _____

2. What two elements are involved in the New Birth in John three?

1) _____
2) _____

3. What three analogies in the Old Testament are presented by the teacher to show that Nicodemus should have comprehended Jesus' teaching on the New Birth?

1) _____
2) _____
3) _____

4. Jesus is like the brass serpent lifted up in the wilderness in what three points?

1) _____
2) _____
3) _____

5. What does the term "lifted up" signify in the New Testament? _____

6. Unbelief in John's gospel is attributed to what four things?

1) _____
2) _____
3) _____
4) _____

7. What was John's testimony about the absolute superiority and the uniqueness of Jesus?

1) _____
2) _____
3) _____
4) _____

LESSON SIX

A SAMARITAN WOMAN AND A JEWISH NOBLEMAN

INTRODUCTION

The two main topics in John chapter 4 is a discussion with a Samaritan woman and the healing of an official's son. *"The Pharisees heard that Jesus was gaining and baptizing more disciples than John, although in fact it was not Jesus who baptized but His disciples"* (4:1). The requirements in the Scriptures are not on the person doing the baptizing but on the person being baptized. So this work of baptizing could have been done by any of the disciples of Jesus. His preaching and ministry were the main things that He had come to do. He left the area of Judea and went back once more to Galilee. He did not want to precipitate a crisis. He must fit into God's timetable. He must die when God wanted Him to die. On the cross in Jerusalem, yes, but not before the appointed time. And because the Pharisees might have put pressure on Him to put Him to death before His appointed time, He leaves Judea and He goes toward Galilee.

When He goes toward Galilee, He comes to a place in Samaria. If we look on a map we see that in the north in the land of Israel was the area of Galilee. In the central is the area called Samaria. Down in the south is Judea. Jesus, having left Judea, going north, must go through Samaria, the Scriptures tell us. Many Jewish people would not go through Samaria in the time of Jesus.

LESSON TEXT: John 4:1-54

LESSON AIM: To see that Jesus' interest in redeeming people transcends national and cultural lines.

LESSON PREVIEW: You will . . .

1. Learn that there is no doubt as to the love of God for each and every soul. But, what about the love of Jesus for souls? This lesson is an excellent example of Jesus' love for lost souls – even the soul of a woman who had let sin and society make her "unlovable."
 2. Discover that Jesus, the Master Teacher, also gives us a beautiful lesson concerning one-on-one teaching, the use of visual aids, the importance of real-life applications, and the influence and spread of truth from the one taught to others.
-

JESUS AND THE SAMARITAN WOMAN (4:1-26)

A. Background on the People of Samaria

1. The Samaritans were a mixed race.
 - a. Descendants of peoples imported by the Assyrians into Samaria (see 2 Kings 17:24-41).
 - b. To replace the Israelite upper classes that were taken into exile after the fall of Samaria (721 B.C.).
2. The Jews and Samaritans had a great dislike for one another.
3. By the time of Nehemiah (445 B.C.), the Samaritans, rejected from having any part in rebuilding the walls of Jerusalem, became bitter opponents of the project (see Nehemiah 4-6).
4. About 125 B.C., the Jews had actually burned to the ground the temple that was built on Mount Gerizim. This aggravated the bad feelings between the Jews and the Samaritans.

B. Jesus' Discussion with a Samaritan Woman

1. John emphasizes both the deity and the humanity of Jesus.
 - a. He could be tired, as He was here.
 - b. He could be thirsty as He cried out on the cross.
 - c. He could shed blood and die (John 19:34).
2. John wants us to know that His humanity is real.
3. Jesus' request of the Samaritan woman.
 - a. The woman's response.
 - b. She is absolutely amazed, "*for Jews do not associate with Samaritans.*"

NOTE: The above expression is probably an expression that means "they do not use dishes the Samaritans have used" as the marginal note in the NAS says. The very fact that in this particular case the disciples were in the town of Sychar buying food from the Samaritans shows they had some dealings with one another. The expression does not exclude all association.

4. Jesus' amazing offer – living water. "*If you knew the gift of God and who it is asks you for a drink, you would have asked him and he would have given you living water.*"

 - a. Living water is based on Old Testament background (Jeremiah 2:13). "*They have forsaken me, the spring of living water.*"
 - b. Isaiah 55:1, "*Come all you who are thirsty. Come to the waters and drink.*" (see Psalm 42:1; John 6:35; 4:14).
 - c. Jesus is claiming what God the Father, Jehovah, claimed for Himself in the Old Testament.

5. The woman's daring response – shows that she was thinking on strictly a physical level.
 - a. Her reaction to Jesus' offer. "*Sir, give me this water and I will not have to come here to draw water so often.*"

- b. Jesus knows that He must make her realize that she has needs besides those of a physical nature.
- 6. Jesus' challenging request. *"Go call your husband."* She said, *"I have no husband."*
 - a. Jesus' revelation of her life. *"You are right when you say that you have no husband. The fact is you have had five husbands, and the one that you are now living with is not your husband."*
 - b. The woman's reaction: *"I can see that you must be a prophet."*

NOTE: The word prophet does not mean necessarily one who predicts the future.

A prophet is a spokesman for God. He spoke about the past. He spoke about the present. Sometimes he spoke about the future. He could predict future events but the very word prophet itself means a spokesman for God, one who is giving divine revelation.

C. The Place and Nature of Worship (vs. 19-26)

- 1. The question as to location.
 - a. In this mountain or in Jerusalem? *"You Jews say that Jerusalem is the place to worship. Our father say that we should worship God in this mountain."*
 - b. God had specified in Deuteronomy 12:5 that there would be a certain place where he would place His name. That would be the place where they would go to worship.
 - c. This place is identified as Jerusalem in 2 Chronicles 6:6, 12.
- 2. The Samaritans' lack of understanding as to location. They accepted only the first five Old Testament books.
 - a. They had shut themselves off from much of the knowledge God had given them in Old Testament Scripture.
 - b. Jesus recognizes that it was from the Jews that salvation would come. *"Salvation is from the Jews."*
 - c. Jesus Himself being a Jew came to be the Savior of the whole world and later on in 4:42, the Samaritans will say, *"This indeed is the Savior of the world."*

D. The Attributes of True Worship

- 1. **Worship must be to the right object or person – God the Father.**
 - a. God the Father seeks such men to be His worshipers.
 - b. Not a matter of a certain place. It is not going to be whether you worship God in Jerusalem or on this mountain.
 - c. It is going to be the worshipers who worship the Father in spirit and in truth.
- 2. **Worship must be with the right attitude or spirit.** "In spirit" must involve worship from our heart sincerely.
- 3. **Worship must be by the right standard** – it must also be according to truth. *"Your word is truth"* (John 17:17).

- a. Only God can tell us about God, and only God can tell us how to worship.
- b. Only God can tell us what pleases Him in worship and what pleases Him in our everyday lives.
- 4. **Worship must be through the right person** (John 14:6). Jesus' startling revelation of Himself (vs. 25-26).
 - a. The woman's confession.
 - b. Jesus confesses Himself to be the Christ.

E. The Food of Will and Work (vs. 27-38)

- 1. The disciples' wrong concept. They are surprised to see Jesus talking to a woman.
- 2. The woman's report to the townspeople.
 - a. *"He has told me everything that I have ever done."*
 - b. The curiosity of the people.
- 3. Jesus' prime concern – to do the will of the Father. *"I have food to eat that you know nothing about."*

F. The Conversion of a City (vs. 39-42)

- 1. The favorable reception of Jesus by the Samaritans.
- 2. Belief as the result of personal investigation.
 - a. First because of personal testimony by the woman.
 - b. Second, because of personal investigation. *"First of all, we believed because of what you said but now we heard for ourselves and we know that he really is the Savior of the world."*
- 3. The "Savior of the world" (v. 42; 1 John 4:14).
- 4. The success of the gospel in Samaria.
 - a. Later the church was established in Samaria (Acts 8:1-25).
 - b. Paul and Barnabas visit the Samaritan churches (Acts 15).

JESUS HEALS THE OFFICIAL'S SON (4:43-54)

A. A Prophet and Honor in His Own Country

- 1. A prophet does not have honor in his own country.
- 2. Jesus is not going to gain honor.
- 3. Jesus left Judea to avoid premature conflict with the Jews.

B. An Interview with the Nobleman (vs. 46-54)

- 1. The nobleman's request (v. 47). He begged Jesus to heal his son.
- 2. The response of Jesus – "*Unless you see signs and miracles, you will in no wise believe.*"
 - a. He is not talking about this man only.
 - b. In fact, this man will be an exception to the rule.
 - c. This man will believe and trust in Jesus whereas the Galileans as a whole would not believe without seeing miracles and signs.
- 3. Jesus would challenge his faith. *". . . go. Your son will live."*
- 4. The nobleman's dilemma:

- a. If he stayed, he would insult the very One from whom he had asked help.
- b. If he left, he had no other assurance of the life of his son than Jesus' spoken word.
5. The son is healed and the nobleman's faith is secure (vs. 50-53).
6. The conclusion of this incident is unmistakable. This sign proves Jesus to be Master over space and distance.

SELF EXAM FOR LESSON SIX:

1. List the two major topics of discussion in chapter 4.
 - 1) _____
 - 2) _____
2. There are four attributes of true worship discussed in John 4. List these below.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
3. Belief by the Samaritans was the results of what two things?
 - 1) _____
 - 2) _____
4. The healing of the official's son shows Jesus to be master over what things?

5. What was Jesus' response to the nobleman's request and to whom was He speaking?
 - 1) _____
 - 2) _____

LESSON SEVEN

JESUS HEALS A LAME MAN

INTRODUCTION

Jesus heals a lame man in Jerusalem, this account is found in John chapter 5:1-15. Several months had elapsed since the incidents of the previous chapter; but because the synoptic Gospels recorded that period of Christ's ministry, John does not repeat it. The Lord's running controversy with the Jews, which finally erupted into open conflict, begins here. The scene of this incident is Jerusalem, and the feast to which He traveled was either Passover or Tabernacles. Many times in the gospel of John the major events in Jesus' life are found in connection with some of the Jewish festivals, either the feast of Passover or the feast of Tabernacles or perhaps the feast of Dedication. Nearly every major incident in Jesus' life is connected with one of these Jewish festivals in Jerusalem.

LESSON TEXT: John 5:1-47

LESSON AIM: To see the Sonship of Jesus questioned and debated and the evidence presented in the healing of the invalid man.

LESSON PREVIEW: You will . . .

1. Investigate the circumstances surrounding the healing of a lame man and show that Jesus is the Son of God.
 2. Study the nature and results of the opposition that arose because of the miracle.
 3. Learn of six witnesses presented by John to prove the Sonship of Jesus.
-

THE HEALING AT THE POOL (5:1-15)

A. A Pathetic Assembly (vs. 1-6)

The Pool of Bethesda had five covered colonnades or porches, and there were sick people all around this pool. It was fed by an intermittent spring, and this gave rise to the belief that an angel periodically disturbed the waters.

1. A pessimistic paralytic (vs. 5-7).
 - a. Thirty-eight years of frustrated hopes had reduced him to a state of chronic pessimism.
 - b. Jesus' first words to him were a challenge to his will: "*Do you really want to get well?*"
2. The pitiful paralytic – as hopeless psychologically as he was helpless physically.
 - a. The Lord removed healing into the realm of the will.

- b. The man's response – it is a lack of opportunity. "Every time the water is stirred, somebody gets in before I do."
- 3. The powerful "Word." "*Rise, take up your bed and walk.*"

 - a. The man exercised his will.
 - b. "Immediately" (v. 9) he was healed.

NOTE: The mention of it being the Sabbath has sinister overtones, for it was on this point that Jesus was to encounter the aggressive opposition of the Pharisees.

B. Conflict with the Pharisees (vs. 10-15)

- 1. The cause of the offense – the man was carrying his mat on the Sabbath.
 - a. Violated the traditions of the Jews on how to keep the Sabbath.
 - b. This man did not violate the Sabbath.
 - c. Jesus did not violate the Sabbath or teach this man to do so.
 - d. Jesus was Lord of the Sabbath and He was the One who told the man to pick up his mat and walk.

NOTE: This account is discussed later in John chapter 7, and again Jesus very clearly teaches that the Sabbath has not been broken. Only the Jewish rules about how to keep the Sabbath were broken in this case and in others in the life of Jesus.

- 2. A stern injunction (vs. 14-15). "*Do not sin any more, so that nothing worse may befall you.*"

 - a. Greek tense implies that he is to stop a present action.
 - b. Jesus is not saying, "you are a crippled man because of sin in your life."
 - 1) He has been living a life of sin.
 - 2) The fear of punishment itself in the Judgment Day would be something that would be far worse than any kind of physical illness or disease.
 - c. There is no direct relationship between sickness and sin in a person's life.

- 3. The case of Job.
 - a. Job's friends assumed that he must be a very bad man because he had suffered so much. He lost his herds, flocks, children and nearly all of his wealth. The conclusion from his friends is that, "Job, you have got to be a very bad man. If you were not a bad man, these things would not have happened to you."
 - b. This is still believed by many people today.
- 4. The case of the apostle Paul.
 - a. A great servant of God and a man who trusted God and believed God, and yet he had a thorn in the flesh according to 2 Corinthians chapter 12.
 - b. Paul says that "*I begged the Lord to take it from me, but he said, 'my grace is sufficient for you for my power is made perfect in weakness.'*"

- c. Paul learned that through the weakness that he had that God was able to develop the character in him that He wanted him to be.

C. Public Opposition to Jesus (vs. 16-18)

- 1. The first public opposition to Jesus in the gospel of John.
- 2. This section is sometimes called by scholars as the period of controversy.
 - a. There is controversy in chapter 5 with the Jews in Jerusalem.
 - b. There will be controversy with the Jews in chapter 6 in Galilee.
- 3. Persecution is invoked by the Jews here for two reasons:
 - a. **He broke the Sabbath.** The tense implies that it was something that happened over and over.
 - 1) In John chapter 9 Jesus will heal a blind man on the Sabbath.
 - 2) In Luke chapter 13 He will heal a woman who is crippled on the Sabbath.
 - b. **He called God His own Father** – making Himself equal with God. This charge will ultimately result in Jesus' death.

LIFE THROUGH THE SON (5:16-30)

A. A Blasphemous Claim (vs. 16-18)

- 1. He asserts that it was His Father who worked the miracles through Him.
- 2. In accusing and condemning Him, they were condemning God, who was the Author of the Sabbath Law.

B. No Rivalry in the Godhead (vs. 19-29)

- 1. The divine Sonship, the commission of Jesus, the unity of Jesus with the Father discussed.
- 2. He uses the term “the Son” in the absolute sense eight times in verses 19 through 26.
- 3. He will also speak of Himself as “the Son of God” and, “the Son of Man.”

C. The Unity of the Godhead (vs. 19-24)

In His relationship with the Father, He claims a number of things:

- 1. He claims that ***He does not operate independently from the Father***, but He does whatever the Father does (v. 19).
 - a. He will say, “*My teaching is not mine.*”
 - b. “*It is the Father’s who sent me*” (John 7:16).
 - c. He will say, “*The Father who sent me gave me a commandment what I should say and what I should speak*” (John 12:49).
- 2. He claims ***the Father loves the Son and shows Him all that He does*** (v. 20).
 - a. “*The Father gives the Son power to give life to others*” (v. 21).
 - b. “*The Father has entrusted all judgment to the Son*” (v. 22).
- 3. He claims ***the Father and the Son are worthy of the same kind of worship***, adoration and praise (v. 23; 10:28; 14:9).
 - a. “*I and the Father are one*” (10:28).
 - b. “*If you have seen me you have seen the Father*” (14:9).

- c. “*And now, Father, glorify me with the glory that I had with you before the world began*” (17:5).

NOTE ON THE DEITY OF JESUS:

Revelation 5:11-14 is a passage that is so significant because many people deny the deity of Jesus today and claim that He is only a created being and therefore He is not to be worshiped and is not to receive this same honor as the Father. This passage is telling us that Jesus Christ and God the Father are worshiped in identically the same way by all creation with the Father’s approval.

“Then I looked and heard the voice of many angels numbering thousands upon thousand and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they cried, ‘Worthy is the lamb who was slain to receive power and wealth and wisdom and strength and honor and glory and praise. Then I heard every creature in heaven and on earth and under the earth and on the sea and all that is in them singing”

Now notice. “*To Him who sits on the throne.*” In the context, that would be God the Father. “*And to the Lamb.*” In the context, that is the Lord Jesus Christ. “*Be praise and honor and glory and power forever and ever.*” In other words, there is no distinction made between the worship that is offered to God the Father and to the Lamb of God who is with Him there in the heavenly scene. And the Bible adds the final words in that chapter, “*And the four living creatures said, ‘Amen’*,” that is, “May it be so,” giving their approval of what was done in worshiping the Father and the Son, and the elders fell down and worshiped, and again worshiping the Father and the Son.

They are doing what Jesus said God wanted all men to do, that they should honor the Son just as they honor the Father, and that is exactly what all creation is pictured as doing in Revelation chapter 5.

- 4. He claims that ***God gives Him the power to do certain things.*** And because Jesus Christ is not only God but also man, then some things can be said about Him in His humanity that could not have been said about Him if He had remained with God the Father in Heaven.
 - a. Jesus could be tired (4:6), and He could be thirsty (vs.19, 28).
 - b. He could be tempted according to Hebrews 4:15. And yet James 1:13 says, “*God cannot be tempted to do evil.*”
As man He could and was tempted by the devil.
 - c. He could pray and be strengthened (Luke 22:42-43).
 - d. He could teach what He learned from God (John 7:16).
 - e. He could be given power to judge (John 5:22 and 27).
 - f. He could be given power to have life in Himself (5:26).

D. The Son and Judgment (vs. 25-27)

- 1. Eternal life is a present possession. “*The one who hears my words and*

believes on the one that has sent me has eternal life, and shall not come into condemnation.”

2. Because He is the Son of Man, He has been given authority to judge.
3. An examination of the expression “Son of Man.”
 - a. The term is used some eighty times in the gospel, and is the favorite expression for Jesus concerning Himself (Daniel 7:13, 14; Matthew 25:31).
4. Not only will Jesus raise those who are dead spiritually, those who are dead in sin, but He will also raise men who are dead in their graves (vs. 28-29).
5. This resurrection will result in two eternal destinies:
 - a. Some will rise to live, that is to have life with God and be in the presence of God forever.
 - b. Some will rise to be condemned. Eternally separated from God!

TESTIMONIES CONCERNING JESUS (vs. 31-47)

A. Five Specific Testimonies or Witnesses about Jesus and His Claims

1. He appeals to the *testimony of the Father* (vs. 32, 37).
2. The *testimony of John the Baptizer* (vs. 33-34).
3. The *testimony of His works* (v. 36).
 - a. He is talking about His miracles.
 - b. But it is more than just the miracles, it is all that He did.
4. The *testimony of Scripture* (v.39). “*You search the scriptures because you think that in them you have eternal life and they are they which testify about me.*”
5. The *witness of Moses* (vs. 45-47). “*But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set.*”

SUMMARY:

Jesus made tremendous claims in this chapter. Either they are true or they are false. If they are true then Jesus is indeed the Son of God. If they are false, then He is a fraud and an imposter.

His claims are substantiated by reliable testimony. This gospel shows that men may reject His claims, not because of lack of evidence but because of the condition of their hearts. We have pointed out before that some of the reasons for unbelief are these: men love darkness rather than light because their deeds are evil. They do not have God’s love in their hearts, and they accept the praise of men rather than accepting the praise that comes from God.

Many of the same reasons today will explain the unbelief of men in our world. The testimonies are sufficient to prove to the honest man of integrity that Jesus is indeed what and who He claimed to be. But men may still choose darkness rather than light because their deeds are evil.

SELF EXAM FOR LESSON SEVEN:

1. What words by Jesus challenged the pessimistic瘫痪的 paralytic to examine his thinking?

2. For what two reasons was persecution invoked by the Jews on this occasion?

- 1) _____

- 2) _____

3. What four claims does Jesus make concerning His relationship to the Father in verses 19-29?

- 1) _____

- 2) _____

- 3) _____

- 4) _____

4. List five specific testimonies or witnesses about Jesus and His claims presented in verses 31-47.

- 1) _____

- 2) _____

- 3) _____

- 4) _____

- 5) _____

5. What are the logical consequences of the claims of Jesus concerning His deity?

If they are true? _____

If they are false? _____

LESSON EIGHT

JESUS FEEDS THE 5,000 DISCOURSE ON THE BREAD OF LIFE

INTRODUCTION

Jesus moves from the realm of words to that of works. In John 6 there are three major subjects: the **feeding of the 5,000**, **Jesus walks on the water** and **His discourse on the bread of life**. The narrative on which the discourse on the bread of life depends is common to all four Gospels and is the only miracle recorded by all of them except the resurrection of Jesus.

When we compare the account of John with the stories of Matthew, Mark, and Luke, we discover that it took place after the return of the twelve from their first campaign, and after the death of John the Baptist. Herod having expressed a desire to see Him, Jesus retired across the mountain with His disciples.

LESSON TEXT: John 6:1-71

LESSON AIM: Understand the significance of Jesus as the bread of life and the giver of eternal life.

LESSON PREVIEW: You will . . .

1. See the great sufficiency and provision of Jesus for both physical life and especially for spiritual life.
 2. Learn of Jesus' mastery over the physical elements of the world reflected both in the multiplication of the bread and fish and walking on the water.
 3. Learn what it means to "eat of His flesh and drink of His blood."
-

JESUS FEEDS THE MULTITUDE (6:1-15)

A. The Compassionate Savior (vs. 1-4)

Being recorded in all three gospels shows this to be a very significant miracle, and God wants us to get the message that is found in it. See also: Matthew 14:13-21; Mark 6:30-44; and Luke 9:10-17.

1. The circumstances and location of the miracle.
 - a. On the far side of the Sea of Galilee.
 - b. Also called the Sea of Tiberias.

- c. It was on a hillside known today as the Golan Heights, just to the northeast of the Sea of Galilee.
- 2. A great crowd had gathered there.
 - a. Jesus had been teaching them.
 - b. In Matthew's account Jesus actually wanted the disciples to get away to rest and eat.
- 3. The crowd was tired and hungry.
- 4. The disciples are saying to Jesus, "You must tell them to go away into the villages and to the nearby areas and to buy food for themselves" (Matthew 14:15).
- 5. The crowds had come because of the miraculous signs.

B. The Miraculous Provision (vs. 5-14)

- 1. The time of the miracle – near the Passover feast.
- 2. The major events in the gospel of John are centered around Jewish feast days.
- 3. The miraculous sign. Jesus' question to Philip was, "*Where can we find food for these people to eat?*"
 - a. Philip was from nearby Bethsaida.
 - b. Since he was from that area, he would be the logical one to ask.
- 4. Philip's observation: "*Why, even eight months' wages would not be enough food to supply even one bite for all these people.*"

NOTE: The translation "eight months' wages" is based on the fact that the Greek says 200 denarii and that one denaraii was the wage of a working man for one day.

- 5. Andrew's proposal, he brought a small lad to Jesus who had five small barley loaves and two small fish.
- 6. The loaves and fish were multiplied.
 - a. Five thousand men plus the women and children ate all they wanted.
 - b. There were twelve baskets of left-overs.

C. The Response of the People

- 1. They thought He was the prophet of Deuteronomy 18:15, 18. "*Surely this is the prophet who was to come into the world.*"
- 2. They wanted to take Him and make Him king by force.
 - a. They wanted a political king and they wanted a king who could work miracles and supply their daily needs.
 - b. If He could work miracles like this, perhaps He could overthrow the power of the Roman Empire and put the Jews in power instead.
 - c. They did not receive Him as the kind of king that He was, nor did they receive the kingdom that He had for them, that He offered to them.

D. The Response of Jesus (v. 15)

- 1. Jesus withdrew to the hills by Himself.
- 2. Matthew and Mark say that He went there in order to pray.

JESUS IS LORD OVER NATURE (vs. 16-21)

A. Jesus Walks on Water

1. The time and circumstances of the miracle. In the evening on the Sea of Galilee.
2. The disciples were going across the lake to Capernaum.
 - a. By now it was dark, and Jesus had not yet joined them.
 - b. A strong wind was blowing and the waters grew rough.
3. The fear of the disciples.
 - a. They saw Jesus approaching the boat, walking on the water; and they were terrified.
 - b. Jesus calming words: "*It is I; don't be afraid. Then they were willing to take Him into the boat, and immediately the boat reached the shore where they were heading.*"

B. Peter Also Walks on the Sea

1. Peter's request: "*Lord, if it is you indeed, bid me to come also and to walk on the water*" (Matthew 14:28).
 - a. Jesus' invitation: "*Peter, come.*"
 - b. Peter's faith and boldness: He began to walk on the water as well.
 - c. Peter's fear: When he saw the waves and the wind blowing around him, the Bible says he began to be afraid and began to sink.
2. Jesus' question and admonition. "*He caught his hand and said, 'Why did you doubt? Why are you of such little faith?'*" (Matthew 14:31).

NOTE: Walking on the water proved that Jesus was the Lord of the creation that He Himself had brought into being.

DISCOURSE ON THE BREAD OF LIFE (vs. 22-71)

A. The Materialistic Motivation of the People (vs. 22-34)

1. This discourse actually was spoken to three different groups of people.
 - a. **The crowd – the multitude** (vs. 22-40).
 - b. **The Jewish religious leaders who are in Galilee** (vs. 41-59).
 - c. **The disciples of Jesus.** Beginning in verse 60 through 71 we have the discussion of Jesus with the disciples.
2. The discussion with the crowd (vs. 22-40). Wrong attitudes:
 - a. **Wrong motives** – to find physical advantage.
 - 1) They wanted a daily supply of the food for their bodies.
 - 2) They were not looking for food for their souls which they desperately needed.
 - 3) Their real need is spiritual nourishment for their souls.
 - b. **Wrong method.** "Give us a plan through which we can work out this way of salvation. What must we do to do the works of God?"
 - 1) They wanted a list of rules and regulations.
 - 2) They thought that they could gain God's favor by meeting certain requirements and this would put God in obligation to them.

