

Gospel of John Class

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Introduction to Gospel of John

Author:

- John 1:1 – anything missing? – No author given
- Why is that important to know?
 - Were they credible?
 - What was their background/where are they coming at this from?
- John the apostle, son of Zebedee. It was originally anonymous as the gospels were written without the titles we have attached to them today. It was probably not until they circulated together as a unit of all four Gospels that the need for titles arose.
- 2 types of evidence (from Blomberg – Historical Reliability of John’s Gospel, 22-30):
 - External (from outside the Gospel of John)
 - Internal (from the book itself)
 - **External:**
 - Won’t go into much here. Main one – as early as the second century Christians are on record saying this Gospel is from John the apostle, son of Zebedee (Irenaeus, Eusebius, etc)
 - No credible early source gives any name other than the apostle John for this book.
 - **Internal:**
 - Classic case is made by Westcott from internal evidence that the author was:
 - Jew (understanding customs, aware of OT, and even minor distinctions of various sects of Judaism – Blomberg, 27)
 - Of Palestine (knowledge of geography and archaeological confirmation of the details he gave of Jerusalem, etc)
 - An eyewitness (1st person plural – 1:14, 19:35)
 - An apostle (“the beloved disciple”)
 - John the apostle
 - (John 21:2ff narrows this down. “disciple whom Jesus loved” in 21:7 has to be either Peter, Thomas, Nathanael, James, John, or two unnamed disciples).
 - Synoptics name his inner circle as Peter, James, and John.
 - James and John are never referred to by name in the Gospel – sons of thunder are mentioned and so is “disciple Jesus loved”. Other disciples/apostles are named but not John. Seems odd when Peter, James, and John are his inner circle.
 - James was martyred before Gospel of John was written so that leaves John as a good possibility.

- The point here is exactly as it should be – the author didn't want attention or focus. They wanted to point people to Christ.
- John 21:24-25 is a little strange. Was John dictating to someone? Why the third person?

Purpose:

- John 20:31 – “Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. ³¹But these are written that you may ^[a] believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

Audience:

- Ephesian Christians – that is what tradition/history tells us. Church fathers tell us that John stayed in Ephesus until the time of Trajan (98 AD).
- We are now a part of his audience! This is written more than for Ephesian Christians but for us today as well.

Date:

- Pre-70 AD – John 5:2 – “is” – these structures would no longer exist after the destruction of the temple.
- Early Christian writers believed he wrote it in the 80s which would have put him pretty advanced in years.

Differences with the Synoptics:

- Matthew, Mark and Luke contain much parallel (even word for word) information.
- John was probably familiar with the synoptic and chooses to write something complementary to them rather than to run over all their same themes and purposes.
- Synoptics – more on the Kingdom of God
- Gospel of John – Signs that point to who Jesus is and the faith it produces
 - “Believe” = 98 times in John; 34 times in Synoptics
 - “Life” = 66 times in John; 69 times in the whole New Testament
 - “Truth” = 85 times in John; 78 times in the whole New Testament

What John Leaves Out:

- Parables in Synoptics = 40. Parables in John = 0. John does record lots of Jesus metaphors.
- Exorcisms – in the Synoptics Jesus is shown to be more powerful than the kingdom of this world and is bringing defeat to the powers of darkness. It may be due to the location in Ephesus (people who heavily emphasized the demonic and magic) that he leaves these things out? You might think he would add more in if that is what his audience was facing.
- Key stories to the synoptic: Jesus' baptism, the temptations, Peter's confession, the last supper and only tells of 7 miracles.

John Answers Questions Left Unaddressed in the Synoptics (from Blomberg, 53-54):

- John gives us more information to show why the Jewish leaders were so hostile.
 - Example – Jesus says, “every day I was with you, teaching in the temple courts and you did not arrest me” (Mark 14:49). This doesn't make sense with Jesus' ministry in Jerusalem in Mark only giving us Mon-Tues of the Passion week. John tells us of many previous times in Jerusalem for various festivals that make more sense of their anger toward him in Jerusalem.
- Why did Jesus choose to go to Jerusalem when he did?
 - Synoptics just say it was time.
 - John tells us the Lazarus situation precipitated his move toward Bethany/Jerusalem (John 11) that resulted in the plot to take his life and his triumphal entry
- How did Peter get into the courtyard of the High Priest?

- Another disciple was with him, whom they knew that he went in with (John 18:15-16)
- Where did the accusations come from that he would destroy the temple (Mark 14:58-59)? John tells us that in John 2:19
- Why did Jesus have to go to Pilate? (Mark 15). Only John tells us – Jewish people could not carry out the death penalty (John 18:31).
- Why did disciples immediately drop their nets and follow someone they didn't know? Several of them already knew Jesus and had spent time with him (John 1:35ff)

Structure of John:

Titles for Jesus in the Gospel of John (Beasley-Murray's Word Biblical Commentary, lxxxi):

1. Word (1:1,14)
2. God's only begotten (1:18)
3. Only begotten Son (3:16, 18)
4. Son of God (1:34; 1:49; 11:11, 20, 31)
5. The Son (3:17, 36; 5:19-27)
6. Son of Man (1:51)
7. Teacher from God (3:2)
8. Prophet (4:19, 9:19, 6:14, 7:40)
9. Messiah (1:41; 4:29; 11:11, 20; 31)
10. King of Israel (1:49, 6:15, 12:13)
11. King of the Jews (19:19)
12. Holy One of God (6:69)
13. Lamb of God (1:29, 36)
14. Coming One (12:13)
15. The Man (19:5)
16. Sent One of God (3:16-17, 34; 5:30; 7:16-17; 10:36)
17. I am (8:24, 28, 58)
18. Paraclete (14:16)
19. Rabbouni (20:16)
20. The Lord (20:18, 21:7)
21. My Lord and my God (20:28)

John 1:1-18 - Prologue

John doesn't beat around the bush. No genealogies. No lengthy birth stories. No magi. **"Jesus is God"** Pretty good way to start off. D.A. Carson believes this is like a table of contents to the Gospel itself, giving hints of what is to be explained further (Carson's Pillar NT Commentary on John, 111):

	Prologue	Gospel of John
Pre-existence of the Word	1:1-2	17:5
In him was life	1:4	5:26
He is light	1:4	8:12
Light rejected by darkness	1:5	3:19
Yet not quenched by it	1:5	12:35
Light coming into the world	1:9	3:19, 12:46
Christ not received by his own	1:11	4:44
Being born to God	1:13	3:6, 8:41-42

Seeing his glory	1:14	12:41
One and only Son	1:14, 18	3:16
Truth in Jesus Christ	1:17	14:6
No one has seen God except the one who comes from God's side	1:18	6:46

Chiasm in prologue – Parallel structure used to point to the central claim that is being made – God did all this so that we could have faith and believe in the One He sent (Constructed out of Carson's observations, 113).
Less specificity:

A) 1:1-5 – The nature of the Word

B) 1:6-8 – John the Baptist

C) 1:9-11 – Incarnation

D) 1:12-13 (center) – Positive reception of the Word – believe in his name

C) 1:14 – Incarnation

B) 1:15 – John the Baptist

A) 1:16-18 – The nature of the Word

More specificity:

1:1-2 – Jesus is God and is in relationship with God

1:3 – Creation given/created by him

1:4-5 – light given to those in darkness

1:6-8 – John the Baptist's role

1:9-10 – Light was coming into the world

1:11 – came into his own possession

1:12a – those who received him

1:12b – to those who believed on his name (see 20:31)

1:12c – became children of God

1:13 – we have been made God's possession

1:14 – Word was coming into the world

1:15 – John the Baptist's role

1:16 – grace given to those in darkness

1:17 – grace and truth given/created by him

1:18 – Jesus is God and is in relationship with God

Gospel of John Chapter 1

1:1-5 Nature of the Word

1:1 – “In the beginning” – sound familiar? Beginning of the Bible, fitting beginning of the Gospel (Mark 1:1 also starts similarly).

- Just as the creation story in Genesis 1:1 was the beginning of something wholly different in the universe, the coming of Jesus Christ as a man into history is the start of something new and more than rocks and trees and flesh and blood – life, and light and truth and grace.
- “In the beginning the Word was already in existence” (Carson). Before he put on flesh, before he died on the cross, before David, Abraham, Moses...I am (John)
- Logos/Word
 - Greek background - Philosophers of their day (Stoics) believed the Logos was “the rational principles by which everything exists.
 - Jewish background - Jewish philosopher Philo believed there was an ideal world and an ideal man (Logos) and then the real, existent world that we live in that doesn’t live up to the ideal. For Philo this wasn’t an actual person, but more of a concept or an ideal.
 - OT background – It was the Word of the Lord that created all things (Gen 1:3, Ps 33:6). God’s Word also brings deliverance and judgment (Isa 55:11, Ps 29:3ff, Psalm 107:20).
 - “In short, God’s Word in the OT is his powerful self-expression in creation, revelation, and salvation and the personification of that Word makes it suitable for John to apply it as a title to God’s ultimate self-disclosure, the person of his own Son.” – Carson, 116

1:3-5 – More creation parallels: life, light, “all things were made”

- John is establishing the authority of Jesus Christ. There is nothing that exists that was not made by him...not even the very people who will later crucify him and not even us today.
- “In him was life” – implies apart from him is darkness and death
- Light = ? (revelation through his presence on earth (for them) resulting in the recorded Gospel (for us)), life = resurrection for us, ultimately.
- Life = light, Darkness = ???
- *What do you think the darkness represents?*
- *How is life only found in Christ?*
- *Why is life apart from Christ not life at all, rather death?*