- 3) Jesus says, "*The work of God is to believe on the one that He has sent.*"
- c. **Wrong request.** They were also wrong in demanding more proof. "*Work a miraculous sign so that we will know who you are, and we will believe in you.*"
 1) The sufficient proof was before their eyes, but they always demanded more.
 2) Later Jews had the same kind of attitude as Paul discussed in 1 Corinthians 1:22-23.
 3) In John 12:37 we read, "*Even after Jesus had done all these miraculous signs in their presence, they still would not believe in Him.*"
- d. **Wrong benefactor** – Moses.
 1) "*It is my Father who gives you the true bread.*"
 2) The "true bread" according to Jesus is Himself.
- e. **Wrong demand:** "*From now on, give us this bread*" (v. 34).

B. Jesus' Claim to be the Needed Bread (vs. 35-40)

- 1. Seven "I Am" claims by Jesus in the gospel of John.
 - a. "*I am the bread of life. He that cometh to me shall never be hungry, and he that believeth on me shall never be thirsty*" (v. 35).
 - b. "*I am the light of the world*" (8:12).
 - c. "*I am the gate*" or "*I am the door*" (10:7-9).
 - d. "*I am the good shepherd*" (10:11, 14).
 - e. "*I am the resurrection and the life*" (11:25).
 - f. "*I am the way, the truth and the life*" (14:6).
 - g. "*I am the true vine*" (15:1, 5).

NOTE: As the bread of life He claims that there will be no room left for spiritual hunger or thirst for the one who receives Him. He says, "*The one who comes to me will never be hungry, and the one who believes in me will never be thirsty.*"

- 2. A constant and continuing coming and believing. One must keep on coming to Him, and he must keep on believing in Him.
 - a. Jesus uses the tense here that means, "You must keep on coming to Me, and you must keep on believing in Me."
 - b. It is that continual coming and that continual believing that makes men satisfied with Jesus, the bread of life.
 - c. He treats all men the same. "*Whosoever comes to me, I will accept, and I will not drive him away.*"
 - d. He states that men must be drawn to Him in order to be saved.
 - e. The perfect will of God is that all men be saved.
 - 1) 2 Peter 3:9 says, "*God is not willing that any should perish but that all should come to repentance.*"
 - 2) 1 Timothy 2:4 Paul said, "*God would have all men to be saved and come to the knowledge of the truth.*"

- f. God's permissive will is that men who are free can turn Him down if they so desire. "*You will not come to me that you may have life*" (John 5:40).

C. The Discussion with the Jews (vs. 41-59)

- 1. There is a change of location to the synagogue in Capernaum (v. 59).
- 2. The Jewish leaders's response to His teaching.
 - a. The Jews began to grumble because of what is said.
 - b. Murmuring is something that Jews had been noted for.
 - 1) Exodus chapter 15 just after they had crossed the Red Sea, and they went for three days without any water.
 - 2) In the book of Numbers chapters 13 and 14, they began to murmur against God, wishing they had died in Egypt or that they even should return to Egypt and choose another leader to lead them there.
 - c. The murmuring now was continued by the Jews in Jesus' time.
 - 1) They think they know who His parents are and it is not God.
 - 2) They think they know His origin and it is not heaven.
 - d. They needed to be drawn by the Father, and that involved teaching.
- 3. The way God draws people to Jesus (vs. 44-45).
 - a. "*It is written in the prophets: They will all be taught by God. Everyone who listens to the Father and learns from Him comes to me.*"
 - b. Those who listen to the Father. They listen to the Father by listening to the Son.
- 4. The bread which Jesus gives is superior to the manna eaten in the desert.
 - a. Those who ate manna in the desert died.
 - b. He says, "*The one who eats of this bread from heaven will never die.*"
- 5. Description of the life-giving bread (v. 51). "*This bread that I am going to give you is actually my flesh which I am going to give for the life of the world.*"
- a. The atoning sacrifice of Jesus for the sins of all men.
- b. This is how He would take away the sin of the world.
- 6. Jesus came to unite men in one body, the church (Ephesians 2:16-18). However, Jesus often divided men, as He does here.

D. Eating the Flesh and Drinking the Blood of Jesus

- 1. He was not talking about the Lord's Supper.
- 2. Reasons why this is not speaking of the Lord's Supper.
 - a. First of all, most of the people present were not His faithful followers.
 - b. He used the Greek word "SARXIS" (flesh) which is never used with reference to the Lord's Supper.
 - c. When He talked about the Lord's Supper, He used the word "body".
 - d. He gave the Lord's Supper in the presence of His faithful disciples, not in the midst of a group of people who were turning Him down and rejecting Him.
 - e. Eating His flesh and drinking His blood in this context are connected with giving His flesh for the life of the world (v. 51).

NOTE: This refers to His sacrificial death for our sins. We must accept His sacrifice and trust in His blood, and then make His life our life. Eating His flesh and drinking His blood is an impressive way of stating that we must assimilate Christ and His teaching into our lives.

E. Jesus Speaking to His Disciples (vs. 60-71)

1. The disciples' response: "*This is a hard saying. Who can accept it?*"
2. The implications of eating His flesh and drinking His blood was so hard they could not accept it.
3. Jesus did not compromise in this regard.
4. Matthew 16:24 – "*If anyone would come after me, he must deny himself and take up his cross and follow me.*"
 - a. Jesus did not want and does not want half-hearted followers.
 - b. He let those who would not follow Him wholeheartedly leave Him and walk with Him no more.
5. The response of the twelve.
 - a. The question: "*You do not want to go away, too, do you?*"
 - b. The response: "*To whom shall we go? You have the words of eternal life. And we know and have believed that you are the holy one of God.*"
 - c. The disciples' statement and stand: "We have come to a settled faith that You are the holy One of God and there is no one else in all the world to whom we can go who can provide for us the words of life."

NOTE: Who else could command their love and loyalty? To the wounded heart of Jesus , Peter's confession must have been as a soothing balm.

SELF EXAM FOR LESSON EIGHT:

1. What are the three major subjects covered in the sixth chapter of John?
 1) _____
 2) _____
 3) _____
2. What was Jesus' question concerning food for the multitude and what was Philip's response?

3. Who presented a possible solution and what did he present to Jesus?

4. How many people were fed and how much food was left over?

5. Give the response of the people and Jesus.

6. Jesus walking on the water showed Him to be Lord over what? _____
7. What three different groups of people were involved in Jesus' discussion on the bread of life?
- 1) _____
2) _____
3) _____
8. What were five wrong attitudes/concepts manifested by the crowd?
- 1) _____
2) _____
3) _____
4) _____
5) _____
9. Give five reasons why “eating the flesh and drinking the blood” of Jesus is not referring to the Lord’s Supper.
- 1) _____
2) _____
3) _____
4) _____
5) _____
-
10. List the seven “I am” statements/claims made by Jesus.
- 1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____

LESSON NINE

JESUS AT THE FEAST OF TABERNACLES

INTRODUCTION

The scene shifts from Galilee, where Jesus had spent six months, to Jerusalem. Opposition to Him was mounting, and the period of conflict was about to begin in earnest. In this one chapter there are no fewer than seven references to the Jew's desire and attempts to kill Jesus (see vs. 1, 13, 19, 23, 25, 30, 35). The Feast of Tabernacles is the backdrop for this confrontation. This feast was a celebration of God's providential care of Israel in the wilderness and His blessings in the current harvest.

LESSON TEXT: John 7:1-53

LESSON AIM: To see the response of Jesus to the unbelief of His brothers, the crowds and Jews in relation to His teaching, works, origin and mission.

LESSON PREVIEW: You will . . .

1. Consider the conversation between Jesus and His brothers and learn that Jesus worked on God's time-table.
 2. See the amazement of the multitudes because of the teaching style and authority of Jesus.
 3. See the animosity of the Jewish leaders and the curiosity of the people as Jesus teaches in the temple area.
 4. Learn of the promise of the giving of the Holy Spirit to believers.
-

GOD'S TIMETABLE FOR JESUS (7:1-13)

A. Background of the Feast of Tabernacles

1. The character of the feast.
 - a. One of the great Jewish feasts.
 - b. In the seventh month of the year beginning on the 15th day and lasted for seven days.
2. Exodus chapter 23, Numbers and Deuteronomy tell us there was an eighth day as well.
 - a. There were eight days of celebration.
 - b. To celebrate the fact that they had lived in booths or tents in the wilderness for forty years.
3. When their forefathers had come into the land of Canaan.
 - a. They received houses which they had not built.

- b. And vineyards which they had not planted.
- 4. God wanted them to remember that they had been sojourners, in the land of the wilderness, all of those years.
- 5. It was the time of harvest and thanks-giving for the crops.
- 6. They would make their booths or tents on houses which were flat-roofed or out in courtyards.

B. Christ Answers His Unbelieving Brothers (vs. 1-13)

- 1. The fact of unbelief (vs. 1-5).
 - a. The prevailing hostility of the Jews (vs. 1-2). *The Jews were waiting to take his life.*
 - b. His brothers believed He could perform miracles, but doubted that He was the Messiah (vs. 3-5).
 - c. These brothers were, born of Joseph and Mary after Jesus' virgin birth.
 - 1) Their names were James, Joseph, Simon and Judas.
 - 2) There were sisters as well (Matthew 13:55-56).

NOTE: In Acts 1:14 when the 120 meet in the upper room waiting on God to send the Holy Spirit and to establish the church, the brothers of Jesus along with Mary are listed as being in that group. One of His brothers, James, became a very prominent and influential leader in the church in Jerusalem.

In Galatians 1:19 Paul said that he went up to Jerusalem and he did not see any of the other apostles except James, the brother of the Lord. Then in Galatians 2:19 Paul speaks of James, Peter and John as pillars in the church in Jerusalem.

- 2. Jesus' reply and explanation (vs. 6-9).
 - a. They thought He sought popularity.
 - b. The very nature of His message to an unbelieving world would bring opposition.
 - c. They were of the world and they spoke as men of the world. (They would change! See note above).
- 3. Jesus' answer emphasizes the divine timetable.
- 4. The division of the multitude (vs. 10-13).
 - a. They have known about Jesus.
 - b. They have seen His miracles.
 - c. They've seen His power.
 - d. There is widespread interest about Him.
 - e. Some say, "He is a good man."
 - f. Others say, "No, *He deceives the people*" (v. 12).

NOTE: Again, the expression "the Jews" has reference to those religious leaders who are in control. The crowds or the multitudes are afraid to discuss Jesus openly because of opposition from the Jewish leaders.

JESUS' TEACHING MISSION (vs. 14-24)

A. Jesus Answers Prejudices Concerning His Teaching (vs. 14-18)

- 1. The Jews are amazed at the ability Jesus has to teach the Scriptures and the word of God. His teaching was:

- a. ***Authoritative:*** His enemies admitted their amazement (vs. 14-15).
- b. ***Subordinate:*** His teaching did not originate from Himself, but from His Father (v. 16).
- c. ***Verifiable:*** Its source could be confirmed by application and experience (vs. 17-18).

NOTE: In Acts 4:13, when the apostles Peter and John stood before the Sanhedrin court they called these men “unschooled and ordinary men” and they marveled that they had been with Jesus. They had boldness and confidence to teach, and yet they had not been trained in the schools of the rabbis.

- 2. Jesus is reproached for not having gone to the schools of the rabbis.
- 3. Jesus’ claim of authority:
 - a. He claims that the Father has given Him His message.
 - b. He says, “*My teaching is not mine. It comes from him who sent me*” (v. 16).

B. A Determining Factor in Understanding (vs. 17-19)

- 1. The importance of desire to knowledge – “*If any one chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak on my own.*” (John 7:17).

NOTE: The evidences were sufficient to produce faith all through the Gospel of John. It was not the lack of evidence, but a lack of love for God in their hearts. It was a love for darkness rather than light. It was because they loved the praise of men more than the praise of God.

- 2. A moral issue is involved in receiving His teaching.
 - a. The evidence is sufficient to convince people.
 - b. People must want to do the will of God if they are going to know whether Jesus spoke from Himself or whether He spoke from God.
- 3. Jesus describes Himself as a person of absolute integrity.
 - a. The person who seeks to please himself and gain honor **is not** the person you can trust.
 - b. It is the individual who seeks the honor of the one who sent him (v. 18).
- 4. Jesus always sought to gain honor not for Himself but for His Father who had sent Him.

C. Prejudice Concerning His Works (vs. 19-24)

- 1. Their accusation: “*You are demon-possessed.*”
- 2. He is accused of violating their Sabbath law (v. 23).
 - a. The cause of all opposition has been the one miracle of healing of a man on the Sabbath day.
 - b. Jesus said; “*I did one miracle, and you are all astonished.*”

NOTE: We have read of many miracles of Jesus’ already, but these other miracles are not the miracles that have gotten Him in trouble with the Jewish religious leaders. It is the one miracle of healing on the Sabbath day in John chapter 5 that has caused all the opposition.

3. Jesus shows the inconsistency of the Jewish religious leaders.
 - a. He said; "*You circumcise a child on the Sabbath . . . Why are you angry with me for healing the whole man on the Sabbath?*"
 - b. He admonishes them to make a right judgment in this matter.
 - c. They have not applied the same principles to their own practices as they have tried to apply to the practices of Jesus.

QUESTIONS CONCERNING HIS ORIGIN (vs. 25-44)

A. Prejudice Concerning His Origin and Mission (vs. 25-29)

1. Different views and controversy concerning the identity and origin of Jesus.
 - a. "*Why do the authorities allow Jesus to say all of these things openly?*"
 - b. "*Could he be the Messiah?*"

NOTE: In this context they said, "*When the Christ comes, no one will know where he is from.*" Later in the same chapter some of them say, "*We know that the Messiah will come from Bethlehem and from the family of David.*" So John presents some of these differing views that they have about Jesus.

2. Jesus knew they really did not know Him nor His origin. When He says; "*Yes, you know me, and you know where I am from*" (v. 28). He is using these words ironically.
3. Jesus uses irony here and elsewhere.
 - a. "*You have no idea where I come from or where I am going*" (John 8:14).
 - b. "*You do not know me or my Father*" (John 8:19.)

NOTE: We know where He came from. No one will know where the Christ comes from. He must be earthly and have an earthly mission (vs. 25-27). His answer: Your knowledge is only temporal and fleshly so it is impossible for you to receive My spiritual truths (vs. 28-36).

B. They Attempt to Arrest Jesus (vs. 30-31)

1. Many are believing in Him, putting their trust in Him.
2. No one seized Him or arrested Him because His time had not yet come.
3. The chief priests are mentioned for the first time in John's gospel.
 - a. Collaborators with the Roman government.
 - b. In charge of the temple and had power and influence with Roman authorities.
 - c. Little influence with the common people.
 - d. Pharisees were in charge of the local synagogue.
 - e. Pharisees are the real leaders of the common people.
4. The chief priests and the Pharisees unite in their bitter opposition to Jesus Christ.

C. A Perplexed Audience (vs. 33-36)

1. He would be with them a little longer. "*I am only with you for a short time, and then I go to the one who sent me.*"
 - a. How long would be determined by the planning of His Father.

- b. Not by the plotting of His enemies.
- c. He had a specific task to complete.
- 2. For the Jews, time was running out. If they rejected the Son, the Father's house would not be open to them (v. 34). Compare Amos 8:11-12.
- 3. The spiritually blind Jews interpreted His words literally, as though they applied to travel in Palestine.
 - a. Would He leave Palestine and seek followers among the dispersed Jews or Greeks (v. 35)?
 - b. This is exactly what Jesus did later through His Church.

D. An Amazing Invitation (vs. 37-39)

- 1. An invitation to come to Jesus and drink.
- 2. A Jewish tradition: The ceremony of the water libation, which was the climax of the festival – on the “last day of the feast.”

NOTE: As the priest dipped his golden pitcher into the Pool of Siloam and lifted it out, the people chanted, “You will joyously draw water from the springs of salvation” (Isaiah 12:3).

The crowds surged back to the Temple, and just as the priest emptied his pitcher at the base of the altar, Jesus cried, *“If any man is thirsty, let him come to me and drink”* (v. 37). The effect was electric. The outpoured water was a fitting symbol of the outpoured Spirit.

“On the last and greatest day of the Feast, Jesus stood and said in a loud voice, ‘If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.’”

E. The Promise of the Holy Spirit (vs. 37-44)

- 1. The Spirit had not yet been given.
 - a. Jesus had not yet been glorified.
 - b. Promised only to believers.
- 2. This is not speaking of the Holy Spirit’s miraculous empowering. See examples of Holy Spirit empowering in both the Old and New Testaments.
- 3. This is speaking of the indwelling of the Spirit.
 - a. John 14:17: *“He is with you and he will be in you.”*
 - b. A promise of a permanent indwelling of the Spirit.
 - c. Would occur after He was glorified.
 - d. The Holy Spirit sent on the Day of Pentecost (Acts 2:1-4, 38). See also Acts 5:32; Galatians 4:6; 1 Corinthians 6:19).
- 4. Division over Jesus’ identity (vs. 40-44).

UNBELIEF OF THE JEWISH LEADERS (vs. 45-53)

A. The Obstinate Action of the Jews (vs. 45-50)

- 1. Antagonism and animosity displayed.
- 2. Amazement of the soldiers: *“No one ever spoke the way this man does.”*
 - a. Charmed by His words and deportment.
 - b. Surely this must be more than a man!

B. Nicodemus Defends Jesus (vs. 50-53)

1. The same man who had come to Jesus by night.
2. *"Does our Law judge a man before it even listens to him, before it even hears his case?"*
3. They are unable to answer the argument of Nicodemus, and they simply insult him as well. They say, *"Are you from Galilee, too?"*
4. These religious leaders were more interested in their traditions and their positions of authority than in learning the truth about Jesus.

SELF EXAM FOR LESSON NINE:

1. The Feast of Tabernacles was to bring to their remembrance what particular event/s in Israel's history? _____
2. In John seven, Jesus was preaching and teaching in Galilee and staying out of Judea for what specified reason? _____
3. What was the attitude of Jesus' brothers concerning Jesus at this time?

4. **True or False:** Jesus did not go up to the feast because He was afraid.
5. What three words characterize Jesus' teaching in verses 14-24?
 - 1) _____
 - 2) _____
 - 3) _____
6. What one thing prompted the Jews' persecution of Jesus at this point in time?

7. What two accusations were made by the Jews concerning His miraculous powers and His keeping the Law of Moses?
 - 1) _____
 - 2) _____
8. In what new way was the Holy Spirit to be available for disciples at some later date?

9. What condition or circumstance must be met before the Holy Spirit would be given?

LESSON TEN

CONFFLICT WITH THE PHARISEES AND WITH THE JEWS

INTRODUCTION

In chapter 8:1-11 we have the story of the woman caught in adultery. We have a manuscript problem with this, and it would not be fair just to pass on as if there is no problem. In the New International Version, which we are using in this study, the footnote says, “*The earliest and most reliable manuscripts do not have John 7:53 through 8:11.*” If you check the American Standard, the Revised Standard, the New American Standard, and other modern translations, you will find some kind of similar note. The manuscript evidence is not strong for this passage in this particular place. However, it is still regarded as a true historic incident in the life of Christ. The problem really is not whether or not it is a true incident that comes from the Word of God and is the Word of God, but where should it be included? Some manuscripts have it at the end of this gospel. Some have it after John 7:36, and some have it after Luke 21:38. We look at it as a true historic incident, and being in harmony with everything we know about Jesus and about the scribes and Pharisees who are involved in this story.

LESSON TEXT: John chapter 8:1-59

LESSON AIM: To see the kindness and forgiveness of Jesus in dealing with sinners and Jesus’ claims to be the “light of the world” preexistent to Abraham.

LESSON PREVIEW: You will . . .

1. See Jesus’ method of dealing with prejudice and sin in the lives of people.
 2. View the controversy between Jesus and the Jews concerning who He is and the origin of His authority.
 3. Learn the nature of true discipleship.
 4. Get a true concept of what constitutes the correct relationship with God.
-

THE WOMAN CAUGHT IN ADULTERY (8:1-11)

A. Jesus Before the Bar of Wicked Men (vs. 3-6)

1. The setting: The temple court. Jesus had been on the Mount of Olives.

NOTE: According to Luke chapter 21 Jesus would go to the Mount of Olives during the last week of His life each evening, and then He would come to the temple

area and teach by day. Here Judas led the soldiers with the crowd into the garden to arrest Jesus.

2. The people involved:
 - a. **Jesus** – teaching in the temple at dawn.
 - b. **A great number of people** – gathered around Jesus to hear Him.
 - c. **Teachers of the Law and the Pharisees** – not mentioned otherwise in John's book.
3. The circumstances: An attempt to ensnare and accuse Jesus.
4. The character of the accusers.
 - a. They are not interested in the woman nor justice.
 - b. They use her as a tool whereby they can trap and accuse Jesus.
5. Their plan and Jesus' dilemma.
 - a. If Jesus said she should go free, He would be against Moses.
 - b. If He said she should be stoned to death, He would be against the Roman authorities who took away the right of capital punishment.

B. The Wicked Men Before Their Own Bar (vs. 6-9)

1. The dilemma resolved and the tables turned.
 - a. Jesus responded by simply writing on the ground.
 - 1) This is the only record in the Bible that Jesus ever wrote anything.
 - 2) We have no record of what He wrote.
 - b. Jesus stood up and said, "*If any one of you is without sin, let him begin stoning her*" (v. 7).
 - c. The emphasis now was shifted from her sin to theirs.
2. The trial is over. Both Jesus and the woman are freed.

NOTE: We assume that since the crowd had been there in the outer perimeter all along that they are still there. The Jewish leaders, the scribes and Pharisees, have now left.

C. The Woman Before the Bar of Jesus (vs. 9-11)

1. Jesus said to the women, "*Has no one condemned you?*" (v. 10).
 - a. She said, "*No one, sir*" (v. 11).
 - b. Since there were no witnesses the judgment could not be carried out.
2. Jesus dismisses the case:
 - a. With a word of mercy: "*Then neither do I condemn you.*"
 - b. With an admonition: "*Go now and leave your life of sin.*"
 - c. Jesus came, not to condemn but to extend mercy, grace and forgiveness (Luke 19:10).
 - d. Paul said, "*Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners, of whom I am the worst*" (1 Timothy 1:15).

NOTE: Jesus **was not** lax concerning her sin. He insisted, "Go and leave your life of sin." She was to make a clean break with sin in her life. In both Old and New Testaments, the forgiveness of God is always for the penitent sinner, not for the impenitent.

VALIDITY OF JESUS' TESTIMONY (8:12-30)

In this chapter of controversy, the Jews asked seven questions of Jesus (vs. 19, 22, 25, 33, 48, 53, 57). The scene is the Court of the Women, in the treasury (v. 20)

A. Jesus' Claim and Authority Challenged (vs. 12-13)

1. His claim: "*I am the light of the world.*" This was the second of His great I AM sayings.
2. The cynical Pharisee questioned His authority and challenged His claim (v 13). "*Appearing as your own witness your testimony is not valid.*"

B. Christ's Authority Vindicated (vs. 14-18)

1. Jesus counters the Jews' argument.
 - a. His **knowledge of His divine origin** qualified Him to witness on His own behalf. "*Jesus answered, 'Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going'*" (v. 14).
2. This claim of Jesus is closely related to John chapter 9.
 - a. He demonstrated the fact that He is the light of the world by opening the eyes of a man born blind.
 - b. The Pharisees were spiritually blind and guilty before God because they rejected His claims despite all the evidences supporting them.

NOTE: Background for this claim "to be the light of the world" is apparently found in the Old Testament. When the Israelites left the land of Egypt and went to the Red Sea, they were guided by the Lord in a light that was a pillar of cloud by day and a pillar of fire by night. According to Nehemiah 9:12-15, that pillar of cloud by day and pillar of fire by night never departed from them for forty years. All the time they were in the wilderness they always knew when to break camp. They knew when to go and they knew where to go because the light of God would go before them. This light would show them how or where they ought to go.

3. Jesus claims to be the true bread that came down from heaven (6:35), the giver of the living waters (4:10).
4. Now He claims to be the light of the world guiding His people in the way that they should go.
5. Old Testament predictions that the Messiah would be a great light to both Jews and Gentiles.
 - a. In Isaiah 9:1-2, the Bible predicts that the Messiah would be a light to the Gentiles and to the people that sit in darkness.
 - b. This passage is quoted in Matthew 4:15-16 and applied to the teaching of Jesus in Galilee. See also Isaiah 42:6; 49:6; Acts 13:46-47.

C. Jesus Gave a Two-fold Answer

1. First **He knew His origin and destination.** "*I know where I am going,*"
 a. He was qualified to speak on His own behalf.
 b. He was personally competent to bear witness about Himself since He knew His origin and destination.

2. Second, **His testimony to Himself was supported by that of His Father** (vs. 17-18).
 - a. According to Moses' Law the testimony of two witness was true.
 - b. I have my witness and I have the witness of my Father.
3. The Pharisees question: "*Where is your father?*"
4. Jesus' response: "*You do not know me or the Father.*"

 - a. Jesus says, If you knew the Father, you would also know Me.
 - b. Since they turned down the message Jesus gave, then they also did not know the Father.

NOTE: Throughout the gospel of John this emphasis is found, that if men would hear the voice of God, if they would see the form of God, they must hear the Messenger whom God sanctified and sent into the world.

5. John would say, "*No one has ever seen God, but God the only Son, who is at the Father's side, has made him known*" (John 1:18).
 - a. The Greek says He has "exegeted" Him.
 - b. He has explained God as no one else had ever explained God.
6. John 14:6 – "*I am the way, the truth and the life and no man comes to the Father but by me.*"
7. "*If you have seen me, you have seen the Father*" (v. 9).

D. The Enigma of Christ (vs. 21-30)

1. A mysterious destination (vs. 21-24).
 - a. He was going to the Father.
 - b. They would die in their sin (v. 21; Isaiah 59:1-2).
 - c. To die in sin means to be separated from God eternally.
 - 1) Ezekiel 18 – a person dies for his own sin.
 - 2) Revelation 20:14-15 – Separation from God and a place of punishment.

NOTE: Their lack of faith meant that they would die in their sins and that they would not go to God where Jesus was going nor would they go to heaven where Jesus would be with the Father.

2. A puzzling person (vs. 25-26).
 - a. The question: "*Who are you, anyway?*"
 - b. The answer: The claims I am making now are the claims that I have been making all along.
3. A clarifying event (vs. 27-30).
 - a. The cross will reveal that He was the one He claimed to be.
 - b. He would not only be crucified, but He would be raised from the dead, and He would be then lifted up on high, lifted to the very right hand of God.

NOTE: In this section, Jesus claims to be:

- a. Life-bringer (v. 12).
- b. Reliable witness (v. 14).
- c. Going to the Father (v. 21).

- d. Sent by the Father (vs. 25-27).
 - e. Savior (v. 28).
 - f. Ever accompanied by the Father (v. 29).
4. A fruitful conversation: “*Many put their faith in him*” (v. 30).

THE TRUTH ABOUT DISCIPLESHIP (8:31-41)

A. The Conditions of True Discipleship (vs. 31-32)

- 1. The responsibility of discipleship – holding to the word of Christ.
- 2. The result of discipleship:
 - a. You will know the truth.
 - b. The truth will make you free.
- 3. Other proofs of discipleship in John.
 - a. Loving one another as Christ loved them (John 13:35).
 - b. Bearing much fruit (John 15:8).

B. The Question of Freedom (vs. 33-41)

- 1. **The Jews estimate of themselves:** “*We are Abraham’s descendants and have never been slaves of anyone*” (v. 33).
 - a. They had been slaves in Egypt.
 - b. They had been captives of many other nations.
 - c. They were captives of Rome.
- 2. **Jesus’ estimate of the Jews:** “*You belong to your father, the devil . . .*” (v. 44).
- 3. Sin within is what makes a person a slave (v. 34).
 - a. Being descendants of Abraham did not automatically make them children of God.
 - b. Physical heritage does not guarantee the right relationship with God.
 - c. The true descendant of Abraham was one who acted as Abraham acted (v. 39).
 - d. Their attitude and actions pointed to an alien ancestry (vs. 41, 44) – kinship with Satan.

THE REVEALING OF THEIR TRUE HERITAGE (8:42-47)

A. God is Not Their Father

- 1. If God were your Father:
 - a. **You would love Me, for I came from God.**
 - b. **You would understand My teachings.**
 - c. **You would believe Me.**
 - d. Since you do not love Me, understand Me or believe Me you do not belong to God.
- 2. The devil is their father.
 - a. He was a murderer from the beginning.
 - b. He speaks lies out of his own nature.
- 3. The Jews’ accusations against Jesus (v. 48).
 - a. You are a Samaritan – a racial slur which Jesus did not answer.
 - b. You are demon possessed – a charge which Jesus denied.

B. Five Great Claims of Jesus (vs. 46-59)

1. **Claimed to be without sin:** “*Which of you can convict me of sin?*” (v. 46).
2. **Claimed the power to keep men from dying:** “*If a man will keep my word, he will never see death*” (v. 51).
3. **Claims that God is the one who glorifies Him** (v. 54).
4. **Claims Abraham foresaw His day:** “*Abraham rejoiced at seeing my day. He saw it and was glad*” (v. 56).
5. **Claims He proceeded Abraham:** “*... before Abraham was born, I am*” (v. 58).

SELF EXAM FOR LESSON TEN:

1. In the case of the woman caught in adultery what was Jesus' verdict concerning:
The accusers? _____
The woman? _____
Sin itself? _____
2. In verses 12 through 30 Jesus claims what six things?
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
3. In verses 31-32 true discipleship was based on what and resulted in what?

4. What was the Jews' estimate of who their father was and what was Jesus' estimate of them? _____

5. List five great claims made by Jesus in verses 46-59.
1) _____
2) _____
3) _____
4) _____
5) _____
6. Jesus' claim to the “light of the world” is predicted in what Old Testament Scripture and quoted in what New Testament Scripture and applied to what?

LESSON ELEVEN

A BLIND MAN HEALED CAUSES MORE CONTROVERSY

INTRODUCTION

Jesus heals a man born blind in John chapter 9. Before we look at this story of the healing of the man born blind, note some facts about the healing of the blind from the Bible generally. First, **there is no case of the healing of the blind in the Old Testament with one exception**. The exception is in the book of 2 Kings chapter 6 when Syrian soldiers are temporarily struck blind and then receive their sight again. But basically, we can say that there is no healing of the blind in the Old Testament. Another fact about the healing of the blind is that **there are more healing of the blind in the New Testament than any other kind of healing**. Thirdly, **the healing of the blind was a predicted Messianic activity**. In the Old Testament, when prophets of God predicted the coming of the Messiah, one of the things they said the Messiah would do, would be that He would open the eyes of the blind, and He would unstop the ears of the deaf. Passages like Isaiah 29:18, Isaiah 35:5, and Isaiah 42:7, refer to Messianic activity involved in healing those who were blind, and unstopping the ears of the deaf. But in this particular case, we have something unusual.

LESSON TEXT: John 9:1-41

LESSON AIM: To see that controversy surrounding Jesus continues to grow as He continues to make claims and perform miracles.

LESSON PREVIEW: You will . . .

1. See Jesus illustrate His claim to be the Light of the world by giving sight to a man born blind manifesting Him to be the “Light-giver.”
 2. Consider the varying effects of the miracle on the man himself, his neighbors, his parents and the Pharisees.
 3. To see the contrasting results of belief in the man and unbelief in the Jewish leaders.
-

JESUS HEALS A MAN BORN BLIND (9:1-12)

A. A Question of Responsibility (vs. 1-3)

1. The disciples question: “*Rabbi, who sinned, this man or his parents, that he was born blind?*” (v. 2).
 - a. This question reveals the concept of the disciples.

- b. This concept is common for all people of all time.
 - c. The three friends of Job had that view and they were saying to Job, more or less, “Job, admit that you are a bad sinner.
 - d. The Bible does not teach that man is always punished directly in this life for sin in his life or that if he has some kind of pain or malady that it can always be traced directly back to a sinful life.
2. There are two possible solutions to this in the minds of those people.
- a. First, some of the rabbis believed in a **doctrine of reincarnation**.
 - 1) That man would actually be born again and again, so he could have sinned in a previous life.
 - 2) There is no Bible background for this kind of view. *“Man is destined to die once and after that comes the judgment”* (Hebrews 9:27).
 - b. Other Jewish rabbis came to the conclusion that **sin could be committed within the mother’s womb before birth**.
 - 1) Based on Genesis chapter 25 that Esau and Jacob, the twins within the womb of Rebekah, their mother, are pictured as jostling one another.
 - 2) Because they jostled one another, the rabbis decided that sin could be committed from within the womb.
3. Jesus said neither this man sinned nor his parents that he should be born blind. He is not saying:
- a. That they have never sinned at all.
 - b. That this man had not sinned.
4. Jesus’ statement does not talk about the **cause of the blindness but the purpose**.
5. He said the man was born blind **that** the works of God might be manifested in his life.
6. Jesus healing this blind man demonstrated:
- a. That He was the light of the world.
 - b. That He could bring light to those who are in darkness.

NOTE: The man was sent to the Pool of Siloam. Siloam is a pool in the southeastern part of Jerusalem and Jesus, having made a mud pack out of the spittle, sent him to the pool to wash.

The Bible says, *“Having gone to the pool of Siloam and washed, then he was able to see.”* For the first time in his life this man could see trees and people and buildings and he could see Jesus Christ.

B. An Act of Compassion (vs. 4-7)

- 1. The light of the world (vs. 4-5).
- 2. The healing (vs. 6-7).
 - a. The method: a mud pack made out of spittle and wash in the pool of Siloam.
 - b. The results: His eyesight restored.

C. A Question of Identity (vs. 4-12)

1. Controversy among his neighbors.
 - a. Some questioned: "*Isn't this the same man?*"
 - b. Others were doubtful: "*No, he only looks like him.*"
2. The controversy was ended by the man's own assertion: "*I am the man.*"

INVESTIGATION AND CONTINUING CONTROVERSY (vs. 13-34)

A. The Blind Man Examined (vs. 13-17)

1. The Jewish leaders considered the alleged miracle to be a fraud (v. 16).
2. They prejudged the case on the basis that Jesus had **profaned the Sabbath** (v. 16).
3. The Pharisees were divided in their conclusions.
 - a. Some said, "*This man is not from God.*"
 - b. Others said, "*How can a sinner do such miraculous signs?*"
4. The Pharisees' question the blind man.
 - a. What is your assessment of Him?
 - b. His answer: He is a prophet (v. 17).

B. The Man's Parents Examined (vs. 18-23)

1. Three questions asked his parents.
 - a. "*Is this your son?*"
 - b. "*Is this the one that you say was born blind?*"
 - c. "*How is it that he can now see?*"
2. They confirm both his identity and his previous condition (v. 20).
3. They denied any knowledge of the miracle (vs. 21-22).
4. They were afraid of being put out of the Synagogue.

C. The Man Examined a Second Time (vs. 24-25)

1. A charge to tell the truth. "*Give glory to God.*" See Joshua 7:19 for this same charge concerning the sin of Achan.
2. The Pharisees' judgment: "*We know this man is a sinner.*"
3. The man's bold proclamation and question:
 - a. His proclamation: "*Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!*"
 - b. His question: "*Do you want to become his disciples, too?*"
4. The response of the Pharisees: "*Then they hurled insults at him and said, You are this fellow's disciple! We are disciples of Moses!*"
 - a. We know that Moses spoke to God.
 - b. We do not know where this man comes from.
5. The man's amazed response:
 - a. You don't know where He came from yet He opened my eyes.
 - b. We know that God does not listen to sinners, but He hears this man, therefore He must be from God.
6. The Pharisees' vindictive outburst.
 - a. You were steeped in sin at birth.
 - b. How dare you lecture us!

NOTE: In verse 31 he says something very significant. “*We know that God does not listen to sinners. He listens to the godly man who does his will.*” We need to be careful about misusing this verse. John 9:31 is the recording of what the healed blind man said. Several things we need to remember:

1. The healed blind man is not an inspired man and offers this only from his background of understanding.
2. “Sinners” in this context has reference to God’s covenant people – not to aliens or pagans.

For more study on this see: Psalms 66:18; Proverbs 28:9; Isaiah 1:15 and consider the prayers of Cornelius and Saul of Tarsus.

These passages **should not be applied** to sincere unbelievers or pagans who are trying to learn God’s will for their lives. Cornelius is an example of one who did that. In Acts 10:31 the Bible says, “*His prayer was heard.*”

Remember also that Saul, while he was waiting to know the truth, was praying and his prayer, I am sure, was not an abomination in the sight of God.

THE PROGRESS OF FAITH (vs. 35-41)

A. A Challenge to Faith (vs. 35-38)

1. The challenge to believe: “*Do you believe in the Son of Man?*”
2. A confession of faith: “*Lord, I believe. And he worshiped Him.*”
3. The contrast of belief and unbelief.
 - a. The growing belief of the healed blind man.
 - 1) First, it was a man named Jesus who had healed him.
 - 2) Later he called Him a prophet.
 - 3) Then he called Him Lord.
 - 4) Finally he worshiped Him.

B. An Absence of Faith (vs. 39-41)

1. The flagrant miscarriage of justice will be reversed (v. 39). “*Jesus said, ‘For judgment I have come into this world, so that the blind will see and those who see will become blind.’*”
2. The unbelief of the Pharisees revealed.
 - a. Are we blind too?
 - b. Their refusal to admit their blind condition leaves them with their guilt (v. 41).

CONCLUSION:

This is the conclusion of John chapter 9. In John chapter 10 we will have a continuation of many of the same thoughts that are found here in John chapter 9 as Jesus describes Himself as the Good Shepherd and also will expose the religious hypocrisy and the deceit of the Pharisees. The Pharisees are growing in their unbelief, and the blind man has grown in his belief. He has confessed Him to be Lord, and he has worshiped Him as God. We need to do the same thing.

SELF EXAM FOR LESSON ELEVEN:

1. What was the disciples' concept of the relationship between sin and sickness?

2. What were two possible reasons for this kind of thinking in the minds of the Jews?

1) _____

2) _____

3. What two things did Jesus' healing of the blind man demonstrate?

1) _____

2) _____

4. On what basis did the Jews prejudge the act of healing the blind man?

5. What was the profound statement made by the once blind man concerning who Jesus was? _____

6. What kind of effect/result did this healing have on:

The blind man? _____

The Pharisees? _____

7. Give the four steps in the progression of belief in the man who was healed.

1) _____

2) _____

3) _____

4) _____

8. Thought question: What do you think Jesus meant when He told the Pharisees, "If you were blind, you would not be guilty"?

LESSON TWELVE

THE SHEPHERD AND THE SHEEP

INTRODUCTION

 he Shepherd and His flock. It would be difficult to miss the connection between chapters 9 and 10. The latter appears to be addressed to the people referred to in 9:34, the professed shepherds who had shown no compassion for the afflicted man. They had expelled him from the house of God, but Jesus sought him and introduced him to a much broader and more congenial fellowship. The contrasts are developed in the paragraph before us. Light and darkness give place to Shepherd and sheep, but the same distinctions are evident.

LESSON TEXT: John 10:1-42.

LESSON AIM: To better understand the beautiful concept of Jesus as the Good Shepherd and the conflict that now turns into open hostility.

LESSON PREVIEW: You will . . .

1. See the picture of Jesus as the door of the sheepfold and the Good Shepherd of the sheep.
 2. Note the characteristics of false and true shepherds and those who believe and those who do not believe.
 3. See Jesus' defense in the face of aggressive and open hostility manifested by the Jewish leaders.
-

THE PICTURE OF THE SHEPHERD AND THE SHEEPFOLD (10:1-21)

A. The Old Testament Background of this Passage

1. God is the Shepherd of His people.
 - a. Psalm chapter 23 tells us, "*The Lord is my shepherd, I shall not want.*"
 - b. Psalm 100:3 the writer says that "*We are his people and the sheep of his pasture.*"
 - c. Isaiah 40:11- God is pictured as a shepherd of His people who takes the little lambs and holds them close to His heart, protects and cares for them.
2. Religious leaders were God's appointed shepherds of His people.
 - a. They were to feed and protect His flock.
 - b. Some were false shepherds.
 - 1) They only fed themselves.
 - 2) Allowed the flock to be destroyed by wild animals.

- c. Jeremiah 23:1-4 – God talks about the false shepherds as not being ones who cared for the flock at all.
- d. They did not bring back those who went astray.
- e. They would even devour the best of the flocks themselves.
- 3. Sometimes kings or rulers were portrayed as shepherds of their people.
 - a. God calls the pagan king Cyrus, “my shepherd” (Isaiah 44:28).
 - b. A prediction of a coming ruler who would be shepherd of Israel (Micah 5:2). This passage, was fulfilled in the birth of Jesus Christ.

B. Jesus, the True Shepherd of God’s People

- 1. In the book of Hebrews 13:20, the writer speaks of “*that great shepherd of the sheep.*”
- 2. In 1 Peter 5:4, Peter after talking with the elders says, “*But when the chief shepherd shall appear, you shall receive the crown of glory that fades not away.*”
- 3. Elders are shepherds of God’s people in local congregations.
- 4. In Revelation 7:17, there is a very beautiful passage that tells us that the Lamb at the center of the throne will be their Shepherd.

C. The Pharisees, the False Shepherds of God’s People

- 1. False shepherds who harmed rather than helped the Jewish people.
- 2. These religious leaders were described as being **spiritually blind** (9:41).
- 3. They are described as being **thieves and robbers** because they will not enter the sheep pen by the gate who is the Lord Jesus Christ.

D. The True Shepherd and Discerning Sheep (vs. 3-6)

- 1. He is known by the watchman or the gate keeper.
- 2. He knows His sheep and His sheep know Him. There is a close relationship between the Shepherd and His sheep.
 - a. The sheep will not follow a stranger’s voice.
 - b. They know the voice of their Shepherd.
 - c. They cannot be deceived by someone falsely claiming to be that Shepherd.

E. Jesus Uses the Two Figures – Gate and Shepherd (vs. 7-21)

- 1. He is the way of entrance into salvation and into the blessings of God (John 14:6). “*I am the way and the truth and the life and no man comes to the Father but by me.*”
- 2. He is the good Shepherd (v. 14).
 - a. The Pharisees and others, are like hired men who care nothing for the sheep.
 - b. The true shepherd was the opposite of the robber who would come to rob and to kill and to destroy.
 - c. He came to give His life and give it to the fullest so they might have life and they might have life abundantly.
- 3. There is a very close relationship between Jesus and His sheep. Like the relationship that Jesus has with His father.

F. He Is a Sacrificial Shepherd (vs. 15-18)

1. He promised that He would voluntarily lay down His life for the sheep.
2. It is voluntary because, "*No man takes it from me. I lay it down of my own accord.*
3. Given this power by the Father.
4. The eternal plan and purpose of Almighty God, and along with the Lord Jesus Christ.
 - a. In 1 Peter 1:19-20, Peter speaks of Christ as a Lamb without blemish and without defect and says that He was indeed chosen before the creation of the world.
 - b. In Revelation 13:8 Jesus is described as the Lamb that was slain from the creation of the world.

NOTE: God always knew what was going to happen. God was not surprised when men turned down His Son and rejected Him and crucified Him on the cross. All this had been anticipated and had been planned in the providential working of Almighty God from eternity itself.

5. **Other sheep** who were not of this flock would also hear His voice and become a part of His flock. **He is talking about the Gentiles.**
 - a. Jesus knew that the plan of God was not for Jews only.
 - b. He had said to the Samaritan woman, "*Salvation is from the Jews,*" not **for the Jews only.**
6. Prophesies concerning the Gentiles.
 - a. Matthew 8:11, "*They shall come from the east and the west and sit down with Abraham and Isaac and Jacob in the kingdom of God.*
 - b. In Mark 16:15-16 He says, "*Go ye therefore and preach the gospel to every creature.*"
 - c. Luke 24:46-47, "*Repentance and forgiveness of sins must be preached in his name unto all the nations.*"
 - d. Paul: "*You (Gentiles) that once were far off are made nigh in the blood of Christ*" (Ephesians 2:13).
 - e. "*Both Jew and Gentile reconciled unto God in one body by the cross, having slain the enmity thereby*" (Ephesians 2:16).
7. The divided opposition (vs. 19-21).
 - a. Jesus was either a demon-ridden mad-man or He was the Son of God.
 - b. His words and deeds evidenced His most complete sanity.

THE REJECTION OF THE GOOD SHEPHERD (10:22-42)

Three months had passed since their last encounter with Jesus.

A. A Menacing Request for Clarification (vs. 22-26)

1. The Feast of Dedication, held on the twenty-fifth day of December, was instituted by Judas Maccabees in 164 B.C., in celebration of the recovery and purification of the Temple which had been desecrated by Antiochus Epiphanes.

NOTE: There are some 400 years between the writing of the Old Testament and the beginning of the events of the New Testament. It was during this period of time that the Feast of Dedication actually began. About 167 B.C. the temple was captured and defiled by the Syrians who actually offered a pig on the altar of burnt sacrifice causing the temple to be defiled in the eyes of every God-fearing Jew. This temple was restored to the Jews when Jerusalem was recaptured under the Maccabees and it was cleansed of this defilement. There was a celebration that was begun to celebrate the dedication of the temple back to the service and worship of Almighty God and it was known as the Feast of Dedication. This took place in about the year 164 B.C. It is known as the Feast of Lights and also as Hanukkah.

2. Their demand: "*If you are the Christ, the Messiah, tell us plainly.*"
3. Jesus' answer and accusation:
 - a. I did tell you.
 - b. The miracles testify of who I am.
 - c. You do not believe because you are not of My flock.

NOTE: Their central problem was not His credentials but their determination to reject the evidence.

B. The True Believers Characterized (vs. 27-29)

1. Characterized by **sensitivity**: They hear His voice (v. 27).
2. Characterized by **fellowship**: They are known by Him (v. 27).
3. Characterized by **obedience**: They follow Him (v. 28).
4. Characterized by **life**: They are given eternal life (v. 28).
5. Characterized by **assurance**: They would never perish (v. 28).
6. Characterized by **safety**: They would not be snatched out of His hand (v. 28).

NOTE: All men are free moral agents, and even after people have accepted Jesus they are still free to listen to the voice of the Son of God or they are free to turn Him down. They may listen for a year. They may listen for five years. Then they may decide to stop listening to the Shepherd. And they may stop following Him. They may stop believing in Him. They may stop trusting Him. And if they do, then of course they do not have this security. See also Galatians 5:4; Hebrews 3:12; 1 Corinthians 10:12. Christ protects us but He protects us through our faith.

- #### C. The Staggering Claim (v. 30). "*I and the Father are one.*" Similar claims:
1. John 5:23 – "... that all may honor the Son just as they honor the Father."
 2. John 8:58 – "Before Abraham was born, I am."
 3. John 14:9 – "Anyone who has seen me has seen the Father."
 4. They are not one person, but they are one in nature and purpose and in character.
 - a. Hebrews 1:3 – Jesus is described as the exact representation of His being.

- b. If men want to know what God is like they need to look into the face of Jesus Christ.

D. Conflict and Open Hostility (vs. 31-42)

- 1. Jesus accused of blasphemy and threatened with death (v. 31).
 - a. They had tried to stone Jesus before (ch. 8).
 - b. They believe that Jesus is appropriating to Himself a place that belongs to God Almighty only.
- 2. Jesus defends Himself, explaining what He is doing and why He is doing it.
 - a. His question: "*For which of these works are you stoning me?*"
 - b. Their answer: "*Because you, a mere man, claim to be God.*"
 - c. Jesus' response: He gives a quotation from the Old Testament. "*It is written in your Scripture, 'I have said you are gods'*" (Psalm 82:6).

NOTE: In the context of Psalm 82 it is talking about judges who have been appointed by God to judge for God in certain matters of judgment. We have the same thing in Deuteronomy 1:17 and 19:17 where judges are told that they are acting for God as they exercise judgment, and therefore in that sense they could be called "gods." Those who act for God or those who speak for God.

In the book of Exodus 4:16 God tells Moses that Aaron will be your mouth and you will be unto him as God. This did not mean that Aaron should worship Moses as God but it means that Aaron should listen to Moses as if he were listening to God because God had given Moses His words.

The same thing happened in the book of Exodus 7:1 where God says that "*I will make you as God to Pharaoh.*" God is not saying that Pharaoh should worship Moses as God but Pharaoh must listen to the voice of Moses as if he were listening to the voice of God because Moses was speaking the very word of God. Now if men who act or who speak for God could be considered as gods in some sense, he is saying, "*Why do you object to my saying that I am God's Son?*"

- 3. They tried to seize Him again, but they failed for the same reason. His time had not yet come.
- 4. Jesus leaves and goes to where John had previously baptized.

CONCLUSION:

In our next study we will look in John chapter 11 at the resurrection of Lazarus from the dead. This will be sign number seven.

SELF EXAM FOR LESSON TWELVE:

1. List three Old Testament Scriptures where God is pictured as the Shepherd of His sheep.

1) _____

2) _____

3) _____

2. When Jesus spoke of “other sheep not of this flock” about whom was He speaking? _____

3. What did the Feast of Dedication commemorate and what time of year was it celebrated? _____

4. List six things by which the true believers are characterized in verses 27-29.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

5. For what reason did the Jews try to stone Jesus in verse 31-33? _____

LESSON THIRTEEN

RESURRECTION AND LIFE

INTRODUCTION

Jesus raises Lazarus from the dead, John chapter 11. We will be looking in this section of Scripture under four different headings. First, the death of Lazarus as recorded in John 11:1-16; then Jesus comforts the sisters, Martha and Mary, verses 17-37; thirdly, Jesus raises Lazarus from the dead, verses 38-43; then the results of the miracle, verses 44-57. This is the seventh and final miracle of the seven which John selected in order to develop proof that Jesus is the Messiah, the Son of the living God. Let us recount the other six as presented by John already in this gospel. First you remember that in chapter 2 we have the **changing of water into wine**; in chapter 4, the **healing of an official's son**; chapter 5, the **healing of an invalid man**. In chapter 6 we have two signs: first **the feeding of the 5000** by Jesus and then **the walking on the water**. Then in chapter 9 we have miracle or sign number 6, **the healing of a man born blind**.

LESSON TEXT: John 11:1-57

LESSON AIM: To see the pathos of Lazarus' death and the joy of his resurrection and the varied results in relation to the people and to Jesus.

LESSON PREVIEW: You will . . .