1:6-8 – John the Baptist

- *What was John’s role?* – bear witness
- *What was his function?* – to get people to believe in Jesus Christ
- *How did John do that, that we learn in other Gospels?*
- He was not the light – remember how people asked him if he was the Christ? John doesn’t tell that story, instead he lays it all out there

1:9-11 – Incarnation

- “the true light was coming” – shows that John came first and was preparing the way for the life-giver to come and give life.
- You might expect there to be lots of miracle stories, lots of healings, etc to show Jesus giving life. That is not how John goes about it.
- “the world did not recognize him”? *Why?* Because they were looking for the wrong kind of Messiah
- *What was “that which was his own?”* – the Jews, the world, mankind (since he made all things...right)?

- *How did the world respond?* Rejected him. But some did accept = successful mission! (1:12)

1:12-13 – Reception of the Word

- See John 20:31
- This is what it is all about – God desires us to be born of him through faith in His Son. Otherwise we are lost and dead

1:14 – Incarnation

“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and only, who came from the Father full of grace and truth.”

- Word – already talked about that
- Became flesh – this is John’s birth narrative. That is not his emphasis so he doesn’t spend a ton of time on it. He is more interested in who Jesus is than who he got here.
- Made his dwelling among us – literally “tabernacle among us” – tabernacle – skene, he skened among us. Pitched his tent – temporary yet present. Recalls the wilderness experience with God’s people and the tabernacle. Represented the very presence of God among the people. This will be an important theme in John – where Jesus is, God is present.
- Exo 33:7 – “Literally the tent of witness” – John may be alluding to this “We have seen...” (Carson, 127)
- “We have seen his glory” – why is that important? Eyewitness. We aren’t going to get this second hand.
- **Glory in John**
 - Jesus is here to bring glory to God (John 14:13, 17:4). Jesus expects his followers to do the same (John 15:8)
 - Jesus does have glory (John 8:54) and he gives us some of that glory (John 17:22).
 - In John 17:24 he tells God he wants his disciples to see his glory. John 1:14 tells us God answered that prayer.
 - What is “glory”? – doxa (where we get doxology)/ Hebrew Cavod (something weighty, gravitas, deserving honor). “Demands recognition (Kittel, 238).
 - In the other gospels and in the epistles, Jesus’ glory is reserved for after his resurrection. Not so in John.
- “One and only” (KJV – Only begotten) – monogenes (mono – one/only + genes – something that comes from something else think genes as in DNA). Same word used in John 1:18, 3:16, 18, 1 Jn 4:9. Also used in Hebrews?)
 - What does this word mean? NIV is a little more accurate than the KJV on this one – doesn’t just mean the only. Hebrews 11:17 – Isaac is Abraham’s “monogenes” but Abraham had other children (Ishmael). It means more like special, unique, one and only.

4 important days

1 - Who is John the Baptist?/What is his role? (John 1:15-28)

- “He who comes after me surpasses me because he was before me” – an interesting statement. Jesus is eternal and even though John is older than Jesus, Jesus came before (John 1:1-2).
- Implied question – “Are you the Messiah?”
- Next question – “Are you Elijah”
 - John never associated himself with Elijah but Jesus did (Mtt 11:14, Mk 9:13)
 - Mal 4:5 – prophesied Elijah coming back before the day of the Lord (We see this fulfilled also through the Transfiguration)
- Are you the prophet? - Jews in the first century were on the look out for the Messiah. John the Baptist was unorthodox enough in his approach and had the full prophetic garb to attract attention. Deut

18:14 prophesied a prophet like Moses who was to come and he will speak the very words of God (Deut 18:18). This is the same thing mentioned by the Samaritan woman at the well as they believed the Prophet was the Messiah (John 4)

- So who are you? John knows his role in quoting Isa 40:3
 - He came to prepare the way for Christ.
 - *How did he do that?*
 - He baptized
 - He preached repentance
 - The original context of the Isaiah passage was about making the return home of exiles swift and easier...John is paralleling himself with the ushering in of a new return from exile – where God’s people would return “home” spiritually speaking and be redeemed from far off.

2 - John’s testimony concerning the Christ (John 1:29-34):

- The next day...
- Remember, John is getting right to who Jesus is. One of the ways he does that in the beginning of his gospel (Chapter 1) is through the use of titles that all tell us something about Jesus (Carson’s list, p. 147).
 - Lamb of God (1:29, 36)
 - Elect One (1:34)
 - Rabbi (1:38, 49)
 - Messiah/Christ (1:41)
 - Son of God (1:49)
 - King of Israel (1:49)
 - Son of Man (1:51)
 - The one Moses wrote about (1:45)
- Notice there are parts of the story we never get that John alludes to:
 - Someone told him to go and baptize with water
 - Someone told him the one he saw the Spirit descend on was the Messiah
 - What kept John going? He knew that if he baptized enough people he would eventually get the right one because he was told so somehow by God through some type of messenger.
 - John’s testimony – “this is the Son of God”
 - *How is this different than what we found in the first 8 chapters of Mark?* – Messianic secret.
 - John is not building up to it...he flat out tells us over and over and over who Jesus is so that we might have faith.
 - “Lamb of God” – *why is that ominous?* So from the very beginning we get an idea of what is to come.
 - Lambs took away sin of the Jewish people – Jesus is the Lamb of God who takes away the sin of the world. Death is a part of this but it is for ALL.

3 - Jesus and his first followers/disciples (John 1:35-42):

- The next day...
- John testifies again, two of his followers hear him and begin to follow Jesus...not in the sense of being a disciple formally but actually begin to follow him – walking
- Jesus first words to him – might expect “Welcome!” or something clever like “make you fishers of men” instead “What do you want?”
 - *Why is that an important first question for anyone who wants to follow Jesus?*
 - *Why is that an important question for us today?*
 - *How would you answer that question – what do you hope will happen from following Jesus?*
 - 10th hour = 4 p.m.

- 1:40-42 – The natural response to meeting Jesus – go and tell someone. This was natural because this is probably something they talked about a lot and may have wondered if this would even happen in their lifetimes.
- *What would you think if the first time you met someone, the first thing they did was change your name?*
- Carson points out that the name change is not so much about Peter as it is about Jesus – Jesus knows people, everything about them...even who/what they will become.

4 – More Disciples (1:43-51):

- Philip and Nathanael
- 1:47 – Here is a true Israelite in whom there is no deceit = play on words. Israel/Jacob = heel grabber = one who trips you up.
- 1:48 – “How do you know me?” Jesus’ answer – “I saw you while you were still under the fig tree before Philip called you.”
 - Again Jesus knows them perfectly even though they have never met.
 - Also, this is better translated “Where do you know me from?” Notice, Jesus’ answer is a place.
- Nathanael then recognizes him as Messiah due to his knowledge of his circumstances without having been there.
- Remember John 20:29-31 – They saw and believed. We don’t have that privilege. It would be easier to put faith in Jesus if you met him and he told you all these things only he could know and did miracles in your presence.
- He had to do these things on the front end to show glimpses of who he really was.
- 1:51 – amen, amen = very truly
 - Also, another reference to Jacob/Israel (Gen 28:10-19)
 - Jacob called that place “Bethel” = house of God. In other words, place where God dwells and is present.
 - Jesus says you will see angels ascending and descending on the Son of Man = he represents the very presence of God on earth.
 - Gen 28:13 – God stood above it or him – God was in Jacob’s presence and gave him a special revelation.
 - Jesus stands among them and gives them a special revelation from God himself.
 - Carson points out that all Jews recognized Jacob as divinely appointed for his role...so too will they have to recognize Jesus for his (164).
 - God is no longer revealed in the tabernacle or in the temple (his house) but in and on Jesus himself.

Gospel of John Chapter 2

Broader themes:

1 - Signs

2:11 – the first sign used to reveal his glory

2:18 – “What sign can you show us to prove your authority to do all this?”

2:23 – “many people saw the signs he was performing and believed in his name”

3:2 – “no one can perform the signs you are doing if God were not with him”

4:54 – “This was the second sign Jesus performed after coming from Judea to Galilee

7 signs in the Gospel of John:

1. Water to wine ([2:1-12](#))
2. Healing of the official's son ([4:43-54](#))
3. Healing a paralyzed man ([5:1-15](#))
4. Feeding 5000 ([6:1-15](#))
5. Walking on water ([6:16-24](#))
6. Healing a man born blind ([9:1-12](#))
7. Raising Lazarus from the dead ([11:1-44](#))

The 8th – resurrection of Jesus from the dead

2 – Cana bookends/things made new (D.A. Carson, 166) from 2:1-4:54 both mention Cana:

- Water to wine – replacement of purification vessels
- Old temple – new temple (risen Lord)
- Nicodemus – new birth
- Jacob's water – living water
- Worship of Jerusalem and Gerizim with worship in “Spirit and in truth”

First Sign – Water to Wine

- Sign of what? – That Jesus is the Son of God.
 - The people understood this too. In John you get lots of requests of Jesus to give people a sign and that if Jesus is able to it is testimony that God is with him.
 - John 3:2 – Nicodemus understands this
 - John 6:30 – The people ask for a sign that they might believe him.
 - 7:31 – the people equated the Messiah with the presence of miraculous signs
 - John 9:16 – a sinner wouldn't do such signs and so Jesus must not be that.
- Signs are there to convince people who Jesus is (faith/belief) – this happens in 2:11
- **Symbols in play:**
 - Beginning/end of Jesus ministry parallels:
 - Third day – the beginning and ending of Jesus' ministry will reference 3 days
 - Mary – paralleled with the three days, the next time we see Mary in the Gospel of John is at the foot of the cross.
 - Wine – along with 3 days and Mary, wine will also preface his time on the cross as Jesus and the disciples celebrate the Passover.
 - “Time had not yet come” – referencing the cross (17:1).