1. See the unusual circumstances surrounding the death of Lazarus and Jesus' response to the summons of Lazarus' sisters.
 2. Gain a more complete view of death seen through the eyes of Jesus.
 3. Examine Jesus' claim to be the "resurrection and the life."
 4. See again the opposition of the unbelieving Jews and finally, the open and aggressive hostility generated by their unbelief.
-

THE SEVENTH SIGN – RESURRECTION OF LAZARUS (11:1-16)

A. The Bethany Family (vs. 1-2)

1. John is the only gospel that tells us about this great miracle, the raising of Lazarus from the dead.
2. Lazarus is mentioned only in John chapters 11 and 12.
 - a. Lazarus' sisters, Martha and Mary, are mentioned in Luke 10:38-42.
 - b. Martha was distracted by all the preparations to be made, and she insisted that Jesus get Mary to help her.
 - c. Jesus reminded Martha that Mary had chosen the good part, which should not be taken away from her.
3. The characterization of these women.
 - a. Martha appears as the one who is more forward.

- b. Mary is pictured as one who is more quiet and more meditative.
 - 1) She has time to sit down and listen to the words of Jesus.
 - 2) It is specified that she is the same one who poured perfume on the Lord and wiped His feet with her hair (v. 2).
- c. Lazarus is identified as the brother of Mary.

NOTE: The pouring of the perfume on Jesus' feet is not even told about in the gospel of John until the next chapter. But it must have been a well-known incident, and it was something that people who knew anything about Jesus knew. It was an extraordinary act of love, and it was well-known by early Christians.

- 4. The urgent summons (vs. 3-4). The sisters send for Jesus.
 - a. When Jesus heard about Lazarus being sick He said, "*This sickness will not end in death.*"
 - b. He stayed where He was two more days (v. 6).

NOTE: It must have taken the messenger one day to get to Jesus from where he was and also one day for Jesus to get back to where Lazarus had lain sick. Jesus stayed where He was for two more days, then this explains why Martha said later that "*He has been dead for four days*"(v. 39).

- 5. The outcome of Lazarus' death: "*... it is for God's glory so that God's Son may be glorified through it*" (v. 4).
 - a. The emphasis in the Bible is more often on the consequences or the results of the given circumstance rather than its cause.
 - b. God would be glorified in raising Lazarus from the dead and the faith of Mary and Martha would be strengthened and the disciples' faith would be strengthened as well.
 - c. Many of the Jews who had come to visit Mary and had seen what Jesus did put their faith in Him.

NOTE: Jesus' delay for two days can be explained only on the basis that He was the master of death. Since He was the resurrection and the life, it was just as easy for Him to raise the dead as it was to heal the sick. Jesus delayed because, as always, He worked within God's timetable.

We must also see that sometimes when God delays in meeting our requests it does not mean that He does not love us. Whatever strengthens our faith and makes us more dependent upon Him is good and is allowed by our faithful and loving Lord.

B. The Fearful Warning by His Disciples (vs. 6-8)

- 1. A short time ago the Jews had tried to stone Jesus.
- 2. Jesus always understood He would do whatever needed to be done within the framework and the timetable that God Almighty had set up for Him.

C. Jesus' Confidence in God's Control of His Destiny (vs. 9-16)

- 1. He lives by God's timetable. "*There were twelve hours of daylight.*"
- a. There is enough time to do whatever God wanted done.
- b. He would not die before God's appointed time. That much time still

remained.

2. A new interpretation of death (vs. 11-16).
 - a. Jesus used the word “sleep” to mean “death”.
 - b. Other New Testament passages, though, speak of death as a sleep.
 - 1) Acts 7:59-60, Stephen was stoned to death but the Scripture says that he “*fell asleep*.”
 - 2) 1 Thessalonians 4:13, “*God will bring with Jesus those who sleep in Him.*”
 - 3) 1 Corinthians 15:20, “*Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.*”
3. The loyalty and faithfulness of the disciples (v. 16).

JESUS COMFORTS THE GRIEVING SISTERS (11:17-44)

A. Jesus in the Presence of Grief and Death (vs. 17-27)

1. Four days too late.
 - a. Bethany was less than two miles from Jerusalem.
 - b. Just beyond the Mount of Olives on the road to Jericho.
2. Martha’s disappointment and complaint (v. 21). “*Lord, if you had been here my brother would not have died.*”
3. Martha’s trust and confidence in Jesus (v. 22). “*But I know that even now God will give you whatever you ask.*”
 - a. This does not mean that she expected immediate resurrection from the dead.
 - b. She did not want to open the tomb (v. 39). “*By this time there is a bad odor.*”
 - c. Like most of the Jews of this time she believed in a general resurrection at the last day.

B. Jesus’ Statement of Fact and Martha’s Expression of Faith (vs. 25-27)

1. Jesus is the resurrection and the life *in person*.
2. In Jesus the dead saints are promised resurrection, and living saints never experience death in its fullest sense (v. 26).
 - a. Only for those who believe on Jesus.
 - b. In verse 25 Jesus speaks of physical death.
 - c. He also talked about a spiritual resurrection as well (v. 26).

NOTE: Jesus is saying that His faithful followers will not taste of the separation from God, this eternal death, that is the fate of those who die lost and without Christ. This death is talked about in Revelation 2:10 where God says there, “*Be faithful unto death and I will give you the crown of life*” It is also mentioned in Revelation 21:8. And this is the kind of death that Jesus had in mind when He said, “*He that lives and believes on me will never die.*”

3. Martha’s response was a strong statement of faith (v. 37).
 - a. She confessed Him to be the Messiah.
 - b. Andrew had said in John 1:41 that “*We have found the Messiah*” as he talked to his brother Peter.
 - c. Like Nathanael, she confessed Him to be the Son of God (John 1:49).

C. The Master's Call and Grief (vs. 28-37)

1. Mary's sorrow and grief manifested.
 - a. She fell at Jesus' feet when she met Him.
 - b. "*Lord, if you had been here my brother would not have died.*"
2. The emotional response of Jesus.
 - a. Jesus was deeply moved and troubled as He witnessed the weeping of Mary and the Jews that had come with her.
 - b. The expression actually implies anger.
 - c. This anger would be directed toward death and toward the devil who has the power of death, according to Hebrews 2:14.
3. Jesus goes to the tomb, not only with grief but also as a conqueror going against an enemy whom He would defeat.
 - a. "*Jesus wept.*" Because of:
 - 1) Sincere human sympathy.
 - 2) The smallness of their faith.
 - b. The Bible tells us that Jesus wept over Jerusalem (Luke 19:41).
 - c. Hebrews 5:7, "*During the days of Jesus' life on earth He offered up prayers and petitions with loud cries and tears to Him who could save Him from death.*"
4. The reaction of the Jews that were with Mary.
 - a. They were impressed by the tears of Jesus, and they said, "*See how He loved him.*"
 - b. Others remembered that He had given sight to the blind and they said, "*Could not the man who has given sight to the blind also have kept this man from dying?*"

NOTE: The phrase "*Groaned in the spirit*" is marginally translated in the Revision, "*Was moved with indignation in the spirit.*" In this is revealed in almost startling vividness the passion of God in the presence of the final issue of sin, which is death. It is a word that suggests the mingling of pain and anger; anger at the cause, pain in the presence of the effect.

D. Raising Lazarus from the Dead (vs. 38-44)

1. At the cave/tomb of Lazarus. The body had already begun to decay and had a bad odor.
2. A challenge to believe. "*Did I not tell you that if you believed you would see the glory of God?*"
3. Jesus' prayer here was not a request for power but a prayer of thanksgiving that God had already answered His prayer.
4. The dead man came out, his hands and feet wrapped with strips of linen and a cloth around his face.
5. Lazarus was raised to the same kind of life that he had before and yet he will die again.
6. Jesus is the first person who was ever raised from the dead never to die again (1 Corinthians 15:20; Romans 6:9; Revelation 1:18).

THE OPPOSITION INTENSIFIES – THE PLOT TO KILL JESUS (11:45-57)

A. The Dramatic Results of the Miracle

1. Many of the people believed on Him (v. 45).
2. Some went to the Pharisees and told them what Jesus had done.

B. Jesus' Enemies Plotted for His Death (vs. 46-52)

1. A coalition between the Sadducees (priests) and the Pharisees.
 - a. They admit His miracles.
 - b. The real reason for their hostility was the threat He poses to their own power and influence in the nation.
 - c. They were concerned about their status with their Roman overlords.
2. An unconscious prophecy by Caiaphas the High Priest (vs. 49-52).

"It is better for you that one die for the people than that the whole nation perish. He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation."

CONCLUSION:

There was great tension among the crowds and much speculation as to whether or not Jesus would come to the Passover feast (v. 56). In view of the religious leaders' mandate, that anyone who knew His whereabouts should report it (v. 57), they hardly expected Him to risk coming. They did not know Christ's utter dedication to His appointed task.

SELF EXAM FOR LESSON THIRTEEN:

1. List the seven signs presented by John to prove that Jesus is the Christ, the Son of God.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
2. How and by whom is the disciples' loyalty and faithfulness expressed?

3. What was Jesus' explanation for the death of Lazarus?

4. When the text says that Jesus was "deeply moved" (angry). Toward what was His anger directed?

5. When Jesus went to the tomb, He not only went in grief but as a

6. What resulted in the lives of people from this miracle of raising Lazarus from the dead?
Many of the people: _____
The religious leaders: _____

LESSON FOURTEEN

THE CONTRAST OF BELIEF AND UNBELIEF

INTRODUCTION

This chapter records the last words and deeds of our Lord's public ministry; nothing more is recorded except what He said in private to His disciples. It introduces one of the most fragrant incidents of those three momentous years. In it, the spotlight is focused on two contrasting characters: Mary, the embodiment of self-sacrificing love; and Judas, the personification of duplicity and selfishness. We would like to note four major points in this chapter. First of all, Jesus anointed at Bethany by Mary, verses 1 through 11; the triumphal entry of Jesus, verses 12-19; thirdly, Jesus predicts His death, verses 20-36; and the Jews continue in unbelief, verses 37-50.

LESSON TEXT: John 12:1-50

LESSON AIM: You will see the contrast of belief and unbelief as some receive Him enthusiastically and others reject Him just as avidly.

LESSON PREVIEW: You will . . .

1. See the contrast of belief and unbelief manifested in the persons of Mary and Judas Iscariot.
 2. Take note of the shallowness of the crowd's acceptance and their misconception of who Jesus was as He enters Jerusalem.
 3. Investigate the purpose of Jesus coming into the world and see that it was for salvation to believers and judgment for unbelievers.
 4. See the obstinate nature of the unbelief of the Jews even in the face of irrefutable evidence of Jesus being the Son of God.
-

THE INTIMACY OF BELIEF – JESUS AND HIS FRIENDS (12:1-11)

A. An Occasion of Honoring Jesus (vs. 1-2)

1. Six days before the Passover. Three Passovers mentioned in John.
 - a. One in John chapter 2.
 - b. Another in chapter 6.
 - c. This is the final Passover in Jesus' life.
2. John has brought us to within six days of Jesus' death. He clearly wants us to see that Jesus is the Passover Lamb. See 1 Corinthians 5:7.
3. Matthew and Mark also tell us about this anointing.
 - a. They do not tell us that the woman involved was Mary.

- b. A different anointing in Galilee by a sinful woman is mentioned in Luke 7:36-50.
- 4. The dinner was given in Jesus' honor.
 - a. Mark tells us that it was in the home of a man who was a leper.
 - b. His name was Simon (Mark 14:3). Very likely he had been healed by Jesus.
 - c. Lazarus, whom Jesus had raised from the dead, was there.
 - d. Martha was there as well and, typically, she was serving.
 - e. Other guests there included the apostles of Jesus.

B. An Occasion of Love and Devotion. (vs. 3-8)

- 1. An attitude of service (v. 3). The “costly” anointing. Some think that His whole body was anointed down to His feet (cf. Psalm 133:2).
 - a. This was an act of humble service.
 - b. It showed the great love and appreciation that Mary felt for Jesus for all things that He had done for her in her life and in the lives of her brother and sister.
- 2. An attitude of greed (vs. 4-6).
 - a. Judas was the one who made the complaint.
 - b. The cost of this perfume was 300 denarii.
 - c. The yearly wage of a common working man.
 - d. The real reason for Judas complaining was he was a thief and he had already begun the practice of getting into the money bag and helping himself.
 - e. This same greed would lead him to betray Jesus for 30 pieces of silver (Matthew 20:14-16).
- 3. Jesus’ rebuke and assessment.
 - a. The poor will always give opportunity to minister.
 - b. “*She has done a good thing*” in anointing His body for the burial.
 - c. Wherever the gospel is preached throughout the whole world, what this woman has done will be told in memory of her (Mark 14:9).
- 4. The convincing evidence of a live/dead man (vs. 9-11).
 - a. Reasons the crowds gathered:
 - 1) They especially wanted to see a live man who had been dead for four days.
 - 2) They wanted to see the person who raised him.
 - b. The chief priests decided to kill Lazarus for two reasons:
 - 1) Because of Lazarus many were coming to believe in Jesus as the Messiah.
 - 2) The fact that Lazarus was alive after being dead for four days was a living testimony that their doctrine of no resurrection was false.

**THE INFATUATION OF BELIEF – JESUS AND THE PASSOVER PILGRIMS
(12:12-19)**

A. The Exultant Crowds (vs. 12-13)

- 1. Recorded in all four gospels (Matthew 21:1-11; Mark 11:1-10; Luke 19:28-40).
- 2. They praised Him as the king of Israel and looked for a political kingdom which would overthrow their Roman rulers. See John 6:15.
 - a. This word “hosanna” means “save, I pray” and shows the hope that the people had in Jesus. But they quickly changed their minds when He did not turn out to be the kind of political king that they had in mind.

- b. This same crowd a few days later would be shouting, “Let Him be crucified! (Matthew 27:22-25).
- c. Jesus’ disciples did not always understand all the things that happened to Him and all the things that He said nor all that He did.

B. The Continuing Curiosity (vs. 17-19)

- 1. The continued witness of Lazarus’ resurrection.
- 2. The frustrated and fearful Pharisees.

THE INSISTENCE OF BELIEF – JESUS AND THE GREEKS (12:20-36)

A. Inquisitive God-Fearing Greeks (vs. 20-22)

- 1. Greeks who had come to Jerusalem to worship.
 - a. God-fearers (See: Acts 10:2; 13:16; 17:4, 17).
 - b. Proselytes (See Acts 2:11; 6:5; 13:43).
 - c. The Jews would say, “*We would see a sign!*” but these men said, “*We would see Jesus.*”
- 2. Philip and Andrew were the only disciples with Greek names.

B. The Master Principle (vs. 23-25)

- 1. The end of Jesus’ work was very near.
 - a. For the first time in the gospel of John, Jesus says, “The hour has come.” “*The hour has come for the Son of Man to be glorified.*”
 - b. Jesus is glorified especially in the crucifixion, and this is what is referred to in this context.
- 2. Jesus Himself must die for the sins of the world. See John 14:6; Acts 4:12; 1 Timothy 2:5).
- 3. The attitude of self sacrifice that Jesus talked about here must also be in His followers.
 - a. The person that lives only for himself and his own selfish desires, is a person who will lose his life.
 - b. The one who truly lives for God and for others is the man who will keep his life forever.
 - c. Jesus expressed another great truth.
 - 1) Following Him is the sum of the Christian duty.
 - 2) Being with Him is the sum of the Christian reward.

C. The Prayer and the Voice (vs. 27-28)

- 1. The prayer: “... what shall I say? ‘Father, save me from this hour’? No, It is for this purpose that I came unto this hour.”
 - a. For the Father’s glory. “*Father, glorify your name.*”
 - b. God would be glorified in His sacrificial death for others and in their salvation.
- 2. The Father’s response. “*I have glorified it.*” The Father had spoken two times before:
 - a. Matthew 3:16-17 when He was baptized.
 - b. The Mount of Transfiguration in Matthew 17:5.
 - c. Through the signs and miracles that Jesus worked, He was being glorified by God.

- d. And then God promised to glorify His name again. This means that He would be glorified in the death of Jesus on the cross, and in His resurrection that would follow.

D. The Purpose and the Explanation (vs. 29-36)

- 1. The crowd that heard this voice did not understand it.
 - a. Some thought it had thundered.
 - b. Others said, "*An angel has spoken to Him. . .*"
- 2. Two things accomplished by Jesus' death on the cross.
 - a. Judgment on the world and the prince of the world.
 - 1) Satan was judged in the crucifixion of Christ.
 - 2) Satan did not win in the crucifixion of Jesus.
 - b. Salvation and the delivery of men from the power of Satan (Hebrews 2:14; 1 Corinthians 15:1-3; 1 Peter 2:24).
 - 1) His being lifted up on the cross did not automatically save all men.
 - 2) All men who would be drawn to Him would be drawn by the cross.
 - 3) Men are free to accept or to reject Jesus. (See John 5:40; Matthew 23:37; Acts 13:46).
- 3. The crowd's question, "*Who is this Son of Man?*" The Christ in the Old Testament (v. 34).
 - a. Psalm 110:4 – "*You are a priest forever after the order of Melchizedek.*"
 - b. Isaiah 9:7 – "*He will reign on David's throne and over his kingdom from that time on and forever.*"
 - c. Daniel 7:14 – "*His dominion is an everlasting dominion that will not pass away and His kingdom is one that will not be destroyed.*"
- 4. Jesus' response: "*Walk while you have the light before darkness overtakes you.*"

THE ABSENCE OF BELIEF – JEWS CONTINUE IN UNBELIEF (12:37-50)

A. The Unbelievable Unbelief (vs. 37-46)

- 1. Their unbelief was senseless (v. 37). Even after Jesus had done all these miraculous signs they still would not believe in Him.
 - a. The evidence was abundant to produce saving faith, but they steadfastly remained in unbelief.
 - b. The Jews had refused to believe the prophet Isaiah, and they had also refused to believe Jesus and His disciples.
- 2. Their unbelief was predicted (v. 38). They did not believe Jesus because God had blinded their eyes and hardened their hearts, but this only happens to people who exercise their own free will and refuse to believe (Romans 1).
- 3. Their unbelief was predetermined (vs. 39-40). Unbelief was a direct result of God's revelation.
 - a. They loved darkness rather than light.
 - b. They did not have the love of God in their hearts.
 - c. They loved the praise of men more than the praise of God.

B. The Identity of Unbelief (vs. 47-48)

Unbelief is rejecting Him and His words. Jesus' words can bring life to those who accept them but they will condemn those who reject them. The outcome of this unbelief according to Jesus is eternal condemnation.

DISCUSSION POSSIBILITIES:

1. What kind of value does Jesus place on devotion to His person? (vs. 7-8; cf. Matthew 26:10-13).
2. What value does love to Christ add to simple, humble service? (vs. 3-8).
3. Human popularity is shallow and short-lived. On Sunday they cried, “Hosanna, blessed is the king of Israel,” but before the week was over, they cried, “Crucify Him, crucify Him!”
4. What lesson/s do you see in the section concerning the principle of dying to self? (vs. 24-25)
5. What application do you see in vs. 42-43 concerning the folly of seeking the praise of men and not God’s praise?
6. Consider the necessity of receiving Jesus’ words (v. 48).

SELF EXAM FOR LESSON FOURTEEN:

1. Locate by chapter the three celebrations of the Passover recorded in the Gospel of John.
1) _____
2) _____
3) _____
2. List two reasons the chief priests decided to kill Lazarus.
1) _____
2) _____
3. When Jesus said for the first time in John that “the hour has come” to what hour was He referring? _____
4. Jesus prayed that the Father would glorify His (the Father’s) name. To what event was Jesus referring when He uttered this prayer? _____
5. What was the Father’s response?

6. For what two reasons did Jesus die on the cross?
1) _____
2) _____
7. What made the Jews’ unbelief so senseless?

8. List three reasons the Jews would not accept Jesus and His teaching.
1) _____
2) _____
3) _____

LESSON FIFTEEN

JESUS SHOWS HIMSELF TO HIS DISCIPLES

INTRODUCTION

The first major section of the gospel of John, we called Part I: Jesus Shows Himself to the World: The Growth of Belief and Unbelief, John 1:1 through John 12:50. In that section Jesus had presented Himself to the world for their acceptance or their rejection. He worked many miraculous signs to prove that He was the Christ, the Son of God. Many witnesses were present who believed and bore testimony that Jesus is all that He claimed to be on the basis of what He did and the basis of what He taught. The evidence was overwhelming. It should have led to faith that would trust and obey Jesus as the Son of God. But that section closes by telling us, even after Jesus had done all these miraculous signs in their presence, they still would not believe in Him (John 12:37). He had come to His own, and those that were His own received Him not (John 1:11). The first twelve chapters are more or less a summary of what that verse is telling us. But in 1:12 we read, “*Yet to all who received Him, to those who believed in His name, He gave the right to become the children of God*”. This section of John’s gospel will tell us about those who received Him. These are the ones that Jesus will deal with in the rest of this gospel. In this lesson we will study three major points again: **Jesus washes the disciples feet**, 13:1-17; **Jesus predicts His betrayal**, 13:18-30; then **Jesus predicts Peter’s denial**, 13:31-38. The parallel passages should be studied, especially Luke’s account in connection with this event, which supplies the insight of the disciples’ quarrel concerning greatness in the kingdom of God (Matthew 26:17-30; Mark 14:12-26; Luke 22:7-30).

LESSON TEXT: John 13:1-38

LESSON AIM: To see Jesus as an example of love and humility as He washes the disciples’ feet and to see an active love to one another as a badge of discipleship.

LESSON PREVIEW: You will . . .

1. Learn from the event of Jesus washing the disciples’ feet the true meaning of humble service.
 2. See the tragedy of sin and its progression in one’s life as illustrated in the life and circumstances of Judas.
 3. Learn that the Father and the Son were glorified in Jesus’ death on the cross.
 4. Discover the quality of love demanded by the new commandment goes far beyond anything that had previously been known.
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JESUS, THE SOVEREIGN SERVANT (13:1-17)

A. Preview and Review

1. All the activities of chapters 13, 14, 15, 16, 17, 18, and 19 take place in less than 24 hours.
 - a. One day in the earthly ministry of Jesus Christ is covered in these seven chapters.
 - b. Almost one-third of the gospel of John is found in those chapters.
2. This reveals the focus of John's gospel. At this time:
 - a. Jesus would hold His last discussion with His apostles.
 - b. Jesus would wash the disciples' feet.
 - c. He would predict the betrayal by Judas.
 - d. He would predict Peter's denials.
 - e. He would give His farewell discourses to the disciples.
 - f. He would pray to His Father in John 17.
 - g. He would be arrested, condemned, crucified and buried.
 - h. All of this in less than 24 hours.
3. John said it was just before the Passover Feast.
4. The gospel indicates Jesus was crucified and that He died on the day before Sabbath, that is on Friday (Mark 15:42 and Luke 23:54).
5. This was a special Sabbath because it was the Sabbath of the Passover week.
6. The events of John 13 began on Thursday before the Passover Festival. The Lord's Supper was previewed on this night.

B. The Setting of the Scene (vs. 1-3)

1. **The time:** to leave the world and return home.
2. **The purpose:** to show the full extent of love. Washing their feet would demonstrate a servant spirit.
 - a. The spirit of self-giving.
 - b. The spirit of sacrifice and serving others.

NOTE: That same spirit would lead Him to die for them.

3. **The enemy:** Satan had already prompted Judas Iscariot, son of Simon, to betray Him (v. 2).
 - a. Judas had already given in to the devil's pressures.
 - b. He was stealing from the money bag (John 12:6).
 - c. Later he will betray Jesus into the hands of the chief priests and religious leaders.
4. **The source:** Jesus was aware of His special relationship with the Father.
 - a. He knew the Father had put all things under His power.
 - b. That He had come from God and was returning to God.

C. The Nature of the Act (vs. 4-5)

1. The nature and character of washing feet.
 - a. Washing the feet of someone else was the work of a slave (1 Samuel 25:41).

- b. This custom goes all the way back to Genesis 18:4; 19:2; also Judges 19:21; and 2 Samuel 11:8.
- 2. The attitude of the disciples toward washing feet. None of the disciples would agree on that evening to wash the feet of someone else.
- 3. The reason: pride. They had been having an argument about which one of them was the most important (Luke 22:24).
- 4. This attitude He demonstrated in washing their feet would take Him to the cross. Peter would remember this occasion much later and would write in 1 Peter 5:5, *"Clothe yourself with humility toward one another because God opposes the proud but gives grace to the humble."*

D. The Significance of the Act (vs. 6-11)

- 1. Peter's response: Logical but impulsive. *"You shall never wash my feet."*
 - a. Shows that Peter was humble enough to see that the Lord should not be washing his feet.
 - b. On the other hand he was proud enough to command Him not to do it.
- 2. Jesus' reply: *"Unless I wash you, you have no part with me."*
 - a. Means that one must have the inner cleansing from sin which this washing symbolized.
 - b. Without the shedding of blood, there is no forgiveness (Hebrews 9:22).
 - c. Hebrews 10:22 says, *"Let us draw nearer to God with a sincere heart and full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water."* See also 1 John 1:7; Revelation 7:14.
- 3. Jesus is saying unless one is cleansed by My sacrificial atoning death, unless I wash that one, he cannot be clean.
- 4. Peter's second response: A self-righteous attitude (v. 9).
- 5. Jesus' response:
 - a. Eleven of you are clean already.
 - b. One is not clean – Judas.
 - 1) His greed and dishonesty showed that he was still unclean.
 - 2) He had the same opportunity the others had, but he gave in to the devil's pressure.

E. The Teacher's Example (vs. 12-17)

- 1. The disciple's lack of understanding.
- 2. Foot-washing not practiced as a "church rule."
- 3. An example of humble service (1 Timothy 5:10).
 - a. The disciples had often heard Jesus teach against pride and arrogance, and He had taught them humility in serving others, but they were very slow to learn this lesson, even as we are today.
 - b. Greatness still comes through serving others, not by being honored by others and being served by others.

NOTICE: The nature of the love demonstrated by Jesus (vs. 2-5).

- 1. Love that could not be quenched by evil (v. 2).
 - a. Judas' betrayal (v. 11).

- b. Peter's denial (v. 38).
- c. Disciples' cowardice (Matthew 26:56).
- 2. Love that was tendered by Jesus in full consciousness of His own exalted powers (v. 3).
- 3. Love that transcended the barriers of social class (v. 3).
 - a. Knew His divine origin (v. 3).
 - b. Normally slaves performed the task of feet-washing.
 - c. Preoccupied dreams of disciples.
 - d. The disciples fight for the throne, but not for a towel.
- 4. Love that was active (v. 4).
 - a. No disciple volunteered.
 - b. Jesus assumed the responsibility (v. 5).

JESUS PREDICTS HIS BETRAYAL (13:18-30)

A. The Revealing of a Betrayer (vs. 18-20)

- 1. Jesus' revealing statement: Not all were clean – one was a betrayer.
- 2. Jesus wanted them to know that He had not been deceived (v. 19).
- 3. Note a quote from J.R.W. Stott: "We may say that Judas sacrificed Christ in order to serve himself. Christ sacrificed Himself in order to serve others."
- 4. The high calling of the disciples and their identity with Jesus (v. 20).

B. Identifying the Betrayer (vs. 21-25)

- 1. The presence of the traitor caused the Savior great distress (v. 21).
- 2. An open confrontation: "*One of you is going to betray me.*"
 - a. It is one of the twelve (Mark 14:20).
 - b. The disciples are confused and perplexed (Matthew 26:22).
 - c. Judas made the same denial as the other disciples (Matthew 26:25).
- 3. The disciple whom Jesus loved (v. 23).
 - a. Mentioned several times in John. See 19:26; 20:2; 21:7.
 - b. He is identified as the apostle John.
- 4. John's question: "*Lord, who is it?*" (v. 25).
- 5. Jesus' answer: "*It is the one to whom I will give this piece of bread when I have dipped it in the dish.' Then, dipping the piece of bread, He gave it to Judas Iscariot, son of Simon.*"
 - a. Normally this would be a way of honoring a person.
 - b. By taking this bread Judas made his final decision to betray Jesus.
 - c. This was his final capitulation to the overtures of the devil who was insisting that he be the one who would betray Jesus.
- 6. He needed to prepare His faithful disciples for His departure, and this could only be done after Judas had gone out.
- 7. The lack of understanding by the disciples (vs. 28-29).

JESUS PREDICTS PETER'S DENIAL (13:31-38)

A. Jesus Begins to Prepare His Disciples for His Death and His Departure

- 1. The Son glorified (vs. 31-32).

- a. Jesus glorified in His crucifixion.
 - b. God glorified in Jesus' crucifixion.
 - c. To the world the cross was a stumbling block and nonsense (1 Corinthians 1:21-24).
 - d. To the saved it was the means of God reconciling man unto Himself.
2. The announcement of His departure (v. 33).

B. The New Commandment (vs. 34-35)

1. To love one another is an old commandment (Leviticus 19:18).
2. Jesus adds a new quality to the old commandment.
 - a. The quality of Jesus' love: “*. . .as I have loved you.*”
 - b. The extent of love: Both the loveable and the unlovable (cf. Romans 5:6-7; Luke 19:10; 1 Timothy 1:15; 1 John 4:10).
 - c. This kind of love is the badge of discipleship (v. 34).
3. The degree of newness (v. 34).
 - a. Not as you love yourself (Leviticus 19:18).
 - b. Not as you love wife, husband, mother, etc.
 - c. Not the extent of the “Golden Rule” (Matthew 7:12).
 - d. BUT as I have loved you (John 3:16, 18; 4:11).

C. Peter's Sincere and Courageous Proclamation (vs. 36-38)

1. Jesus' probing question.
2. Jesus' startling prediction.

NOTE: Jesus' foreknowledge is seen in the prophecy of Peter's denial. The remaining hours of the night would be more terrible than Peter could have dreamed! Peter was known better by the Master than by himself!

SELF EXAM LESSON FIFTEEN:

1. Give the two major divisions of the Gospel of John.
1) _____
2) _____
2. Give the three major divisions of John chapter 13 with the correct Scripture references.
1) _____
2) _____
3) _____
3. What is the length of time covered in chapters 13-19? _____
4. List seven events which would occur in this period of time.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
5. Give four things which demonstrated the nature of Christ's love (vs. 2-5).
1) _____
2) _____
3) _____
4) _____
6. How was the new commandment to love one another different from the old commandment to love one another?

7. What was Peter's daring proclamation in verse 37 and Jesus startling prediction in verse 38?

8. What needed lesson was Jesus teaching by washing the disciples' feet?

9. On what day of the week did these events transpire? _____ What was special about this day?

LESSON SIXTEEN

DISCOURSE AT THE TABLE

INTRODUCTION

The closing words of chapter 13 were addressed to Peter ("you," singular, v. 38). The opening words of chapter 14 embraced the whole group ("your," plural, v. 1). Jesus was preparing His men, who were suffering from a universal form of heart disease, for what lay ahead of them. The encouraging words of chapter 14 has in view the ominous predictions of chapter 13. Jesus was "troubled" (13:21) about the betrayer. The disciples were "troubled" at the thought of His departure (14:1). He had just told them that He was about to leave them. He had also told them that one of them would betray Him, that one of them would deny Him and even specified that it was Peter. In view of that background, Jesus now says these words to His disciples.

LESSON TEXT: John 14:1-31

LESSON AIM: To see Jesus' assurance to His disciples that His going away would not hinder His eternal purpose as King and Redeemer.

LESSON PREVIEW: You will . . .

1. Gain understanding of Jesus as the Way, the Truth, and the Life – the bridge to the Father.
 2. Learn of the provision Jesus makes in sending another Comforter in His place upon His departure.
 3. Discover who this other Comforter is and the ministry in which He will be involved.
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JESUS COMFORTS HIS DISCIPLES (14:1-5)

A. Troubled Circumstances Cause Troubled Hearts

1. Reasons the disciples' hearts were troubled.
 - a. One of them would betray Him.
 - b. Peter would deny Him three times.
 - c. That Jesus would leave very soon.
 - d. They had left everything to follow Him. He was going away.
2. An exhortation to trust (v. 1). Note the verbs:
 - a. STOP being troubled and distressed.
 - b. KEEP ON believing.

NOTE: Trusting in God was something that a first century Jew would expect to do. But to tell men that they should trust Jesus in the same way that they trust God was an amazing concept. No mere man could say what Jesus said; "*Trust in God. Trust also in me.*"

B. The Preparation of a Home (vs. 2-3)

1. A promise of reunion in a permanent place.
 - a. He says, "*In my Father's house are many abiding places.*"
 - b. There would be plenty of room there for all of God's children.
2. Dying for the sins of the world would prepare the place for His disciples.
3. Promises of Jesus.
 - a. He would leave them for a while then He would return.
 - b. He would take them to be in the place He had prepared for them.
 - c. They would be with Him forever.

JESUS IS THE WAY TO THE FATHER (14:5-15)

A. The Destination and the Road (vs. 5-6)

1. Jesus on the cross is the way. "*I am the way and the truth and the life. No one comes to the Father except through me.*"
 a. Jesus is the Way. "*I am the way.*" He would later say, "*I am the door.*" He is the means of entrance into the very presence of God. John 10:9, "*I am the gate; whoever enters through me will be saved.*" Romans 5:2, "*Through whom we have gained access by faith into this grace in which we now stand.*" (See also Ephesians 3:12 and Hebrews 10:19-20).
 b. Jesus is the Truth. "*I am the truth.*" Jesus spoke the truth that He had heard from God, but He Himself was the very embodiment of truth. In John 1:18, He had revealed God. Jesus is saying, "I am the truth. I am the embodiment of truth, and truth is found in Me. And if you want to know truth, you need to listen to My voice."
 c. Jesus is the Life. He is the Life because life is in Him and nowhere else. He came to give men a full, complete life both now and forever.
 1) John 1:4, "*In Him was life and the life was the light of men.*"
 2) John 10:10, "*I have come that men may have life and that they may have it to the full.*"
 3) John 11:25, "*I am the resurrection and the life. He that believeth on me, though he die yet shall he live.*"
 4) 1 John 5:11-12, "*And this is the testimony that God has given us eternal life. And that life is in His Son. He that has the Son has life. And he that has not the Son of God does not have life.*"
2. Note the exclusiveness of Jesus' claims here. **He does not claim to be ONE of the ways to the Father, but to be the ONLY way.**
 a. Acts 4:12, "*In none other is there salvation for there is no other name under heaven given among men wherein we must be saved.*"
 b. 1 Timothy 2:5, "*There is one God and there is one mediator between God and men, the man Jesus Christ.*"

B. The Disappointment of Jesus (vs. 8-11)

1. Philip's request, "*Lord, show us the Father and that will be enough for us,*" meant that he wanted to have some kind of special vision of God as men of God had sometimes seen in the Old Testament. (Exodus 24:10; Exodus 33:17; Isaiah 6:1)
 - a. The evidence of **His person** (v. 9). ". . . if you have seen me you have seen the Father."
 - b. The evidence of **His words** (v. 10). "*The words I say to you are not my own.*"

- c. The evidence of **His works** (v. 11). “*...at least believe on the evidence of the miracles themselves.*”
- 2. Jesus expressed disappointment that Philip had not understood because Jesus had already become flesh.

NOTE: There was a very special relationship between Jesus and the Father. Jesus says, “*The Father is in me and I am in the Father.*” These were proofs that Jesus was in the Father and the Father was in Him while He was on earth. Jesus hid His own glory and revealed the glory of the Father by both His words and by His deeds.

C. The Promise of Greater Works (v. 12-15)

- 1. **What they are not – miracles:** Many of the miraculous signs that Jesus did were performed by His apostles.
 - a. God worked with them confirming the word that they spoke by miracles and signs that followed (Mark 16:17-20).
 - b. “*God also confirmed the word by miracles and signs and wonders and gifts of the Holy Spirit*” (Hebrews 2:3-4).
- 2. **What they are:** – The taking of the gospel of salvation to the lost of all the nations.
 - a. The apostles did not do greater physical miracles than Jesus did.
 - b. But their preaching of the gospel of salvation caused thousands to find new life in Christ.

D. The Promise of Answered Prayer (14:13-15). Based on love and obedience.

- 1. Jesus promises that prayers will be answered.
- 2. Prayers in His name would be answered – recognizing who Jesus is and what He has done.
- 3. Jesus Himself promises to answer prayer.
 - a. He said in verse 14, “*You may ask me for anything in my name, and I will do it.*”
 - b. In Acts 7:59 Stephen as he was being stoned to death said, “*Lord Jesus, receive my spirit.*”
 - c. In 2 Corinthians 12:8-10 Paul said about his thorn in the flesh that he begged the Lord three times to remove it from him but the Lord said, “*My grace is sufficient for you for my power is made perfect in weakness.*” Then Paul says, “*Therefore, I have learned to glory in my weaknesses that the power of Christ may rest upon me.*”
 - d. In Revelation 22:20 the writer says, “*Even so, come Lord Jesus.*”
- 4. Connected with the promise of Jesus to His followers is their **obedience** to His commands. He will work in their mission to a lost world and in answering their prayers, but they must continue to **love** Him (v. 15).

THE PROMISE OF THE HOLY SPIRIT (14:16-31)

A. The Promise of Another Counselor (vs. 16-18)

- 1. Jesus is still speaking to His followers.
 - a. The word “counselor” literally means “one who is called along the side of” and refers primarily to a legal friend.
 - b. It can mean an advocate, a counsel for the defense, one who pleads the case of another.
- 2. Jesus now does this work in heaven for His followers.

- a. 1 John 2:1-2, “*My little children, these things I write unto you that you sin not. But if any man sin we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins and not for ours only, but also for the whole world.*”
- b. Romans 8:34, He “*...is at the right hand of God and also makes intercession for us.*”
- c. Hebrews 7:25, “*Jesus ever lives to make intercession for us.*”
- 3. The Holy Spirit also makes intercession (Romans 8:26-27).
- 4. The word “world” in the gospel of John refers to the people who are under the power of the prince of this world.
 - a. People who live in rebellion and rejection to the will of God.
 - b. It does not simply refer to lost people.
 - c. Because this world is antagonistic to God and rebellious against God, it cannot accept the Spirit of the living God.
- 5. This promise was fulfilled on the day of Pentecost.
 - a. The Holy Spirit came upon the apostles (Acts 1:2-8; 2:1-4).
 - b. In Acts 1:8, He said, “*You shall receive power when the Holy Spirit is come upon you. And you shall be my witnesses in Jerusalem and Judea and Samaria and to the uttermost parts of the world.*”
- 6. This one that Jesus was talking about was already with them and He says, “*He will be in you.*”
 - a. He is not talking about someone who would be born five or six hundred years later.
 - b. He is talking about the Holy Spirit who was already with them.
- 7. The counselor was to glorify Jesus, not to seek to replace Him with a different message.

B. The Promise of His Continued Presence (vs. 19-20)

- 1. He will not leave them as orphans. “*I am coming to you.*”
 - a. This is fulfilled in the coming of the Holy Spirit.
 - b. He would come to them after being away from them for a little while.
- 2. After He was crucified He would appear to them again and their grief would be turned to joy.
- 3. After He was raised He did not appear to anyone but His disciples.
- 4. The special relationship that He had with the Father was also a relationship that He enjoyed with His disciples.

C. The Question of Judas (not Iscariot) (vs. 22-24)

- 1. Judas’ question: “*Why do you intend to show yourself to us and not to the world?*”
- 2. Actually, Jesus had already revealed Himself to the world, and John now has recorded that revelation in the first twelve chapters of the gospel of John.
- 3. The world had rejected the truth that they had seen.
 - a. Even though He had done all these miraculous signs in their presence, they still would not believe.
 - b. The presence of God in Jesus Christ was for those that would love God and keep His commandments.
 - c. It was the lack of love that made the difference.

D. The Ministry of the Spirit (vs. 25-26)

- 1. He would teach them all things.
- 2. He would remind them of what Jesus had taught them.

E. The Bequest of Peace (vs. 27-28)

1. A peace that the world could not give and a peace that the world could not take away (John 16:33; Colossians 3:15; Philippians 4:6-7).
2. Peace with God (Romans 5:1), and peace with other men (Ephesians 2:15).
3. He gives men the peace of God, the personal peace (Philippians 4:6-7).

F. The Confirmation of Faith (vs. 29-31). When these events take place they would remember what He had said and their faith would be strengthened and confirmed.

1. Confirmed by the foreknowledge of His leaving and returning (v. 29).
2. Confirmed by the powerlessness of the devil to thwart His purpose (v. 30).
3. Confirmed by the love and faithfulness of Christ (v. 31).

CONCLUSION:

“Come now, let us leave” imply that Jesus and His disciples got up and left. And if that is the case, John chapter 15 and 16 should be understood in the context of leaving the upper room and going toward the garden where Jesus would be arrested.

SELF EXAM FOR LESSON SIXTEEN

1. What three things did Jesus tell the disciples in chapter thirteen that had caused them to be troubled?

1) _____
2) _____
3) _____

2. Jesus claimed to be what three things in verse six?

1) _____ 3) _____
2) _____

3. What three areas of evidence did Jesus present to answer Philip’s request to see the Father?

1) _____
2) _____
3) _____

4. Concerning the promise of greater works:

What they are NOT: _____

What they ARE: _____

5. What did Jesus mean when He promised not to leave the disciples as orphans?

6. What three things would the disciples remember that would confirm their faith?

1) _____ 3) _____
2) _____

LESSON SEVENTEEN

ABIDING IN JESUS

INTRODUCTION

Welcome to lesson number 17, a study of the gospel of John chapter 15. We will be seeing the discussion of Jesus about the vine and the branches, and also that the hatred of the world will be manifested toward those who belong to Jesus. Jesus now is continuing a discourse that He began back in chapter 13, and there are three main sections to this discourse in chapter 15. First we have **the relation of the disciples to Jesus**, verses 1-11; and then **the relation of the disciples to each other**; verses 12-17; and thirdly, **the relationship of the disciples to the world**, verses 18-27. In this chapter Jesus proclaims the last of His seven I AM sayings: "I Am the true vine," the genuine vine. This figure of speech would speak volumes to those whom He addressed, and it strikingly illustrates the mutual indwelling and love of chapter 14.

LESSON TEXT: John 15:1-27

LESSON AIM: To recognize the emphasis Jesus places on abiding in Him and the relationship of disciples to one another and to the world.

LESSON PREVIEW: You will . . .

1. Examine the concept of the vine and branch relationship and how it illustrates the relationship between Jesus and His disciples.
2. See the relationship that disciples have toward each other based on the foundation of love, care and concern they have for one another.
3. Experience the animosity the world has for Jesus and His disciples and the provision of the Holy Spirit as an aid for all Christians.

THE RELATIONSHIP OF BELIEVERS TO CHRIST (15:1-17)

A. The Vine and the Branches (vs. 1-2)

1. The Old Testament background.
 - a. Israel is often pictured as a vine that God had planted (Psalm 80:8-16; Isaiah 5:1-7; Jeremiah 2:21; and Ezekiel chapter 15; and 19:10).
 - 1) A vine that the Lord had planted.
 - 2) God had cared for the vine.
 - 3) He expected from it a fruitful harvest.
 - b. Israel was an unfruitful vine and did not bear the fruit that God had intended it to bear.
2. Jesus, the true vine (vs. 1-2) – in contrast to the nation of Israel. The gardener is His own Father.

B. The Branches and Fruit-bearing (vs. 3-6)

1. The care for the branches (vs. 2-3).
 - a. The Father will cut off the branches that did not bear fruit.
 - b. It was also necessary to trim or prune even the good branches in order to make them even more fruitful.
 - c. The Father trims or cleanses us through discipline (Hebrews 12:5-7).
 - d. They were clean through the word spoken by Jesus.
2. The fruitful branch (vs. 4-6).
 - a. The need: remain in Him.
 - 1) John 10:27, "*My sheep listen to me. They hear my voice. They listen to me and they follow me.*"
 - 2) John 14:15, "*If you love me you will keep my commandments.*"
 - 3) As the branches, the disciples listened to His voice, and as they keep His commandments they are abiding or remaining in Him.
 - b. The result: fruit produced.
 - 1) **An effective prayer life.** "*If you remain in me and my words remain in you, ask whatever you wish and it will be given you*" (v. 7).
 - 2) **Obedience to Christ.** "*If you obey my commands you will remain in my love just as I have obeyed my Father's commands and remain in his love*" (v. 10).
 - 3) **Christ's joy in the heart.** "*I have told you so that my joy may be in you and that your joy may be made full*" (v. 11).
 - 4) **Loving one another.** "*My command is, 'Love each other even as I have loved you'*" (v. 12).
 - 5) **Righteous living.** "*Filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God*" (Philippians 1:11).
 - 6) **Transformed lives.**
 - 7) **Leading other people to become disciples of Jesus.**
 - 8) **Glorifying God.** Everything in one's life that gives glory to God (v. 8).
3. The unfruitful branch (vs. 5-6).
 - a. **Does not remain in the vine** (v. 5; Colossians 1:23; Hebrews 3:12).
 - b. **Cannot produce fruit.**
 - c. **Will be thrown into the fire and burned** (v. 6).

C. Reciprocal Abiding (vs. 7-11)

1. Two blessings for those who remain in Christ (vs. 7-8).
 - a. **Their prayers will be answered.** "*If you abide in me and my words abide in you, then you shall ask whatever you will, and it shall be done*" (NASV).
 - b. **They will bear much fruit.** The bearing of fruit will prove to others that they really are His disciples.
2. The charge of abounding fruitfulness (vs. 8-10). Love as both the Father and Jesus loves.
 - a. The Father's love for Jesus.
 - b. Jesus' love for the disciples. "*As the Father has loved me so I have loved you.*"
 - c. The way that Jesus remains in the Father's love is by keeping the Father's commandments.
 - d. The Christian's greatest joy is found in keeping God's commandments.

D. The Relationship of the Disciples to Each Other (vs. 12-17)

1. Love, the basis of the relationship. *"Love one another even as I have loved you."*
 - a. All the commands of the Law are summed up in one word: love your neighbor as yourself.
 - b. Love will cause them to fulfill all their obligations and all their responsibilities to one another.
2. The quality of brother to brother love: **To lay down his life for his friends** (v. 13).
3. Jesus is more than their master (John 13:14-16).
 - a. In a sense, Christians always will remain slaves of Jesus Christ (Romans 6:17-18).
 - b. But here there is an emphasis upon friendship and openness.
 - c. Jesus in this context is looking upon His disciples as friends.
 - 1) He will speak to them openly.
 - 2) They will feel free to ask questions and to find out more details about what is required.
 - d. Their relationship is a relationship of friends.
4. Jesus chose the disciples for this special relationship (v. 16).
 - a. Men choose to become disciples or followers of Jesus.
 - b. Out of many disciples, twelve were chosen to became His followers, with whom He had a special relationship, and were called apostles (Luke 6:12-13).

THE RELATIONSHIP OF THE DISCIPLES TO THE WORLD (15:18-27)

A. The World's Attitude Toward Christ's Disciples (vs. 18-20)

1. The fact: they hated the disciples.
 - a. Something to be expected.
 - b. The world hated Christ already, and His followers should expect the same animosity.
 - c. John 13:16, *"No servant is greater than his master."*
 - d. 2 Timothy 3:12, *"In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted."*
 - e. 1 Peter 4:12, *"Dear friends, do not be surprised at the painful trial you are suffering as though something strange were happening to you."*
2. The reason: they do not know God (v. 21).
Not knowing God, they would not know the One who had been sent by God.
3. Their condition: They are without excuse (v. 22).
 - a. He is talking about the specific sin of rejecting Him and the testimony that He had borne in revealing what God was really like.
 - b. When people turn down the message of Jesus, their sin is aggravated, and they have no excuse for their sin.
 - c. All men are sinners (Ecclesiastes 7:20; Romans 3:9-10; Romans 3:23).
4. Evidences presented by Jesus (vs. 24-25).
 - a. **They rejected the evidence of miracles** (John 12:37). *"Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him."*
 - b. **They rejected the authority of His word** (v. 22).
 - 1) He did what no one else had ever done.
 - 2) He taught in a way that no one else had ever taught.
 - c. Jesus said, *"They have fulfilled what is written in their Law. They hated me without cause"* (v. 25).

B. The Disciples Bear Witness by the Power of the Spirit (vs. 26-27)

1. The Spirit of truth would aid them in this conflict with the world and the opposition and persecution that they would endure.
2. The Holy Spirit would speak for and through the apostles.
3. They are involved in this testimony. "*But you must also testify, for you have been with me from the beginning.*"
 a. They had heard Jesus teach.
 b. They had seen His miracles.
 c. They had even been sent out with power to work miracles themselves.
 d. They knew who He was.
 e. They knew His claims.
 f. They had been with Him from the beginning.

SUMMARY:

Witness given in the power of the Holy Spirit will create the conviction in hearers that Jesus really is who He claimed to be – the Son of God. But we can witness only to what we know by personal experience. The apostles were personally involved in the life and actions of Christ and they had the responsibility of giving witness to the things they saw and heard.

SELF EXAM FOR LESSON SEVENTEEN:

1. Give the three major divisions with verse references of this chapter.
 1) _____
 2) _____
 3) _____
2. Give eight areas of fruit produced by the faithful branch as it abides in Jesus.
 1) _____
 2) _____
 3) _____
 4) _____
 5) _____
 6) _____
 7) _____
 8) _____
3. Two blessings for those who remain in Christ in verses 7-8 are:
 1) _____
 2) _____
4. What is the quality of brother to brother love?

5. Concerning the World's attitude toward the disciples of Christ:
 The fact: _____
 The reason: _____
 Their condition: _____

LESSON EIGHTEEN

THE HOLY SPIRIT AND COMING JOY

INTRODUCTION

Jt is characteristic of our Lord's method with men that He never concealed the cost of following Him. He never flattered anyone to gain allegiance. He was determined that those who followed Him on the pathway of the cross would never be able to say that He had deceived them about its nature. Repeatedly He warned His disciples of "the offence of the cross" (see Galatians 5:11). In John 16 we will be looking at three elements in this farewell discourse of Jesus with His apostles. First, **admonitions and warnings about opposition and persecution**, a continuation of what Jesus had taught in the last part of chapter 15. Second, **the work of the Holy Spirit**, chapter 16 verses 5 to 16. Third, **the disciples' grief will be turned into joy**, verses 17 to 33.

LESSON TEXT: John 16:1-33

LESSON AIM: To understand the purpose and work of the Holy Spirit as Jesus foretells the completion of His mission on the earth, and to hear the words of warning and exhortation Jesus gives His disciples as the cross draws near.

LESSON PREVIEW: You will . . .

1. See the difficulty and danger of ministry and the extent and type of persecution to be expected by the disciples.
 2. Learn of the relationship of Jesus leaving and the Spirit's coming as well as the functions of the Spirit in the lives of the disciples and in the world.
 3. Discover the reason and circumstances for the disciples' attitude changing from grief to joy.
-

JESUS' WARNING FOR HIS FOLLOWERS (16:1-4)

In these verses Jesus was preparing His disciples for the inevitable separation and the times of testing that would follow.

A. The Difficulty of Ministry (v. 1)

1. Warnings concerning the hatred and opposition of an unbelieving world.
2. Jesus' disciples were not to think that God had promised them:
 - a. Material prosperity.
 - b. A life of ease and comfort free from any kind of persecution.
3. If they were led to expect such a life free from trouble and hardship, they could go astray.