- Messianic symbols:
 - Wedding – messianic figure in the OT (Isaiah 62:4-5)
 - Rev 21:2 – wedding in the Kingdom of God in heaven at the end of time.
 - Banquet – something Jesus used to symbolize the kingdom of God (Matthew 8:11, 22:1-14)
 - Master of the banquet’s statement – “you have kept the choice wine until now” – “can be understood as the proclamation of the coming of the messianic days” (R. Brown, 105).
 - The quality of what Jesus has come to do will far exceed that which preceded him.
- Transformation:
 - 6 stone jars = 120 gallons = overflowing abundance
 - The messianic age was associated with “an abundance of wine” (R. Brown). – Amos 9:13-14)
 - These jars were only to be filled with “living water” = water from a moving stream which ties in with John 4.
 - Jars = old order of “law and custom” (Carson) Something new is happening.
 - Transformation – Just as the Word became flesh, he came to do transformative work on the earth.
- What did this miracle accomplish?
 - Compassion & honor - It brought honor to the family and bride/groom. This was an embarrassing event that could have brought them shame. Jesus mends it.
 - It shows his power over the natural world.
 - Main thing - in 2:11, his disciples put their faith in him. They have more to base their following of Jesus on.
 - Also he “revealed his glory” (see 1:14) – signs show us something about the glory of Jesus Christ.

Application:

- *What do you need Jesus to transform and make new in your life?*
- *What areas of your life are filled with shame that Jesus can make honorable again?*

Cleansing the temple in Jerusalem (2:13-22):

- This is the first of three Passovers in Jesus ministry. Jesus’ ministry had to last at least 2 years as it begins and ends with a Passover with one in the middle (John 6)
- Temple courts – this is the court of the Gentiles and not the temple building itself.
- Notice he treats the sellers of doves a little less harsh – doves were the sacrifice for those who couldn’t afford better. Jesus takes it a little easier on them.
 - Money changers used to have to sit out in the Kidron Valley near the Mt. of Olives to perform this service.
- Whip – no sticks or any other type of weapon was allowed in the temple courts. Jesus makes a weapon out of what is handy.
- 2:16-17 – play on words between “Father’s house” and “house of market”
- **Out of order with the synoptic? What is the deal?**
 - They didn’t write these like scientific accounts of history. Often things are placed in specific spots to push forward themes or give a certain emphasis.
 - M,M,L put this at the end of Jesus’ ministry. John puts it at the beginning.

- Why? M,M,L only have Jesus going to Jerusalem once during his ministry and that was at the end, to die and be resurrected. John puts Jesus in Jerusalem on multiple occasions. If synoptics are going to put this story in they either have to add a Jerusalem trip or put it in at a time he was in Jerusalem. They need this story present in order to make sense of the witnesses against him regarding his curse of the temple (Mtt 26:61,Mk 14:58). Notice in Luke this story is followed by Jesus' authority questioned and Jesus questions them about John the Baptist...this sounds like earlier in his ministry rather than later.
- Synoptics – it fits thematically at the end as Jesus prophetically calls out the corruption of the Jewish leaders and the impending rejection of Israel if they don't get things straightened out (Luke 19:41-44, Matt 21:18-22, 22:33-41).
- Since John has him in Jerusalem on multiple occasions, it is more likely John can put this story where it fits chronologically.

Losing our sense of wonder:

- Do you think anyone just thought one day, ““I have a great idea...let's fill this place up so full of merchants that we will forget why we came here in the first place!”
- *How do you go from worshipping God in his house to corruption, greed, and this marketplace activity...as if this was some common place?*
- *How are we vulnerable to that today?*
 - Some churches have full-blown malls inside, bookstores, coffee shops, etc. This can be a distraction.
- *Is it possible to stand in God's presence so long that we lose our sense of wonder entirely?*
- *Can we come to trust the place more than the person?* Someone tells a kid not to run in God's house and yet that cranky person won't even sing the songs during worship because they aren't their favorites.
- **Jeremiah 7:1-15**
- John 2:18 – Asked for a sign of his authority to come in there and do such a thing. Amazing because who gave them authority to rip people off right there by the temple?
 - Temple racket – coins with images of Ceasar, etc couldn't be used in the temple and so the money changers would exchange it out for Tyrian coins (R.Brown, 115) that could be used in the temple. They would pocket the exchange rate difference for profit.
- 2:19 – references the resurrection. Jesus sees in himself the replacement of the temple. He is the place heaven and earth are connected. He represents the very presence of God among the people.
 - Notice he implies...“You” destroy this temple. He didn't say he was going to. And that is exactly what they had been doing with all their greed. What is more, they would also destroy his body which is what Jesus was talking about anyway.
- 2:23 – Jesus did many other signs while in Jerusalem at the Passover but these are not included in the signs John specifically points out because in 4:54 he says Jesus performed the second sign of his ministry (healing the official's son).