B. The Danger of Ministry – Persecution and Hatred

1. The possibility of denial of Christ under the pressure of an unbelieving world.
 - a. Matthew 10:32-33, “*But whoever disowns me before men I will also disown before my Father in heaven.*”
 - b. Mark 8:38, “*If anyone is ashamed of me and of my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when He comes in His Father’s glory with His holy angels.*”
2. Expect it, but do not let it cause you to stumble or to deny your faith.

C. Type and Extent of Persecution (v. 2)

1. *Cast out of the synagogues.* A common threat of the Jewish leaders.
2. *The possibility of death.*
3. *Threats and opposition.* Coming from religious people who would think they are pleasing God when they put them to death.
 - a. Saul of Tarsus who with a good conscience would go about approving the killing of the followers of Jesus (Acts 8:1). Saul was consenting to the death of Stephen.
 - b. Later in Acts 26:9-10 he would say that “*I verily thought within myself that I should do many things contrary to Jesus of Nazareth, which also I did.*”
4. The real cause of the persecution is an attitude toward God Himself (v. 3).
 - a. The Jews should have known God since He was revealed by Jesus (John 14:9).
 - b. Having rejected both Jesus and the Father, the world would persecute and even kill His faithful followers.
 - c. When He left, the disciples would feel the full force of the world’s hatred.

THE PROMISE AND MISSION OF THE SPIRIT (vs. 5-15)

A. Jesus’ Departure and the Disciples’ Grieving Spirits (vs. 5-6)

1. Jesus’ destination – He was returning to the Father.
2. The reason for the apostles’ grief – the things Jesus had said to them.
3. Their interest, it appears from the context, was in themselves.

B. Jesus’ Departure and the Coming of the Holy Spirit (v. 7-8)

1. For the third time in this farewell address with the apostles, Jesus renews His promise to send them the Holy Spirit.
 - a. They would not be alone as they would go out into the world with His message.
 - b. The Counselor/Holy Spirit would not come unless Jesus went away.
 - 1) Jesus would send Him.
 - 2) The Spirit had not yet been given because Jesus had not yet been glorified (John 7:39).
2. It was better for them not to depend on Jesus’ physical presence but on His spiritual and eternal presence through the Spirit who would be sent to them.
3. After they received the Spirit on the day of Pentecost, they preached God’s message with fearlessness.
 - a. Their courage and boldness recognized. Acts 4:13, the Sanhedrin Court was amazed at the boldness that these apostles had.
 - b. Their courage and boldness illustrated (Acts 4:19-10). “*Whether it is right in*

the sight of God to listen to you rather than unto God judge you. But we cannot but speak the things that we have seen and heard.” See also Acts 5:29.

C. Three Functions of the Spirit (vs. 8-11)

1. In relationship to the world, the Holy Spirit will **convict the world of sin, righteousness and judgment.**
 - a. The Holy Spirit will convict the world about **sin**. The specific sin is unbelief. The refusal to believe in Christ and that unbelief proves that one is a sinner.
 - b. The Spirit will convict the world about **righteousness**. This was done through the resurrection of Jesus and His return to the Father.
 - c. The Holy Spirit will convict the world about **judgment**. This was done when Jesus was lifted up on the cross, giving His life to free men from the devil’s power.
2. In relationship to the apostles, He would **guide them into all truth**.
 - a. They were still not able to bear or receive all that He had for them.
 - b. They still did not understand the absolute necessity of the cross and the resurrection from the dead.
 - c. He would teach them all things and remind them of all the things that Jesus had taught them over the past three years.
 - d. Jesus had always claimed that His teaching was from God and not just from Himself. See John 7:16; 12:49.
 - e. All that they would later speak and all that they would later write would be revealed to them by the Holy Spirit (Acts 1:8; Ephesians 3:5).
3. In reference to Himself, the Holy Spirit would **glorify Christ**.
 - a. Make men conscious of Christ, not Himself.
 - b. The Spirit will never enter into competition with Christ.
 - c. As Jesus sought to glorify the Father, so the Spirit seeks to glorify the Son.

NOTE:

- A. The ruler of this world was judged and defeated by the death of Jesus (John 12:31). “*And I, if I be lifted up from the earth, will draw all men unto myself.*” Hebrews 2:14 says that “*By His death He brought to naught him that had the power of death, that is the devil, and delivered all them who through the fear of death were all their lifetime subject to bondage.*”
- B. The Holy Spirit convicted men of sin through the preaching of the word of God. Peter, when he was speaking on the day of Pentecost, spoke as the Spirit gave him, and the other apostles, utterance. As Peter spoke on that day, he accused the Jews of crucifying Jesus by the hands of lawless men. “*...you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead*” And he concluded his speech by saying “*let all the House of Israel know assuredly that Jesus whom you crucified, God has made both Lord and Christ.*”
- C. They were convicted, and as they were convicted they cried out “*Brothers, what shall we do?*” Peter replied, “*Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.*” They were convicted by the Holy Spirit as He spoke through and in Peter.

THE APOSTLES' GRIEF TURNED TO JOY (vs. 16-33)

A. The Savior's Death and Resurrection Foretold (vs. 16-24)

"In a little while" – Jesus has spoken previously of His death and resurrection (John 2:19-22; 10:11-18; 12:7, 32-33; 13:33; 14:9).

1. A mystifying statement (vs. 16-18).
 - a. In this general context Jesus had talked to them about the coming of the Holy Spirit or coming to them in the person of the Holy Spirit.
 - b. He had also spoken about His second coming to receive them unto Himself.
 - c. In the immediate context of John chapter 16, it seems that He is talking about His resurrection after being taken away from them in death.
2. A satisfying explanation (vs. 19-22).
 - a. The disciples would weep while the world rejoiced (v. 20a; Mark 16:10; Luke 24:13-24).
 - b. Their sorrow would turn to joy (v. 20b).
 - c. An illustration of the woman in child birth (v. 21).
 - d. They would have joy after the resurrection (v. 22; cf. Matthew 28:8; John 20:20 Acts 16:25; Philippians 4:1-6).
3. A new experience (vs. 23-24).
 - a. Prayers would be offered in Jesus' name, something which had not been done previously.
 - b. Name stands for the person, who He is and what He has done.
 - c. The cross and the resurrection events demonstrate the power of His name most meaningfully.
 - d. God would grant such requests in the name of Christ.
 - e. Such asking would lead to receiving and to complete joy in their hearts.

B. The Savior's Mission (vs. 25-27)

1. **To interpret the Father** (v. 25). *"... a time is coming when I will . . . tell you plainly about my Father"* (cf. 1:18).
 - a. After He was raised from the dead, He did meet and teach the apostles for forty days concerning the kingdom of God (Acts 1:2-8; Luke 24:27).
 - b. Luke 24:45, *"He opened their minds so they could understand the Scriptures."*
2. **To provide access to the Father** (vs. 26-27). To ask in Christ's name means to ask on the basis of all that He did in providing salvation and access to God.
3. A summary of the Savior's ministry (v. 28).
 - a. He came from heaven in order to die for mankind and to become man's Savior.
 - b. He had to return to heaven because His work was accomplished.
 - c. His return to the Father placed God's seal of approval upon all of His work.

C. The Savior's Warning (vs. 29-32). The disciple's weaknesses foretold.

1. Characterized by *their weak faith* (vs. 29-31). He warned that their faith would soon be tested.
2. Characterized by *their scattering* (v. 32). *"... you will be scattered, each to his own home."*
3. Characterized by *their forsaking Him* (v. 32). *"You will leave me all alone."* (cf. Mark 14:27, 50).

D. The Savior's Encouragement (v. 33)

He says, "*I have told you these things so that in me you may have peace. In this world you will have trouble. But take heart. I have overcome the world.*"

NOTE: The book of Revelation tells us in chapter 17 and verse 14 about the enemies that arrayed against the Lord and against the church, that these shall war against the Lamb but the Lamb shall overcome them for He is King of kings and Lord of lords, and they shall overcome that are with Him.

And this message of victory Jesus would leave with His disciples on the night of His betrayal, of His arrest, and the events that would follow.

SELF EXAM LESSON EIGHTEEN:

1. Give the three major divisions in this chapter with the correct Scripture references.

1) _____
2) _____
3) _____

2. List three types of persecution the disciples could expect to endure.

1) _____
2) _____
3) _____

3. What was necessary to happen to Jesus before the Holy Spirit could be sent?

4. What was the three-fold function of the Holy Spirit in the world?

1) _____
2) _____
3) _____

5. How does the Holy Spirit convict men of sin?

6. What new privilege would the disciples have upon Jesus' departure and the Holy Spirit's arrival?

7. What was the two-fold mission of the Savior in verses 25-27?

1) _____
2) _____

LESSON NINETEEN

LISTENING IN ON DEITY

INTRODUCTION

Jesus' prayer, is found in John chapter 17. It could be properly called "The Lord's Prayer" because it is the prayer that Jesus actually prayed. The prayer that is often called the Lord's Prayer is actually a model prayer that Jesus taught His disciples to pray, found in Matthew 6:9-13, and in Luke 11:2-4. There are three parts of this prayer in John chapter 17. In the first five verses, **Jesus prays for Himself**. In verses 6-19, **Jesus prays for His disciples** or for His followers, and in verses 20-26, **Jesus prays for future followers**, or future believers who would come to believe on Him because of the work of His apostles. This prayer is closely related to the final discourse which Jesus has been giving to His apostles over the previous few chapters. An analysis of this chapter will reveal various relationships of the Son of God: of the Son to the Father (vs. 1-5); of the Son to the disciples and of the disciples to the world (vs. 6-19); of the Son to succeeding generations of believers (vs. 20-26).

LESSON TEXT: John 17:1-26

LESSON AIM: To examine Jesus' prayer as He expresses to God His desire for His present disciples, Himself and all future believers.

LESSON PREVIEW: You will . . .

1. Consider Jesus' request to be glorified and how and when His request would be granted.
 2. Listen as Jesus prays for several things and situations for His apostles.
 3. Feel the awe and wonder as the Lord includes all future believers in His prayer to the Father, including you and me.
-

JESUS PRAYS FOR HIMSELF (17:1-5)

A. After Talking to His Disciples Jesus Begins to Talk to His Father

1. His prayer was probably between the upper room and the garden where He was arrested (14:31).
2. He looked toward heaven.
 - a. Commonly done by Jews in their prayers to God.
 - b. "*I lift up my eyes to you, to you whose throne is in heaven*" (Psalm 123:1).
3. Jesus prayed this way in John 11:41. "*Father, I thank you that you have heard me.*"
4. The posture of prayer. No single posture is the only one that is acceptable.
 - a. Mark 11:25, "*When you stand praying, say.*"
 - b. Acts 20:36, "*They all knelt down on the shore and prayed together*" (cf. Acts 21:5).

- c. Matthew 26:39: Jesus fell on His face and prayed in the garden.
- d. 1 Timothy 2:8: "*Men should pray in every place, lifting up holy hands.*"

NOTE: A man may pray in any kind of position whether he be walking or riding, whether he be sitting or standing or on his knees or lifting his hands toward heaven. No one particular way should be bound upon the followers of Jesus.

B. Illustrations of Jesus' Practice of Prayer

- 1. He prayed **when He was baptized** (Luke 3:21).
- 2. He went out **before daybreak and prayed** (Mark 1:35).
- 3. He prayed **all night and then chose twelve to be His apostles** (Luke 6:12-13).
- 4. Jesus "often withdrew to desert places and prayed" (Luke 5:16).
- 5. **At His transfiguration** (Luke 9:29). "*As He was praying, the appearance of his face changed.*"
- 6. **When He was dying** (Luke 23:46). "*Father, into your hands I commit my spirit*" (cf. Hebrews 5:7).

C. Requests Made by Jesus (vs. 1-5)

- 1. **That the Father would glorify the Son.**
- 2. **That the Son would glorify the Father** (v. 1).
 - a. Through His suffering and death on the cross.
 - b. He asked only to be glorified in order that He might glorify the Father.
 - c. God had been glorified in all of Jesus' life, in all of His ministry, His miracles and His teaching.
- 3. **That His authority to give eternal life be manifested to all** (vs. 2-3).
 - a. The purpose of God giving Him that authority was so that He might give eternal life to those that had been given to Him by God.
 - b. Eternal life is a quality of existence, and it means to know God. "*Now this is eternal life, that men may know you, the only true God and Jesus Christ whom you have sent*" (v. 3).

NOTE: Jesus' ministry had glorified the Father (v. 4-5). "*I have brought you glory on earth by completing the work you gave me to do.*"

- 4. **That He might resume His original place of equality with God** (v. 5).
 - a. He had been with God from eternity before He became flesh and lived among men (1:1; 8:58; 16:28).
 - b. "*Therefore God exalted him to the highest place and gave him the name that is above every name that at the name of Jesus every knee should bow in heaven and on earth and under the earth*" (Philippians 2:5-8).

JESUS PRAYS FOR HIS DISCIPLES (17:6-19)

A. He Prayed for Their Knowledge (vs. 6-8)

- 1. For those to whom He was entrusting the completion of the work He had begun.
- 2. They were loyal and had not lost grasp of His message.
 - a. He had prayed for Peter (Luke 22:31).

- b. Here He is praying not only for Peter but all eleven – Judas had already left.
- 3. He had shown them what God was really like (v. 6; 14:9).
- 4. The apostles had been given God's word, and they had obeyed it (vs. 8-9).
- 5. They were immature and their faith was still weak, but it was real and Jesus was willing to work through such followers.

B. Concern for His Own (v. 9)

- 1. For His disciples in contrast to the world.
 - a. Does not imply a lack of love or concern for the world.
 - b. God loved the world enough to give Jesus to die for the sins of the world (John 3:16-17).
- 2. They would become His ambassadors through which He would reach out to the unbelieving and lost world.
- 3. It is also appropriate to pray for those of the world.
 - a. On the cross He prayed for the world (Luke 23:34).
 - b. Paul also believed it was right to pray for the world (Romans 10:1-2). He prayed that they might be saved.
 - c. For everyone, for kings and all those in authority (1 Timothy 2:1-2).

C. Protection and Unity for His Own (vs. 10-11)

- 1. Jesus is about to leave the world to return to the Father. But the apostles could not leave the world yet.
- 2. They had a mission to the world, and the world desperately needed the gospel of hope and salvation that they could bring to it.
 - a. Jesus did not pray that they be removed from the world.
 - b. He did not pray that they have no suffering or persecution.
 - c. He prayed that God would keep them by the power of His name.
 - d. He prayed that they might be united (v. 11). "*That they might be one even as we are one.*"

D. Security for His Own (v. 12)

- 1. He had kept the disciples in His Father's name.
- 2. None had been lost except the child of hell (Judas) so that the Scripture might be fulfilled.
 - a. He is called the "child of hell" because he had the type of character that deserved hell.
 - b. He was free, of course, to choose good or evil. In choosing to betray Jesus He fulfilled Scripture.
 - c. God used the sinful action of Judas to bring about His righteous purpose.
 - d. The betrayal brought about Jesus' death, and that death for all men is the saving power of God for sinners everywhere.

E. Insulated, Not Isolated (vs. 13-19)

Jesus voiced His concern that in view of His imminent return to the Father, His disciples who would no longer have the support of His visible presence. He asked that they might experience the Father's special care. He prayed for:

- 1. **The fulness of joy** (vs. 13-14).
 - a. Jesus often spoke of joy and peace even in the very shadow of the cross.

- b. He had come to bring them the full, abundant life (10:10).
 - c. Jesus wanted them to have joy and peace despite the world's hatred and opposition.
 - d. Obedience to God's word would incur the hatred of the world. "*I have given them your word and the world has hated them.*"
 - e. But He says, "*They are not of the world just as I am not of this world.*"
 1) A different standard made them different from the world.
 2) A different standard caused the world's opposition.
2. **Preservation from the evil one** (vs. 15-16). "*My prayer is not that you take them out of the world but that you protect them from the evil one.*"
- a. Great men of God have sometimes become discouraged and have asked to be taken out of the world. Consider:
 1) Moses (Numbers 11:1-15).
 2) Elijah (1 Kings 18 and 19).
 3) Jonah (Jonah 4:1-3).
 - b. Their requests were not granted. They were left in the world to serve God.
 - c. And Jesus wanted His disciples still in the world in order that they might help save this world.
 - d. They need to be in the world in order to convict the world of sin.
3. **Sanctification through the truth** (vs. 17-19). "*Sanctify them by the truth. Your word is truth.*"
- a. The word "sanctify" means to make holy, to set apart for a holy purpose.
 - b. He wanted them set apart by the word of God for a mission and service to the world that the world needed so desperately.
 - c. Christ sanctified Himself in His purpose to die for the world.

NOTE: Because He was willing to consecrate Himself to die for the sins of the world, the apostles needed to be consecrated for the task of preaching the gospel to that same world.

JESUS' PRAYER FOR ALL BELIEVERS (17:20-26)

Our Lord now extended the sweep of His prayer to embrace those who would be won to Him through the witness (Acts 1:8) of His followers in the coming ages.

A. Jesus Prays for Future Believers or Future Disciples

- 1. ***He prays for oneness or unity*** (vs. 20-21).
 - a. The pattern: "... Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you sent me."
 - b. Unity among Christ's followers causes belief.
 - c. Disunity and lack of love and harmony cause unbelief.
- 2. ***He prayed that they might be partakers of His glory*** (vs. 22-26).
 - a. The glory given to Christ had been shown to the apostles as well.
 - b. The spirit of humility and service which revealed the Father's glory would cause them to be united.

NOTE: Notice the mutual indwelling that is mentioned in this section of Scripture. God in Christ, Christ in God, Christ in His followers, and the followers in the Father and in the Son (vs. 21-23).

3. *He prayed that they might be with Him and see His glory* (v. 24). His glory which He had with the Father before the world existed.
4. *He prayed that they might experience the depth of love the Father had for Him* (vs. 25).
5. *He prayed that they might have the assurance of His indwelling in each believer* (v. 26).

SELF EXAM LESSON NINETEEN:

1. What are the three divisions of this chapter?

1) _____
2) _____
3) _____

2. Give six examples of Jesus praying.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

3. In praying for Himself Jesus asked for what four things?

1) _____
2) _____
3) _____
4) _____

4. In praying for His disciples Jesus requested what three things?

1) _____
2) _____
3) _____

5. When Jesus prayed for future believers or disciples for what five things did He pray?

1) _____
2) _____
3) _____
4) _____
5) _____

LESSON TWENTY

THE BEGINNING OF THE END

INTRODUCTION

At the beginning of the Lord's ministry, **after the dove came the devil**. At its close, after the tender disclosures and moving prayer of the inner sanctuary came the betrayer's kiss—although John omits this infamous detail. This chapter commences John's record of Christ's sufferings and crucifixion. Our Lord moved on from intercession for His own to giving His life for their salvation.

Although John does not specifically mention the anguished prayer in Gethsemane, there is little doubt that the garden mentioned in verse 1 is that sacred spot. It is interesting that Adam fell in a garden, our Lord's passion began in a garden, the place where He was crucified was in a garden (19:41), and the sepulcher where He was entombed was in a garden.

LESSON TEXT: John chapter 18:1-40

LESSON AIM: To see the eternal purpose of God being fulfilled in the life of Jesus as He submits to wrong accusations and illegal trials before the Jewish leaders and the Roman governor Pilate.

LESSON PREVIEW: You will . . .

1. See the attitude and actions of Jesus as He is betrayed by Judas, one of the twelve.
 2. Examine the heart of Peter, both as he defends Jesus with courage and denies Jesus with cowardice.
 3. Stand with Jesus as He is first of all tried before the high priest and then as He is judged by Pilate.
-

ACTIONS OF THE BETRAYAL NIGHT (18:1-11)

A. The Place of Betrayal – Gethsemane (vs. 1-2)

1. Location and significance.
 - a. Kidron Valley – east of the temple area.
 - b. A hill or ridge area in the garden was called the Mount of Olives.
 - c. Jesus spent the night on that hill each evening during His last week.
 - d. He taught in the Temple in the day, at night He went to the Mount of Olives (Luke 21:37).
2. A regular meeting place for Jesus and His disciples (v. 2).
 - a. Judas knew about this place (v. 2).
 - b. Jesus was aware that Judas knew of this place.
 - c. The hour had now come for His arrest, trials and crucifixion.
 - d. Jesus would no longer say, "*My hour has not yet come.*" Nor "*Father, save me from this hour.*"

B. The Betrayers' Treachery and the Master's Majesty (vs. 3-9)

1. The betrayers accomplices – a band of temple police, soldiers and officials from the chief priests and Pharisees (v. 3).
2. The Master's majesty and authority (vs. 4-9).
 - a. His foreknowledge. "*Jesus, knowing all that was going to happen to Him, went out and asked them, 'Who is it you want?'"* (v. 4).
 - b. His crucifixion and atoning death had been planned before the creation of the world (1 Peter 1:19-20; Revelation 13:18).
 - c. Jesus was in complete control during this time. He was in control of everything that took place that night.
 - d. The initiative of Christ in the betrayal.
 - 1) The soldiers and the temple guards were surprised.
 - 2) The other gospel accounts tell us that Judas kissed Jesus in order to identify Him to the soldiers and guards (Matthew 26:48-49; Mark 14:44-45; Luke 22:47-48).
 - 3) The soldiers drew back and fell to the ground.
 - e. Jesus' concern for the safety of His followers. "*Who is it you want?*" See John 17:12.
Their faith was still weak and their arrest at this stage would have harmed them spiritually as well.
3. The impetuous defender (vs. 10-11).
 - a. The loyal, loving, impetuous Peter acted in character.
 - b. Peter drew arms to defend Jesus (v. 10). "*Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear.*"
 - c. Luke records that Jesus actually touched the servant's ear and healed him (Luke 22:51).
 - d. Jesus would allow nothing to deflect Him from drinking the cup ordained by His Father (v. 11; cf. Luke 22:42).

THE JEWISH TRIAL (18:12-24)

A. The Arraignment Before Annas (vs. 12-14)

1. The background of Annas and Caiaphas (vs. 12-13).
 - a. Annas had served as high priest himself but had been deposed by the Roman government.
 - b. Five of his sons had also served as high priests, and then his son-in-law Caiaphas became high priest and served from the year 18 A.D. to the year 36 A.D.
 - c. According to the Old Testament the high priest served for his whole lifetime. Apparently, then, the Jews still recognized Annas as the high priest along with Caiaphas.
2. Caiaphas was the same one who had earlier spoken of the necessity of Jesus' death (v. 14; 11:49-52).

B. Peter's Denial of Jesus (8:15-18)

1. Peter's first denial of discipleship (vs. 15-18).
2. This is in fulfillment of Jesus' prophecy (13:37-38).
 - a. Peter was standing with the enemy and warming himself by their fire.
 - b. Peter and another follower of Jesus followed from a distance.
 - c. The detail John supplies concerning this event lends to the conclusion that he (John) was "*that disciple . . . known to the high priest.*"
3. The question that precipitated Peter's downfall: "*Surely you are not another of this man's disciples?*" The Greek language implies a negative answer.

C. The Trial Before Annas (vs. 19-24)

1. The high priest's inquiry (v. 19).
 - a. The high priest's questioning of Jesus was not legal according to Jewish Law.
 - b. Witnesses had to be called before one's guilt could be established.
2. Jesus' reply indicated that the trial was not being conducted properly (vs. 20-21).
 - a. His teaching had not been concealed but open and public.
 - b. There were many witnesses who had heard Jesus teach in the synagogues and in the temple courtyard.
 - c. When He says in verse 20, "*I have taught nothing in secret*," He means that He did not have a separate, dangerous message for His followers.
3. The officer's illegal blow (vs. 22-24).
 - a. Jesus had done no wrong and did not apologize.
 - b. He had complete control over Himself.
 - c. There was no anger or ill will toward the man who hit Him. See Matthew 5:39.
4. Annas sent Jesus to His formal trial before the Sanhedrin, the Jewish high court, where Caiaphas would preside.

D. Peter's Second Denial of Jesus (vs. 25-27)

1. His first denial – to the maid keeping the door (v. 17).
2. His second denial – to another maid with other people around (v. 25; cf. Matthew 26:71; Mark 14:69).
3. His third denial – to Malchus' kinsman and others that stood by (vs. 26-27; Mark 14:70; Matthew 26:73-74; Luke 22:59-60).
 - a. At that moment a rooster began to crow.
 - b. Matthew records that Peter began to call down curses on himself, and he swore to them, "*I do not know the man.*"

NOTE: This "calling curses upon one's self" is something like the Old Testament expression when Old Testament people would sometimes say, "May God do to me and more also if I am not telling the truth" or "May God Almighty punish me ever so severely if I am not telling the truth."

NOTE: Luke tells us a very interesting thing that happened just then. He says that when Peter was denying Jesus the third time the Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him. "*Before the rooster crows today you will disown me three times . . .*" (Luke 22:60-62).

THE CIVIL TRIAL – PHASE I (18:28-40)

A. Pious Legalism (vs. 28-30)

They were willing to counsel murder but piously shrank from becoming ceremonially defiled. Pilate weakly came out of his house to hear their accusations.

1. Pilate asks for their indictment – Jews deliberately ignore the request (vs. 28-30).
 - a. They indignantly insinuate that their competence and motives are *above suspicion*.
 - b. They changed the charge against Jesus from a *religious* to a *civil* offense.
 - c. In desperation, they later revert to a "religious" charge against Jesus (19:7).
2. Pilate sarcastically attempts to evade the situation, but the Jew's reply to him implies the enormity of the "crime" (v. 31).
3. The Jews wanted the death penalty for Jesus, and this right had been taken away from them by the Roman authorities.
4. Their insistence on the death of Jesus by the Romans would fulfill His prediction

that He would be “lifted up,” that He would be crucified on a Roman cross (John 3:14; 8:28; 12:32-33).