Jesus “is the reality to which the Temple itself points. His death and resurrection will be the reality which the whole Passover celebration points” – Wright, 26

Gospel of John Chapter 3

The most referenced chapter in the Bible

Broader theme – Old and New (Carson)

In John 3 the Old/New Connection is Jesus' discussion of "New birth"

Bridging 2 & 3

2:25 literally ends with "He needed no one to testify about man, for he knew what was in *man*."

3:1 picks up, "Now there was a Pharisee, *a man* named Nicodemus."

John 3:1-4

Nicodemus approaches Jesus (3:1-2, 4)

- **Bridging 3 & 4** - Sat side by side against Samaritan woman in John 4
 - Both have questions for him
 - Both recognize his authority and his status as Rabbi (3:2)/prophet (4:19)
 - He - Comes to him at night; She – comes in the middle of the day
 - He - Comes recognizing he is from God, Rabbi, and teacher; she eventually realizes that
 - He doesn't seem to want to tell anyone he is there with Jesus; She tells the whole town.

What we are about to see – He should know better than this by now! She says more than she actually knows and Jesus shows her more.

John 3:5-8

Jesus' response (3:3,5-8)

- 3:3 - "See the kingdom of God" – to experience or participate in it. This does not mean to view it from afar, rather, to be a part of it.
- "Born again" – double entendre
 - Physical/surface meaning (Old) – physical birth
 - Spiritual/deeper meaning (New) – spiritual renewal
 - Also, this word can be translated "again" or "from above" = means both.
- 3:5 - Born of "water and the Spirit"
 - What does this mean?
 - 1 - Natural (water = amniotic fluid) vs spiritual birth (baptism)
 - Born again = 2 births. One physical and one spiritual
 - 2 – 2 births but "water and the spirit" both refer to the second birth.
 - Carson believes the Greek here is pointing to one birth, not two and that the one birth is characterized by water and Spirit.
 - You have to look at the OT ideas and usage of water and Spirit to understand what Jesus is getting at here and why he should have expected Nicodemus to get it. **Carson gives us much of what follows (194-195):**
 - **Water in the OT:**
 - Figurative use = **renewal** or cleansing and is often in this way combined with Spirit:
 - Isa 44:3-4
 - Isa 55:1-3
 - Jer 2:13 & 17:13
 - Ezek 47:1-12 – River from the temple

- See Ezek 36:24-36 – here water and Spirit combine for cleansing and to bring “transformation of the heart that will enable people to follow God wholly.” Notice, the very next passage in Ezekiel is the valley of dry bones – Ezek 37 where God sends his Spirit to bring renewal.
- **Spirit in the OT**
 - Life giving force (Gen 2:7)
 - Eschatological references (Joel 2:28, Ezek 39:25-29) – it will be poured out and result will be blessings and righteousness
 - **inner renewal** (Ezk 11:19-20)
- Water & Spirit signify a new beginning, a new birth in OT and NT.
 - This doesn’t mean Jesus is not referencing baptism...it just means their own heritage had a broader meaning with the symbols of water and spirit than JUST baptism
- **Birth in OT** – what mattered was being a child of Abraham to be “in” ...Jesus is saying there is more to it than that. There needs to be an actual renewal of the self to take place that goes beyond your first, physical birth.
- **New birth in the NT:**
 - John 1:12-13
 - Titus 3:5 – washing and rebirth
 - 1 Peter 1:3 – new birth into a living hope through resurrection of J
 - 1 Peter 1:23 – born again by imperishable seed
 - 1 John 2:29; 3:9; 4:7; 5:1, 4, 18
 - What comes up the most – spiritual regeneration

3:8 – The wind/spirit blows where it pleases...so it is with everyone born of the Spirit.

- Nicodemus – Pharisee...everything locked down tight.
- Jesus says – not so, God acts in ways invisible and sometimes incomprehensible to us.
- We also have to be careful not to lock God down so tight that we think He can’t do as he pleases.

John 3:9-11

3:9 – NIV – “How can this be?” – Literally reads “How can this happen?”

- You would expect someone looking for these things to take place to say what? – “Can you give me new birth?” Instead he says, “How does this happen? – non-committal and a distancing thing to say. He is not drawing in...he keeps his distance.

3:11 – Testimony – goes back to 1:7, 14, 15 and ahead to 17 (condemn/judge vs. save) & 19 (verdict)

Take a step back – He acts as if Nicodemus should understand these things. Why? Why should he understand how to be “born from above” or “born again” when to us it is obvious but should it have been that obvious to him? Jesus just said – the Spirit is going to do what it is going to do...God has acted like this before (Ezek 36:25-27 and then chapter 37 – valley of dry bones and the spirit of God, esp 37:9ff, 14)

- These are new, old teachings.
- In His Bible, the OT, it was common for water and Spirit to represent renewal and the coming of the Messianic age/day of the Lord.
- In those passages, people are called to trust in the Lord and to put away deceitful and wicked practices and to be renewed and maintained by God himself.
- They expected something to come from above (heaven) and go down below (earth)
- Why should Nicodemus be so surprised at Jesus talking like this?

3:12-15 – Things above, things below

- Earthly vs heavenly things
- lifted up/raised up = resurrection language.
- Moses with the snake in the desert – look on it and live. (Num 21:5-8)
 - This snake was later put in the tabernacle until Hezekiah found out people worshipped it (2 Kings 18:4). He had it destroyed.
 - Also the symbol our medical community uses for healing.
 - Just like those in Moses day who sinned and needed healing...they had to look up to find rescue and salvation. We too are in that boat – sick with sin and needing to look on the one who is raised up to heal the people.
 - Sign – the word in the OT used in Num 21 is literally the word for “sign” – see Brown, 133. This could be where John gets that term.
- First time “eternal life” is mentioned in John specifically.

3:16-21 –

Some wonder if Jesus said this or John wrote it – no quotation marks in Greek. Jesus in third person. This is probably from the lips of Jesus.

- Belief/unbelief
- Light/darkness
- Truth/deception
- Life hinges on these things – our lives are characterized as one or the other.
- “For God so loved the world that he **actually** gave” (Brown?) – there is a real stress here that God gave Jesus. The giving is what is emphasized here.
- God gave Jesus in 2 ways:
 - Incarnation
 - Crucifixion
- *What did Jesus come to do?*
 - Not to condemn but to save – blows up many people’s view of God.
 - *How does that challenge your own view of God and how he views us?*
 -

3:22-36 – The Bridegroom and His Friend (N.T. Wright’s heading, John for Everyone Part 1, 35):

- Weddings were a messianic symbol – John recognizes his place on that BIG day. He is not the bride or the groom. He is a friend there to lend his support.
- Israel = bride of the groom:
 - Isa 62:4-5, Jer 2:2, Hos 2:16-20)
- The role of the “friend of the groom:
 - Responsible for arranging the wedding.
 - Carson notes that his greatest joy was seeing the wedding go along without a hitch (210). That is what John came to do.
 - John say his role is to be present and to have joy at the arrival of the bridegroom (3:29)
- Where does John the B stop talking? NIV has end quote at 3:30 but it could go all the way until 3:36.
- 3:33 – certified = sealed like a legal document.
- “He must become greater, I must become less” – What a great verse!
 - *How can we get in the way of what God is trying to do through us?*
 - What if John got upset that he wasn’t getting all the attention anymore and threw a pity party? It could have hurt Jesus’ ministry and distracted from the wedding ceremony/celebration.

- Messianic view – God would consummate with his people.
- Eternal life we keep talking about is about two things:
 - Quantity – live forever
 - Quality – a different quality of existence (no sin, tears, death, etc).

How do we see our mission in relationship to Jesus? Do we advance him or ourselves? Do we advance his mission or hinder it? Do we take great joy when we see things going well because we have played a small part in it all?

Application:

All of this is about building our faith in who Jesus is and what he came to do.

We see pillars of their faith community having doubts and Jesus points to the ultimate conclusion of it all – the sign that will show all who he really is, his resurrection (if he is lifted up). Nicodemus will then finally get it (John 19:39)

What questions do you bring to Jesus?

How does he handle those who are genuinely seeking vs. those who think they already have him pegged?

Gospel of John Chapter 4

Jesus brings clarity about the Messiah in and out of Jewish territory.

- This happens in the synoptics as well, you just have to be familiar with the geography of it to figure that out.

Samaritans:

- Here, Jesus is going through Samaria, considered on level with the Gentiles if not worse. These were the descendants of Jews and the inhabitants of the land who had continued to worship Yahweh in a corrupted sense.
- Samaritans believed in the Pentateuch (Gen-Deut) and in that it never had Jerusalem as the place to worship God. So they believed they could worship at Gerizim.
- Samaritans added worship at Gerizim to the 10 commandments (added to commandment #10).
- The Jews were not happy with this and in the 2nd century BC they came and tore down this temple. The Samaritans continued to worship Yahweh in the rubble of their temple.

4:4 – “Now he had to go through Samaria...” – this is not as unusual as some people point out. Josephus said that the preferred route from Galilee to Jerusalem was through Samaria (Ant, 20.118)

- From Judea to Galilee = north

Jesus is about to cross three social boundaries:

- **Woman (gender)** – men were not to be alone with women for fear of temptation, immorality or spoiling their reputation. Notice in 4:27 how surprised the disciples were to find him in this situation.
- **Samaritan (race)** – Jewish tradition said Samaritan women were constantly on their cycle = ceremonially unclean perpetually.
- **Sexually immoral (behavior)**
 - Noon time – not the ideal time to draw water and she is alone

Jesus hops right over all of these because he sees the person/soul and not the label.