B. Contrasting Kingships and Kingdoms (vs. 33-40)

1. Pilate’s questions: “*Are you the king of the Jews?*” (Matthew 27:11; Mark 15:2; Luke 23:3).
2. Jesus’ question: “*Is that your idea or did others talk to you about me?*” (v. 34).
 - a. Did he mean a Roman-type king with political ideas, a rival to Caesar.
 - b. Was he talking about this from the Jewish standpoint of a Messianic king?
3. Pilate’s response showed that he was irritated. “*Do you think I am a Jew?*”
4. Jesus’ response: Jesus explained that He indeed did have a kingdom. But He said, “*It is not a kingdom of this world.*”
 - a. It was not the kind of kingdom that Caesar ruled over.
 - b. Jesus’ kingdom was spiritual in nature – entered by new birth (John 3:3-5).
5. Jesus appears to make a final appeal to Pilate. He said, “*Everyone on the side of truth listens to me.*”
 - a. Pilate’s words, “*What is truth?*” could mean that he spoke as a cynic.
 - b. Pilate was convinced that Jesus was guilty of no crime.
 - c. Three times he admitted that he had no basis for a charge against Jesus (18:38; 19:4; 19:6).

C. The Unacceptable Alternative (vs. 39-40)

1. The choice offered by Pilate – release Jesus or Barabbas.
 - a. The custom of releasing one prisoner at the Passover festival is mentioned by all four of the Gospel writers.
 - b. Luke records that the criminal Barabbas had been thrown into prison because of a riot which took place in the city and for murder.
2. Pilate must have thought that they would release Jesus rather than such a notorious bandit as Barabbas.
 - a. The chief priests stirred up the crowd to have Barabbas released (Mark 15:11).
 - b. The crowd demanded that Barabbas be released and that Jesus be crucified.

SELF EXAM FOR LESSON TWENTY:

1. How did Judas know where to find Jesus? _____
2. What in this account would indicate that Jesus was in control of all these events?

3. Describe the positions of Annas and Caiaphas in relation to the high priesthood.

4. What would indicate that the “disciple known to the high priest” was John?

5. When Jesus says in verse 20, “I have taught nothing in secret”, what did He indicate?

LESSON TWENTY-ONE

THE END OF THE BEGINNING

INTRODUCTION

Jesus' crucifixion and burial is found in the Gospel of John 19. We will be looking at the four following points. Jesus was **sentenced to be crucified by Pilate** (vs. 1-16), **the crucifixion itself** (vs. 17-27), **the death of Jesus** (vs. 28-37), and finally **the burial of Jesus** (vs. 38-42).

This practice of flogging or scourging of a condemned person was extremely cruel. It involved the use of leather thongs which had pieces of bone or metal in them. The victim's back would be so severely lacerated that sometimes the internal organs were actually exposed. Sometimes the flogging itself could cause death. Sometimes and usually this was done as a preparation for a crucifixion itself.

LESSON TEXT: John 19:1-42.

LESSON AIM: To see the deceit and hatred of mankind as personified in the Jewish leaders and the eternal love and purpose of God in the actions of Jesus.

LESSON PREVIEW: You will . . .

1. Discover and describe the attitude of Pilate as he faces the unrelenting demands of the Jews to crucify Christ.
 2. See the resolve and confidence of Jesus as He lives out the will of His Father in providing the way for man to be reconciled back to God.
 3. See sin at its worst in the cruelty of the cross and love at its best on the cross.
 4. Observe timidity turned to boldness as Joseph and Nicodemus claim the body of Jesus and bury it in Joseph's new tomb.
-

THE CIVIL TRIAL – PHASE II (19:1-16)

A. The Scourging and Crown (vs. 1-4)

1. An attempt at compromise. Pilate's reasoning:
 - a. It might satisfy the Jewish religious leaders.
 - b. He hoped he could then set Jesus free. See John 19:4; Luke 23:22.
 - c. He did not understand the hatred of the Jewish leaders.
2. Note Pilate's efforts to release Jesus:
 - a. He declared Him innocent.
 - b. He sought His release (18:39).
 - c. He tried to placate the priests by having Him scourged.
 - d. He appealed to the crowd (v. 12).

- e. He tried sarcasm (v. 15). But it was all to no avail.

NOTE: We see here what Isaiah wrote about Him some 700 years earlier. *The suffering servant* (Isaiah 53:5). Peter would refer to the same passage (1 Peter 2:24).

- 3. Mockery and mistreatment by the Roman soldiers.
 - a. His crown – made of thorns.
 - b. His dress – a royal robe of purple.
 - c. His title – King of the Jews.
 - d. His humiliation – struck in the face.

NOTE: Their actions demonstrated the contempt that they felt for the Jewish people and their so-called king.

- 4. This is the second time that Pilate admits that Jesus is innocent.
 - a. He displays Jesus again – wearing the crown of thorns and the purple robe.
 - b. Pilate's assessment of Jesus: "*Here is the man!*" – no threat to Rome.

B. The Implacable Leaders (vs. 6-7)

- 1. The depth of their hatred for Jesus "*Crucify! Crucify!*"
- 2. The Jewish high court, the Sanhedrin, had plotted for some time to kill Jesus and nothing less than His death would satisfy them.
- 3. Pilate's futile attempt to evade personal responsibility. "*You take him and crucify him. As for me I find no basis for a charge against him.*"
- 4. The real reason for the Jewish opposition (v. 7). "*He claimed to be the Son of God.*"
 - a. To the Jews this was blasphemy and anyone who blasphemed was to be put to death according to the Jewish Law (Leviticus 24:16).
 - b. The earliest opposition to Jesus was based on the same charge (John 5:18).

C. The Pitiful Roman Governor (vs. 8-11)

- 1. Pilate's concerned question, "*Where do you come from?*"
 - a. Jesus was different from anyone that Pilate had ever met.
 - b. He knew that Jesus was from Galilee.
 - c. He had already sent Him to Herod to be examined (Luke 23:5-7).
 - d. He is asking about the possibility of a heavenly origin.
- 2. A strange message from his wife (Matthew 27:19). "*Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.*"
- 3. Jesus' confident attitude and Pilate's frustration.
- 4. Pilate's claim of power, "*Don't you realize I have power either to free you or to crucify you?*"
- 5. Jesus' answer – "*You would have no power over me if it were not given to you from above.*"
- 6. God is over all kings and rulers and Pilate's power to act at all was because such power was given to Him by God.

NOTE: This same truth is affirmed throughout the Bible. In Daniel 4:17, Daniel stands before one of the great world leaders and he says, “*The Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men.*”

In the New Testament civil governments exist because of the will of God. In Romans 13:1 Paul wrote, “*Everyone must submit himself to the governing authorities, for there is no authority except that which God has established.*”

7. The graduation of responsibility (v. 11).
 - a. Pilate had gone against his conscience and so bore blame.
 - b. The Jewish authorities (Caiaphas) who had delivered Jesus to Pilate bore the greater blame.
 - c. The principle of this is stated in the book of Luke 12:48.

D. The Heartless Jews and the Rejected King (vs. 12-16)

1. Pilate’s continued efforts to free Jesus.
2. The Jews’ persistent demands (v. 12). “*If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.*”
3. Innocence is no defense against hatred.
 - a. The Judge of all to be judged worthy of death by Pilate.
 - b. The place of judgment – the Stone Pavement (Aramaic = Gabbatha) (v. 13).

NOTE: From the human standpoint, the trial of Jesus was the greatest crime and tragedy in history. From the divine viewpoint, it was the fulfillment of prophecy and the accomplishment of the will of God (Acts 2:22-24).

4. The darkest deed of history and the brightest day for mankind (v. 14).
 - a. The day of Preparation of Passover Week.
 - b. About the sixth hour refers to Friday of the Passover week. See Mark 15:42; Luke 23:54).

NOTE: There is a problem concerning John’s statement in verse 14 that this judgement by Pilate was about the sixth hour because Mark wrote in Mark 15:25 that it was the third hour when they crucified Him. John, writing late in the first century and writing to mainly non-Jewish readers used the Roman method of counting time. The Jews counted time from sunset to sunrise but the Romans counted time from midnight to noon as we do today.

In John 20:19, there is confirmation of this. “*On the evening of that first day of the week . . .*” According to the Jewish method, a new day would have already begun but John recognizes the evening of that day as still being on that same day – the day Jesus was raised from the dead. According to John’s gospel Jesus was judged about the sixth hour that is, six o’clock in the morning. He was crucified at the third hour, about nine o’clock in the morning.

He then died six hours later about the ninth hour which was three o’clock in the afternoon.

5. The final statement of rejection (vs. 15-16).
 - a. Pilate's last feeble attempt. "*Shall I crucify your king?*"
 - b. The Jews' final and ultimate rejection of Jesus. "*We have no king but Caesar*" (v. 15).

THE OLD RUGGED CROSS (19:17-37)

A. The Crucifixion (vs. 17-27)

1. Under the cross (v. 17). Jesus went out carrying His own cross.
 - a. Matthew, Mark and Luke all tell us that they compelled a man by the name of Simon of Cyrene to bear the cross for Him.
 - b. The place of crucifixion – The Place of the Skull.
 - 1) In Aramaic – Golgotha.
 - 2) In English – Calvary.
2. Upon the cross (v. 18).
 - a. Jesus was the sacrificial victim.
 - b. Crucifixion involved the nailing of the hands and the feet of the victim to a cross on which he was raised from the ground.
 - c. A death of shame and dishonor.
 - d. Usually reserved for the worst type of criminals.
 - e. Anyone hung on a tree was under the curse of God (Deuteronomy 21:23; Galatians 3:13).
 - f. On either side, a robber, proclaiming Him the worst of the three (Matthew 27:38; Mark 15:27; Luke 23:32-33).
 - g. Fulfilled the words of the prophet Isaiah, "*He . . .was numbered with the transgressors. . .*" (Isaiah 53:12).
3. Above the cross (vs. 19-22). A sign: "... **JESUS OF NAZARETH, THE KING OF THE JEWS**" (v. 19).
 - a. Its conspicuous position – observed by all.
 - b. Its three-fold language – read by all.
 - c. Its significance: It pointed out-
 - 1) Jesus' humanity – "*Jesus of Nazareth.*"
 - 2) His Messianic dignity – "*King.*"
 - 3) Israel's sin – They had killed their King.

NOTE: The place where He was crucified was said to be near the city, not in the city of Jerusalem (Hebrews 13:12).

4. Beneath the cross (vs. 23-24).
 - a. Four soldiers involved in Jesus' crucifixion.
 - b. Each soldier took one part of the four parts of Jesus' clothing.
 - c. Fulfillment of the Scriptures in the Old Testament. "*They divide my garments among them and cast lots for my clothing*" (Psalms 22:18).
5. By the cross (vs. 25-26). The friends of Jesus.
 - a. Four women standing near the cross.
 - b. His mother, His mother's sister, Mary the wife of Clopas and Mary Magdalene.

B. The Death of Jesus (vs. 28-37)

1. Words from the cross.
 - a. Words concerning His physical condition: "*I thirst.*"
 - b. Words concerning His work: "*It is finished.*"
 - c. Words to His mother: "*Woman, behold, thy son!*" He gave to the bereaved mother a son.
2. His removal from the cross.
 - a. Dead bodies were to be taken down and buried on the same day as their deaths (Deuteronomy 21:23).
 - b. It was the Sabbath of the Passover week and the Jews were especially concerned that the bodies be removed from the crosses.
 - c. Breaking the bones of those that were on the cross, would cause them to die quickly.
 - d. The legs of the two criminals were broken.
 - e. Jesus' legs were not broken.
 - f. Jesus' side was pierced and water and blood came out.
3. Eyewitness testimony of John (v. 35).
4. The testimony of Scripture (v. 36; Exodus 12:26; Zechariah 12:10).
 - a. "*Not one of his bones will be broken.*"
 - b. "*They will look on the one they have pierced.*"

NOTE: The fact that all these Scriptures are being fulfilled proved that God was in control. What was happening to Jesus was a part of God's plan that He had designed before the creation of the world (Acts 2:23).

C. Jesus' Burial (19:38-42)

1. His body requested by Joseph (v. 38).
In Joseph we have yet another witness that Jesus was really dead, that He had not just swooned. Joseph would never have buried Him alive.
 - a. Nicodemus, another secret disciple, helped.
 - b. Joseph was a rich man from the town of Arimathea.
 - c. An important member of the Jewish Sanhedrin court.
 - d. He had not voted in the council for Jesus' execution.
2. Thank God the account of John does not end in chapter 19. In chapter 20 He is raised back to life!

CONCLUSION:

The new tomb in which loving hands laid the body of Jesus was outside the city, near the site of the crucifixion, and in a garden. Jesus was born in a borrowed manger and buried in a borrowed tomb. Fittingly, it was a new tomb that had never before been used. The first to lie in Joseph's tomb was the first to rise from the dead!

SELF EXAM FOR LESSON TWENTY-ONE:

1. How did Pilate try to evade personal responsibility for crucifying Jesus?

2. Give one New Testament and one Old Testament passage which teach that nations and civil rulers are under His control.

1) _____
2) _____

3. Who did Jesus say bore the greater guilt for His trial and crucifixion?

4. What statement made by the Jews reflect their final and ultimate rejection of Jesus?

5. Above the cross was a sign which stated, "Jesus of Nazareth, the King of the Jews". What was the three-fold significance of what it stated?

1) _____
2) _____
3) _____

6. Indicate the person or circumstance connected with each of the following statements.

Under the cross: _____

Upon the cross: _____

Above the cross: _____

Beneath the cross: _____

By the cross: _____

FOR DISCUSSION:

Why would the testimony of Joseph and Nicodemus say about whether Jesus was really dead or had only swooned on the cross?

LESSON TWENTY-TWO

THE HISTORICAL RESURRECTION OF JESUS

INTRODUCTION

Chapter twenty tells us of one of the greatest historical facts of all time; the historical resurrection of Jesus Christ from the dead. The other great fact of all time is the sacrificial death on the cross that we just studied in John 19. Without both, the crucifixion and the resurrection of Jesus from the dead, there would be no salvation for mankind. In John 20, we want to look at four points. First, **the empty tomb** found in verses 1-9, **Jesus appears to Mary Magdalene** verses 10-18, **Jesus appears to His disciples** verses 19-23, and finally **Jesus appears to Thomas** verses 24-31. Read the account of the empty tomb in John 20:1-9.

LESSON TEXT: John 20:1-30

LESSON AIM: To determine from evidence presented by John that Jesus really was raised from the grave.

LESSON OBJECTIVES: You will . . .

1. Examine the evidence surrounding the empty tomb and draw logical conclusions from that evidence.
 2. Judge the evidence surrounding the appearance of Jesus to His disciples and draw conclusions from that evidence.
 3. Investigate the physical evidence surrounding the marks on Jesus' body and conclude whether or not Jesus was raised from the dead.
-

EVIDENCE OF THE RESURRECTION OF JESUS – THE EMPTY TOMB (20:1-9)

A. The First Witnesses – Mary of Magdala and Other Women (vs. 1-2)

1. One of the women who helped support Jesus and His disciples (Luke 8:2-3).
 - a. From a town called Magdala on the western shore of the Sea of Tiberius.
 - b. Luke 8:2, seven demons had come out (of her) but there is no record in Scripture that Mary of Magdala was an immoral, ungodly woman or that she was a prostitute.
 - c. She was present with the other women near the cross of Jesus (19:25).
2. She and other women had gone to the tomb with spices and perfumes in order to anoint the body of Jesus (Luke 23:56, 24:1; Mark 16:1).
 - a. Their concern as they went to the tomb though was what to do about the stone (Mark 16:3).
 - b. An angel had come from heaven and rolled back the stone (Matthew 28:2).

- c. Her report to Peter and the other disciple (John) – the tomb was empty and the body of Jesus was missing.

B. The Second Witnesses – Peter and John (vs. 2-10)

- 1. John's observations at the tomb.
 - a. He stopped outside the tomb and peered in.
 - b. He saw the strips of linen that had been wrapped around the body of Jesus.
 - c. He could also see that the body of Jesus was missing.
- 2. Peter arrived and went into the tomb.

NOTE: Neither Mary of Magdala, nor John nor Peter really expected Jesus to rise from the dead. But if the body had been stolen, then why were the linen cloths lying there in such order? They would have been taken with the body when it was stolen.

- a. Peter then saw from inside the tomb what John had seen from the outside.
- b. The cloth that had been around Jesus' head was not torn but folded by itself and separate from the linen strips.
- c. There was order rather than disorder which would not have been the case if the body had been taken away by grave robbers.
- 3. The tomb was empty and everything in it indicated that Jesus had been raised from the dead just as Jesus had predicted.
- 4. When John saw the tomb empty and saw this ordered arrangement of the grave clothes, he says this made him believe.
 - a. He believed and he wrote as an eyewitness not as someone who learned of the resurrection from others.
 - b. The disciples had not understood from the Jewish Scriptures that Jesus had to rise from the dead.
- 5. Old Testament prophecies of Jesus' resurrection.
 - a. Psalms 16:10: “*. . . because you will not abandon me to the grave, nor will you let your Holy One see decay.*” This passage was fulfilled when Jesus was raised from the dead.
 - b. Isaiah 53, the great chapter about the suffering servant of the Lord, refers to His death and then it talks about the activity of the Lord after His death which implies that there would be a resurrection from the dead.

NOTE: From the day of Pentecost on, Peter and the other disciples of Jesus firmly and boldly preached the resurrection of Jesus as the fulfillment of Old Testament Scripture. The main burden of their preaching in the book of Acts is that Jesus has not only been crucified but Jesus has been raised from the dead and that He ever lives, and they constantly quoted the Old Testament Scriptures in their preaching.

EVIDENCE OF THE RESURRECTION – JESUS APPEARS TO MARY OF MAGDALA (20:10-18)

A. The Angelic Vision (vs. 11-13)

- 1. Angels are mentioned frequently at the resurrection of Jesus.
 - a. Two angels appeared in the tomb.
 - b. Some of the women had seen angels earlier according to Matthew 28.
 - c. Luke 24:5-7, “*Why do you look for the living among the dead? He is not here; he has risen!*”
- 2. Mary's lack of understanding of the resurrection.

- a. She did not believe that He had risen and so rather than rejoicing she was weeping because she could not find His dead body. If she had found what she was looking for, the corpse of Jesus, then all of us would weep forever.
- b. The importance of Jesus' resurrection.
 - 1) If Jesus had not been raised from the dead, there would be no hope.
 - 2) He not only had to die but He had to be raised from the dead by the power of God.
 - 3) Romans 4:25, "*He was delivered over to death for our sins and was raised to life for our justification.*" See also 1 Corinthians 15:14-18.
- 3. Mary's encounter with Jesus.
 - a. She did not immediately recognize Him.
 - b. Jesus was not always easily recognized after He arose from the dead.
 - 1) The same body that was crucified was raised, but there were some changes.
 - 2) He was able to appear in a room with the doors locked (v. 19).
 - 3) Mark 16:12, He appeared in a different form to some of His disciples.
 - c. Mary thought Jesus was the gardener who worked there and kept the garden.
 - d. Jesus spoke to her and called her by name, Mary.
 - e. Mary responded by calling Him Rabboni which means teacher.
 - f. In verse 17, Jesus was not forbidding Mary to touch Him at all.
 - 1) He allowed other women to hold onto His feet and to worship Him (Matthew 28:8-9).
 - 2) On another occasion, He had commanded His disciples to touch Him (Luke 24:39).
 - 3) Jesus' words here really are "do not cling to Me" and they mean that Mary was not to expect Jesus to return to the same kind of life that He had lived before.
 - g. Jesus' instructions: ". . . go instead to my brothers and tell them."

EVIDENCE OF THE RESURRECTION – JESUS APPEARS TO HIS DISCIPLES (20:19-23)

A. The Sunday Evening Gathering (vs. 19-23)

- 1. The same day on which Jesus had been raised from the dead.
- 2. Only ten of the disciples that were present on this occasion.
- 3. They were in an upper room with doors locked for fear of the Jews.
 - a. Jesus suddenly appears in the room with them.
 - b. Jesus show them His hands and His side.
 - c. They saw the nail marks in His hands and the wound in His side.
- 4. The joy of the disciples was complete as they saw Him. This fulfilled the promise of John 16:22, ". . . Now is your time of grief, but I will see you again and you will rejoice, and no-one will take away your joy."

B. Assurance and Commission (vs. 21-24)

- 1. His assurance to them – "*Peace be with you.*"
- 2. His commission for them – "*As the Father has sent me, I am sending you.*"
 - a. Linking their work with His must have given them a great deal of confidence.
 - b. When Jesus breathed on them, this was a symbol of His gift of the Holy Spirit.

NOTE: Receiving the Holy Spirit was connected with the power of the disciples to forgive sins and not to forgive sins but they did not begin to do this until Acts 2. They did not tell men how to be saved or how to be forgiven until they received the Holy Spirit on the day of Pentecost. When these Jews cried out, men and brethren what should we do? Peter replied, *“Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit”* (Acts 2:38). They began to exercise on the day of Pentecost the power to forgive men of their sins, by telling men the will of God as found in the gospel.

C. Reviewing Some Things About the Holy Spirit

1. The Holy Spirit would not come to them unless Jesus went away (16:7).
2. They were told to wait in Jerusalem until they received the Holy Spirit and the power to speak in His name (Luke 24:49).
3. In Acts 1:4-5, Jesus told them that John indeed baptized in water but you shall be baptized in the Holy Spirit not many days hence.
4. Acts 1:8, *“But you will receive power when the Holy Spirit comes on you . . .”*

NOTE: What Jesus did here was simply anticipating what would happen later. The Holy Spirit would come upon them and remind them of all that Jesus had taught and He would guide them into all truth. Their power to forgive sins was not within themselves, it was only when they were guided by the Holy Spirit that they were able to tell people God's way of being forgiven. When men refused that way, they were not forgiven. This is what Jesus means when He says, the sins that you do not forgive; will not be forgiven. They told men what to do in order to be saved throughout the book of Acts.

They were given the privilege of telling lost people how God would forgive them but what the apostles bound on earth had already been bound in heaven according to Matthew 16:19. God did not bind in heaven what the apostles bound on earth but God had already bound in heaven, sent the message down to the apostles on earth and what they bound had already been bound in heaven itself. They went out and preached to men and bound upon men what God had already bound in heaven.

EVIDENCE FOR THE RESURRECTION – JESUS APPEARS TO THOMAS (20:24-31)

A. Thomas' Demand for Evidence

1. He demanded incontrovertible evidence (vs. 24-25). *“Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.”*
2. The other disciples' continued claims to have seen Jesus.
 - a. Thomas has often been called “Doubting Thomas.”
 - b. He really only demanded the same proof that all the others had (v. 20).
 - c. The apostles were rebuked by Jesus for their steadfast refusal to believe what the women had told them (Mark 16).
 - d. It was not only Thomas who doubted but some of the others as well.

B. Jesus Presents Evidence to Thomas

1. Jesus presents Himself to Thomas (vs. 26-27).
 - a. He offered Thomas the right to see Him. *“Put your finger here; see my hands. Reach out your hand and put it into my side. “*

- b. He exhorted him to, "Stop doubting and believe."
- 2. Thomas' profound confession: "*My Lord and my God!*"

NOTE: What a tremendous statement of confession of faith this was and this kind of thing would have been a tremendous statement for any Jew to have made in the first century. It would have taken powerful evidence for a Jew not only to confess that Jesus was the Son of God but to say "*My Lord and my God,*" there had to be some tremendous proof and the proof was there.

- 3. Jesus accepted this confession by Thomas and accepted the worship of Thomas.

CONCLUSION:

Jesus did many other miraculous signs which are not written in this book. These have been written down; the changing the water into wine, the healing of the man born blind, the raising of Lazarus from the dead and many other miraculous signs had been recorded by John. These were done in order to prove a certain thing, Jesus is the Christ, the Son of God, and he says, that by believing you may have life in His name (John 20:31).

This trust and obedience to Christ will bring eternal life in His name. It did then and it will still do so now. John wrote this gospel more than 1900 years ago and yet today, people are still growing in their faith in Jesus Christ because of what John wrote in this wonderful book.

SELF EXAM FOR LESSON TWENTY-TWO:

1. List four events or occasions John presents as evidence for the resurrection of Jesus from the dead.

1) _____
 2) _____
 3) _____
 4) _____

2. What evidence did Thomas demand that the other 10 disciples had already seen?

3. Who was/were the first witness/es of the resurrected Christ?

4. Explain the significance of the arrangement of the grave clothes in the empty tomb.

5. Explain the concept of the disciples receiving the power of binding and loosing of sins.

6. What did Jesus mean when He instructed Mary not to touch Him?

APPEARANCE OF JESUS AND PETER IS RESTORED

INTRODUCTION

The last chapter of the gospel has been considered by many to be a postscript to the gospel, which ends with the summary of the last two verses of chapter 20. There is no evidence, either external or internal, to support this view. The evangelist continues in a perfectly natural style to tell of the post-resurrection appearance of Christ. In this last chapter of the gospel of John, we will note **another resurrection appearance of Jesus to His disciples** (21:1-14), and **an account about the restoration of the apostle Peter** to the service and work of his Lord (21:15-25).

LESSON TEXT: John 21:1-25

LESSON AIM: To see Jesus' tender love and concern for His chosen disciples just before His departure back into heaven.

LESSON OBJECTIVES: You will . . .

1. Learn that fellowship is renewed following the resurrection as manifested by Jesus' concern for seven of His disciples.
 2. Examine carefully Jesus' question and commission to Peter and Peter's response to His Lord.
 3. Discover a more important commission for all of Christ's disciples: "Follow Jesus."
-

THE MIRACULOUS CATCH OF FISH AND ANOTHER RESURRECTION APPEARANCE (21:1-14)

A. The Appearances of Jesus in and Around Jerusalem

1. He had appeared to ten disciples then later appeared to eleven including Thomas (John 20).
2. He had promised them that they would meet in Galilee (Matthew 26:32; Mark 16:7).

NOTE: Mark 16:7 is especially significant because, in that comment it says, tell the disciples and Peter. A special mention of Peter seems to be necessary in view of the fact that he had denied Him three times and the Lord wanted him to be there for sure as He met with His disciples in the area of Galilee.

B. A Fruitless Fishing Trip (vs. 1-3)

1. The call of an old occupation.
 - a. There are seven disciples that Jesus appears to.
 - 1) Simon Peter, Thomas and Nathaniel.
 - 2) The sons of Zebedee (James and John) and two other disciples.
 2. They returned to their former jobs as fishermen.
 - a. Maybe because they were restless and anxious.
 - b. Maybe they needed to provide for their families.
 3. Despite their experience and skill, “...that night they caught nothing” (v. 3).
 - a. It was not wrong to go fishing again but Jesus had trained them for something else.
 - b. They needed to be reminded of the more important work that they had been given.

C. The Miraculous Catch of Fish and Renewed Fellowship (vs. 4-14)

1. Some friendly advice (vs. 4-6).
 - a. Jesus calls them “friends.”
 - b. They did not recognize Him.
 - c. When they obeyed His voice and cast their nets on the right side, they caught more fish than they could draw into the boat.
2. Recognition and response.
 - a. John was the first person to recognize it was Jesus. “*It is the Lord!*” (v. 7).
Not because his eye was clearest, but because his love was deepest.

NOTE: Perhaps this great catch reminded him of what had happened back in Luke 5 when they caught so many fish the nets were beginning to tear.

- b. Peter was the first to act. He immediately wrapped his outer- garment around him and jumped into the water and went to the shore to Jesus.
- c. The other disciples brought the boat in along with the great catch of fish.
3. Renewed fellowship and feasting.
 - a. A fire of burning coals (v. 9).
 - b. A prepared breakfast – but more fish were needed.
 - c. A bountiful catch – they had caught 153 large fish.
4. Conviction and confidence.
 - a. There could be no doubt about His voice.
 - b. There could be no doubt about the fish.
 - c. There could be no doubt about His presence.
 - d. They were fully convinced now that it was Jesus and they did not ask Him any questions about who He was.

NOTE: Jesus’ fellowship with the disciples on this occasion marked “the third time” that He had appeared to them as a group following His resurrection (v. 14). Fellowship which had been interrupted by death “for a little while” was now resumed. Renewal of life with Him was a reality. Personal contact with Him was, and still is, possible only after the resurrection. Peter would speak about this in the book of Acts 10:41: “*He did not appear to everyone but to us who ate and drank with him after He was raised from the dead.*” Eating food with them would be proof that His body had really been raised and He was not simply a ghost or spirit.

5. Other resurrection appearances in the New Testament.
 - a. Matthew 28, tells about an appearance in which He sent the eleven on a world wide commission.
 - b. Acts 1:3-11, Jesus met with the apostles over a space of forty days and taught them concerning the kingdom of God and also commissioned them to take His gospel first to Jerusalem and then to Judea, Samaria and unto the ends of the world.
 - c. I Corinthians 15 gives a number of resurrection appearances too. Paul says there that He appeared to Peter or Cephas, He appeared to James, He appeared to others including more than 500 brethren at once.

JESUS' PUBLIC RESTORATION OF PETER AND HIS CALL OF COMMITMENT TO THE CAUSE (21:15-25)

A. The Reinstatement of Peter (vs. 15-17)

1. The history of Peter's service.
 - a. He had boasted about his love and faithfulness to Jesus.
 - b. He had affirmed that he would never deny his Lord (Matthew 26:33).
 - c. Jesus had predicted that Peter would indeed deny Him (13:38).
 - d. Jesus had assured Peter of His special prayers for him and for the work that he would do in making his brothers stronger (Luke 22:31-32).
2. The history of Jesus' appearances to Peter.
 - a. Luke 24:34: ". . . *The Lord has risen and has appeared to Simon.*"
 - b. I Corinthians 15:5: ". . . *that He appeared to Peter. . .*"

NOTE: Even though Peter had denied the Lord, he was not to be excluded from the work of Jesus in taking the gospel to the ends of the earth.

- c. Mark 16:7: The women were told, ". . . go, tell His disciples and Peter. . ."
- d. Perhaps Jesus had already assured Peter in private of his forgiveness and restoration to Christ's favor but this needed to be done publicly as well. Hence the question,
3. The triple question, "*Simon son of John, do you truly love me more than these?*" (v. 15).

NOTE: This question in the original language and even in English could be understood in a number of different ways. It could mean do you love me more than you love these men? It could mean do you love me more than these things? That is the boats, the nets, the fishing business or it could mean do you love me more than these men do? In view of the background the third possibility is surely the right one.

Previously, Peter had boasted about his love for Jesus as being greater than the others. Even though all others forsake you, I never will. I will lay down my life for you.

4. Peter's submissive response.
 - a. Peter's pride is now gone. He has failed.

- b. He has capitulated to the pressure of the evil one.
- c. He will only say, ". . . *Lord, you know that I love you*" (21:16).
- d. He will not say I love you more than they do.

B. The Use and Meaning of the Two Greek Words “Agape” and “Phileo”

- 1. Jesus used the Greek word “agape” in His first two questions.
- 2. Peter responded each time with a different Greek word, the word “phileo”
- 3. The third time Jesus switched to his word (“phileo”).
- 4. Distinction between these two words is unlikely for the following reasons.
 - a. John likes to use variety in his vocabulary.

NOTE: In John 3:3, He says, “except a man be born again he cannot see the kingdom of God” and in verse 5 He says the same thing in different words, when He says, “except a man be born of water and the Spirit he cannot enter into the kingdom of God.” The same things were said but in different ways. John is fond of doing that.

- b. In John’s use of “agape” and “phileo” in his gospel he does not distinguish between the two.
- c. In John 11:3, the Bible speaks of Jesus loving (“agape”) Lazarus. In verse 5, it says He loved Martha and Mary and he used “phileo.”
- d. John 13:23, “. . . *the disciple whom Jesus loved . . .*” the word there is “agape” but in John 20:2, the disciple whom Jesus loved, the word is “phileo.”
- e. John 3:35 says, “*The Father loves the Son . . .*” and uses the word “agape.” John 5:20 says, “. . . *the Father loves the Son . . .*” and uses the word “phileo.”
- 5. Comparison of John’s use of other words.
 - a. Two different words for “know,” one in verse 15 and one in verse 17.
 - b. Two different words for “feed or take care of,” verses 15-16.
 - c. Two different words for “sheep or lambs,” verses 15-17.

NOTE: All of this shows that John likes to use variety in his vocabulary and there should be no firm distinction between the two different words for “love.” Also, verse 17 says, “*Peter was hurt because Jesus asked him the third time, ‘Do you love me?’*” In other words He did not ask him a different question in verse 17. If there is a firm distinction between the words, then Jesus asked him a different question in verse 17.

C. Christ’s Instruction to Peter

- 1. Three different expressions used.
 - a. “*Feed my lambs*” (v. 15).
 - b. “*Take care of my sheep*” (v. 16).
 - 1) A more comprehensive expression.
 - 2) Involves the whole work of a shepherd.
 - 3) It was used by Paul in Acts 20:28.
 - 4) It is used in 1 Peter 5.
 - c. “*Feed my sheep*” (v. 17).

NOTE: Neither Peter nor the other apostles understood that this charge meant that Peter was given some kind of special power over the other apostles or over the whole church.

2. Jesus asked the right question of Peter.
 - a. He did not say Peter, are you sorry for what you did?
 - b. He did not say Peter, do you promise you will never do it again?
 - c. He did not even say Peter, will you be a fiery disciple for me?
3. Love for Jesus is absolutely necessary if we would feed the flock of God (1 Corinthians 13).

D. The Greatest Commission – “Follow Me!” (vs. 18-25)

1. Peter’s death predicted (vs. 18-19).
 - a. He had a responsibility and a constant obligation to follow Jesus.
 - b. Be faithful even to the point of death is still what Jesus says to His followers in our time (Revelation 2:10).
 - c. His death would glorify Jesus.
2. Peter’s irrelevant inquiry (vs. 20-21).
 - a. Peter wanted to know about his good friend, John.
 - b. He was intruding into a sphere which was the sovereign Lord’s alone.
3. Christ’s sharp rebuke (v. 22).
 - a. His responsibility was to follow Jesus regardless of what anyone else might do.
 - b. If he was to be martyred, what about John?
4. An unfounded rumor (v. 23).
 - a. Even though John lived to be an old man, Jesus had never promised that he would not die.
 - b. God may allow some to die a martyr’s death while others are spared and kept alive for old age.
 - c. Hebrews 11:34, Some who had “...escaped the edge of the sword...” Three verses later we read that others were put to death by the sword.
 - d. Acts 12:1-2, James, the brother of John, was in prison and then beheaded by Herod. Peter, on the other hand, was released from prison by an angel.
5. John’s personal witness (v. 24).
 - a. The writer identifies himself as the disciple whom Jesus loved and an eyewitness of the things that he had written down. The “we” in verse 24, probably refers to the elders of the church at Ephesus.
 - b. According to tradition, John spent his last days there.
6. John’s gospel was selective.
 - a. He selected out of the many miraculous signs that Jesus had done only seven and around those he built his case.
 - b. He also did many other things, John says in this context, which are not recorded.

SELF EXAM LESSON TWENTY-THREE:

1. Give the two major divisions of this chapter with correct Scriptures.
1) _____
2) _____
2. What are three possible meanings of the question Jesus asked Peter, "*Simon son of John, do you truly love me more than these*" (v. 15)?
1) _____
2) _____
3) _____
3. Prove with Scripture and reasoning that John used the Greek words for love in Jesus' questions to Peter interchangeably.

4. What was Jesus' charge to Peter after He asked him if he loved Him?

5. What did Peter ask Jesus concerning John and how did Jesus respond?

6. To whom does the "we" in verse 24 likely refer? _____

7. Write the theme verses of the Gospel of John.

LESSON TWENTY-FOUR

REVIEW AND SUMMARY

INTRODUCTION

We have seen that there are two major parts of this book. In part one there are two major points: (1) **Jesus shows Himself to the world** and, (2) **the growth of belief and unbelief** (chapters 1-12). In part two the two major concepts are: (1) **Jesus shows Himself to His disciples** and, (2) **the results of belief and unbelief** (chapters 13-21). In presenting Himself to the world Jesus worked many miraculous signs to prove that He was the Christ the Son of God. Many witnesses were also presented who gave their testimony to support the same proposition, that Jesus is the Messiah and God's Son but tragically most of the Jewish people who had the opportunity to see the evidence, rejected Him despite the overwhelming nature of that evidence. This rejection is mentioned also in the opening verses. It says, *He came to that which was His own, but His own did not receive Him.* After the evidence had been presented, the rejection is summarized in John 12:37. Even after Jesus had done all these miraculous signs in their presence, they still would not believe in Him.

In part two, Jesus showed Himself to His disciples and we have there the growth of belief and unbelief. Jesus will prepare His disciples for His departure and return to the Father. But His return to the Father is via the cross as He willingly lays down His life for His sheep. The apostles are to be His special messengers of the word of salvation for all men and they are promised the Holy Spirit who would teach them all things and guide them into all truth. The growth of their belief is indicated culminating in the confession of Thomas in John 20:28, when Thomas says, "*My Lord and my God!*"

The growth of unbelief is also indicated especially in the religious leaders animosity towards Jesus. They were in the vanguard of those who crucified Jesus on a Roman cross. Let us then review the lessons that we have studied and try to summarize the main lessons that we have learned.

LESSON TEXT: All of the Gospel of John

LESSON AIM: To review all the lessons in this course of study.

LESSON OBJECTIVES: You will . . .

1. Examine and review all the lessons in this study.
 2. Use this lesson as well as all the self test questions in this study guide to study for your Final Exam.
 3. Examine your own life in relation to Jesus testing your faith by your obedience to His word.
-

AN EXAMINATION OF THE GOSPEL OF JOHN BY WAY OF REVIEW

A. Lesson Number One. The purpose of the book, the author of the book and some of the characteristics of the book.

1. The real purpose of the gospel of John based on what we call the theme passage in John 20:30-31. *“Jesus did many other miraculous signs which are not recorded in this book. But these are written that you may [continue to] believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.”*
2. John chose seven signs around which he would build his case for Jesus.
 - a. The changing of the water into wine, chapter 2.
 - b. The healing of an official's son, chapter 4.
 - c. The healing of an invalid man, chapter 5.
 - d. The feeding of the 5,000, chapter 6.
 - e. The walking on the water, chapter 6.
 - f. The healing of a man born blind, chapter 9.
 - g. The raising of Lazarus from the dead, chapter 11.
3. These signs were to produce and increase believing which involves conviction, trust and obedience.
4. The result was eternal life which meant a qualitative existence that involved knowing God and knowing Jesus Christ, His Son.
5. John also produced witnesses who, having seen and heard Jesus, gave their testimony about Him. They were to affirm:
 - a. That He is the Son of God (1:34).
 - b. That He is the Lamb of God who takes away the sin of the world (1:29).
 - c. That He is the Messiah predicted by Moses and the prophets (1:41-45).
 - d. That He has the words of eternal life (6:68).
 - e. That He is the Holy One of God (6:69).
 - f. That He is both Lord and God (20:28).

B. Lesson Number Two. We looked at the prologue (John 1:1-18).

We looked at the following themes.

1. The Word and His relationship with God.
2. The Word and creation.
3. The Word and John the Baptizer.
4. The Word became flesh.
5. The greatness of the Word. These themes are developed throughout the gospel of John.

C. Lesson Number Three. Jesus beginning His personal ministry (1:19-51).

1. The witness of John the Baptizer concerning himself.
 - a. John told who he was not. He was not the Messiah, he was not the Christ and he was not the prophet.
 - b. John told who he was. He was the voice of one calling in the desert “*make ready the way of the Lord,*” and John gave this testimony.
2. The witness of John concerning Jesus.
 - a. The Lamb of God. “*. . . the Lamb of God, who takes away the sin of the world!*”
 - b. The Son of God. “*I testify that this is the Son of God.*”
3. Jesus' first followers are introduced in the latter part of John 1. They are Andrew, Peter and another unnamed disciple and also Phillip and Nathaniel are mentioned in that chapter.

D. Lesson Number Four. The first sign and the cleansing of the temple (John 2).

1. The first sign was the changing of water into wine in the town of Cana in Galilee.
2. We also had the first cleansing of the temple.
3. Miraculous signs were worked by Jesus in Jerusalem and the supernatural knowledge of Jesus was noted that He did not need man's testimony about man, for He knew what was in a man (John 2:25).

E. Lesson Number Five. Jesus teaches Nicodemus and the witness of John the Baptizer (John 3).

1. Jesus taught Nicodemus about the new birth in 3:1-21.
2. The last part of John 3 talks about the testimony of John the Baptizer.
 - a. His testimony about himself, first of all, that he would be a person of humility who would say He must become greater and greater and I must become less and less.
 - b. Then he talked about the testimony about Jesus. His absolute superiority and uniqueness are discussed by John in the last part of John 3.

F. Lesson Number Six. Jesus and the Samaritan women and the healing of an official's son (chapter 4).

1. A conversation with a Samaritan woman resulted in the woman going into the town and asking the town people to come out and see a man who told me everything that I have ever done.
2. After Jesus had spent two days in the Samaritan town, then they told the woman. "*We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world*" (John 4:42 NIV).
3. The last part of John 4, tells us about the healing of an official's son. The official was from Capernaum. His son was sick there. Jesus spoke the word when He was in Cana of Galilee and twenty miles away the son was instantaneously healed and the man came to believe in Jesus.

G. Lesson Number Seven. A man who was lame in Jerusalem around the pool of Bethesda (John 5).

1. This healing of the man paralyzed or crippled brought upon Jesus the first public opposition and because He healed a man on the Sabbath day the Jews would begin to persecute Him.
2. Not only, they said, does He break the Sabbath but He even called God His own Father making Himself equal with God.
3. Five testimonies that John introduced to confirm the claims of Jesus.
 - a. The testimony of the Father.
 - b. The testimony of John the Baptizer.
 - c. The testimony of His works.
 - d. The testimony of Scripture.
 - e. The testimony of Moses. All these confirming the fact that Jesus is all that He claimed to be.

H. Lesson Number Eight. Jesus feeds the 5,000, walks on the water and discourses on the bread of life (John 6).

1. The greater part of John 6 is the discourse on the bread of life in which Jesus says; ". . . unless you eat the flesh of the Son of Man and drink his blood, you have no life in you" (John 6:53).

2. The results of this: Many of His own disciples went back and walked with Him no more and this is when Jesus asks the twelve, *will you also go away?*

I. Lesson Number Nine. Jesus at the feast of Tabernacles (John 7).

1. The great controversial question of the day was “is Jesus the Messiah?” Is He really the predicted Messiah that the Old Testament talked about? Is He the Christ?
2. Jesus talked about the reception of the Holy Spirit among those who would believe in Him but He says, the Spirit has not yet been given because He had not yet been glorified.
3. The last part of John 7, tells us about division over Jesus and the unbelief of the religious leaders.

J. Lesson Number Ten. Jesus as the light of the world (John 8).

1. A woman who was caught in adultery was brought to Jesus.
2. Jesus talked about the validity of His claims. They had denied that His claims were valid and Jesus showed that they were. Jesus knew where He had come from and He knew where He was going. He knew both His origin and His destination.
3. We read also about the children of Abraham. The Jews claimed to be children of Abraham but Jesus says, you are really not Abraham’s children.
4. He speaks of them as actually being the children of the devil.
5. The last part of John 8 tells us about some of the great claims of Jesus about Himself.
 - a. He would claim and charge these men with the possibility of finding any sin in His life.
 - b. He promised He could keep men alive.
 - c. He claimed that “before Abraham was born, I Am,” identifying Himself with the “Eternal I Am” of the Old Testament.

K. Lesson Number Eleven. The healing of a man born blind (John 9).

Jesus healed this man by sending him to the pool of Bethesda. He went away and when he came back he was able to see for the first time in his life. The Pharisee’s investigate the healing. They examine the man and his parents and they refused to believe that Jesus is a man of God because in their minds He has not kept the Sabbath. Jesus, in that chapter, responded to this by saying that the Pharisee’s are blind and because they thought that they were able to see, they remained blind unable to see the spiritual reality that was all about them.

L. Lesson Number Twelve. The Shepherd and His flock (John 10).

1. Jesus, as the Good Shepherd, is contrasted with the false shepherds of Israel.
2. The false shepherds are the religious leaders and have been like thieves and robbers. In contrast to them Jesus spoke of Himself as the Good Shepherd who would lay down His life for the sheep.
3. The unbelief of the Jews was also discussed in John 10:22-42 and these Jews refused to believe despite all the evidence they had seen and Jesus’ says it is because you are not of My sheep.

M. Lesson Number Thirteen. Jesus raises Lazarus from the dead (John 11).

1. He claimed to be the resurrection and the life and He says, *“He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?”*
2. Later in the chapter, He raised Lazarus from the dead.

- 3. The result of the miracle was the fact that many believed on Him but some went away and told the Pharisees.
 - 4. Some of these people even saw a dead man come out of a tomb and still refused to believe because of their preconceived ideas and their religious prejudice.
- N. Lesson Number Fourteen.** The close of Jesus' public ministry (John 12).
- 1. Jesus was anointed by Mary in Bethany (vs. 1-11).
 - 2. Jesus entered Jerusalem in triumph (vs. 12-19).
 - 3. For the first time in the gospel of John, He began to say, My time has come. He talked about His sacrificial death and He talked about the fact that if He be lifted up, He would draw all men unto Himself.
 - 4. The last part of John 12 tells us the tragic rejection of Jesus by most of the religious leaders, by the Jews of His day. It says, "*Even after Jesus had done all these miraculous signs in their presence, they still would not believe . . .*" (John 12:37)
 - 5. Jesus had now shown Himself to the world and there was a growth of belief and there was a growth of unbelief.
- O. Lesson Number Fifteen.** Jesus washed the disciples feet and predicted the betrayal of Judas and the denial by Peter (John 13).
- 1. Jesus shows Himself to the disciples and the results of belief and unbelief (chapters 13-21).
 - 2. Jesus washing the disciples feet, trying to teach them a lesson of humility.
 - 3. He predicted that Peter would deny Him and Peter could not believe it.
- P. Lesson Number Sixteen.** Jesus prepares His disciples for His leaving (John 14).
- 1. Jesus comforts His disciples. He tells them not to be discouraged as they trust in God, trust also in Him and that He is going back to the Father and He will prepare a place for them.
 - 2. He reveals the fact that He is the way to the Father. "*I am the way and the truth and the life. No one comes to the Father except through me.*" (John 14:6).
 - 3. Jesus promises the Holy Spirit. He says to the apostles that the Holy Spirit would come and bring to their remembrance all the things that He had said to them and that He would teach them all things.
- Q. Lesson Number Seventeen.** The vine and the branches and the world's hatred (John 15).
- 1. He discussed His relationship with them.
 - 2. He talked about their relationship to one another.
 - 3. Jesus tells them that they must expect opposition from an unbelieving world.
- R. Lesson Number Eighteen.** the work of the Holy Spirit and the disciples grief and their joy (John 16).
- 1. Admonitions and warnings about opposition and persecution.
 - 2. The main discussion in chapter 16 had to do with the work of the Holy Spirit.
 - a. Regarding the world, He says, the Holy Spirit will convict the world of sin and of righteousness and of judgement to come.
 - b. Concerning the apostles, He says, the Spirit will guide you into all truth.
 - c. He would glorify Jesus.

S. Lesson Number Nineteen. Jesus's prayer (John 17).

1. Jesus prayed for Himself.
2. Jesus prayed for His apostles.
3. Jesus prayed for future disciples.

T. Lesson Number Twenty. The arrest and trials of Jesus (John 18).

1. He was arrested in the garden as the soldiers and guards were led to Jesus by Judas.
2. He was first of all taken to Annas, the father-in-law of the high priest that year.
3. Peter denied Him three times in this chapter.
4. The high priest questioned Jesus and then He was sent to Pilate and Pilate also began to question Jesus.

U. Lesson Number Twenty-One. The crucifixion and burial of Jesus (John 19).

1. Jesus was sentenced to be crucified by Pilate.
2. He was buried by Nicodemus and Joseph of Arimathea in a new tomb.

V. Lesson Number Twenty-Two. Jesus' resurrection from the dead (John 20).

1. The empty tomb.
2. The only thing in the tomb were the clothes that had been on the body of Jesus.
3. Jesus appeared to Mary of Magdala.
4. He appeared to ten disciples and then later, to eleven disciples including Thomas. It was on that occasion that we find the culmination of the faith of the disciples that had been building all through the book of John where Thomas says, my Lord and my God. Jesus did not rebuke him for confessing Him as Lord and God but pronounced a blessing upon those who had believed what Thomas believed.
5. The theme passage: Jesus had done all these miraculous signs in order that men might believe that He was the Christ the Son of the Living God.

W. Lesson Number Twenty-Three. Another resurrection appearance and the restoration of Peter (John 21).

1. Jesus appeared to seven disciples after they had fished all night and caught nothing.
2. Jesus and Peter began to have a discussion whether or not Peter loved Him.
3. John then concludes the gospel of John by saying that there were many other things that He did that I guess if all the things were written that ought to be written down even the world could not contain the things that are found in that book.

NOTE: Remember that John's gospel was a selective gospel. He wrote for people over 1900 years ago to produce faith and to increase faith in Jesus as the Messiah, as the Christ, as the Son of God. As you and I have studied the gospel of John together, it is my hope and prayer that we have also grown in our faith.

May God be with us that this faith that we have will always be growing as we try to become conformed more and more to the image of God's Son.

SELF EXAM FOR LESSON TWENTY-FOUR:

As a review of the material covered in this study, write down the major topics covered in each chapter.

Chapter 1: _____

Chapter 2: _____

Chapter 3: _____

Chapter 4: _____

Chapter 5: _____

Chapter 6: _____

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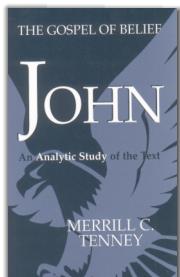
Study Guide

Doyle Gilliam

Doyle Gilliam was born in Fallcreek, Texas in 1931. He attended public schools in Fort Worth, Texas, graduating from Polytechnic High School. After attending Texas Wesleyan College and Abilene Christian University, Doyle received his B.A. Degree from Florida Christian College. His M.A. Degree was earned from Abilene Christian University. Doyle has been preaching over 50 years, having spent much of this time in mission work in Africa beginning in 1957. He is the author of a *Topical Index to the Bible* in the Chichewa language of Malawi which has been translated into English, Spanish, French, Swahili, Chishona, Russian, Bulgarian, and “Pidgin English.” He has written a commentary on John’s gospel in *Commentary on the New Testament in Simple English* published in 1988.



The Gilliam family served nearly 20 years in Malawi, Kenya, and Zimbabwe, returning to the United States in 1977. Since then Doyle has taught at Sunset International Bible Institute, as well as Sunset School of Missions. He and Louise, parents of five children take frequent teaching trips back to the African mission field.



The book *The Gospel of Belief - John* by Merrill C. Tenney is a companion book to this study.

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