What social/cultural labels do we have today that can hinder us from reaching out?

Living Water (4:7-15):

- Living water = moving water. This was no out of the ordinary phrase in their world that should have piqued her interest.
- Notice – she isn't surprised by “living water” (4:10)
- She is surprised by – “will never thirst” (4:14) – even then she is still not quite on the same page. Still thinking physical.
- *How is what Jesus has to offer the world “living water”?*
- *How does this living water cause us to never thirst?*

Husbands and Place of worship (4:16-24):

4:18 – Jews were allowed only 3 marriages – she has gone even beyond that (5 + 1).

Switch to place of worship – get him off the subject of the husbands.

But what did she just learn about Jesus? (4:19) – Jesus is a prophet...but more.

- Since he is a “prophet” it would make sense to get his opinion on where to worship. This had been the focus of argument and dispute for generations between Jews and Samaritans.
- 4:20 – Jesus shifts the focus “from place of worship to manner of worship” (R.Brown, 180)
- Spirit and truth:

- In their world – worship was tied to proper location. You worship in a holy place.
- Jesus is changing the focus from place to person. It is not about where but about who – “true worshippers”
- *What makes someone a true worshipper?*
- *Do we still emphasize location?*
 - Sunday night groups – some people struggle with not being “at the building” – doesn’t matter where you meet...it matters who is meeting and why.
- Truth – informed by scripture but also that we are coming authentically.

Messianic Questions (4:25-26):

4:26 – “I am” is what it reads literally. This did not escape her.

- She didn’t need a grand miracle, feeding of 5000, raising the dead, etc. His testimony alone was enough for her.
- *Do we take God at his word or are we, like Nicodemus, so educated in it that we can easily second guess ourselves?*

4:28 – left her water jar – she didn’t need it anymore to get the kind of water we really need. *What kind of water jars are we still holding on to showing that we are stuck in the old manner of doing things?*

Disciples return – sowing and reaping (4:27-42):

- Left her water jar (4:28) – symbolic of not needing the old ways any more. She found what she really needed
- *What does she do when her eyes are opened to who Jesus is?* – She goes and tells.
- Jesus’ conversation with disciples – food and harvest
 - Fields are white – could be a reference to people streaming out of the town to come meet Jesus. Robes look like a field of blowing wheat.
 - *Is it still true today that some sow and others reap? What is sown and what is reaped?*
 - The point here is that it is taking place NOW! “Even now...”
 - Jesus went from “living water” to food they don’t know about. *How is it sustaining to us to do the work of God?*
- Jesus stays with them a while and many believe. This was very counter-cultural. *What enabled Jesus to look past these barriers? What was the result? How do you think the disciples felt about staying in Samaria with Samaritans?*
- 4:42 – Samaritans are confessional of Jesus as Messiah. They are quicker to believe than many in Judea and Galilee. The Gospel can take root in places we least expect it.

John 4:43-54 – Jesus Heals the Official’s Son:

- 4:54 – second sign of Jesus’ ministry
- Cana to Capernaum = 20 miles down toward the sea of Galilee...5:49 - down, 4:51 literally reads “On his way down” – we think South is down. We are going down to Miami or up to Gainesville. They recorded up and down as up and down.
- Official probably served Herod at Capernaum? (R.Brown).
- He asks for Jesus to be present so he can heal his son. Big request. Drag you and your disciples on the 20 mile walk to my house.
- Jesus’ response – your son will live. The man believed. KEY – Jesus speaks and we are to believe. Jesus heals his son 20 miles away with a word and the man believed. This wasn’t healing his dog or a stranger...his son. *What kind of faith does it take to really believe that it is true when this man doesn’t really even know Jesus personally and yet he believes enough to leave Jesus’ side?*

What signs has God given us that he is alive, active and wants for us to take him at his word?

What obstacles to faith have you encountered and how have you overcome them?

Gospel of John Chapter 5

Goals of today's class:

- Learn a little about textual criticism (John 5:4)
- Understand how Jesus reveals God to us in his life and ministry
- Get ammo to bolster our faith and belief that J. is Christ through those who testify concerning him

Healing at Bethesda (5:1-15):

5:1 starts a section that runs through chapter 11 – Jesus in and around Jerusalem...back and forth from across the Jordan to Jerusalem for various feasts:

- 5:1 – Jerusalem
- 6:1 – crosses Sea of Galilee
- 6:16/25 – back across the lake to Capernaum (NW corner of Sea of Galilee)
- 7:1 – In Galilee (North)
- 7:14 - Jerusalem for Feast of Tabernacles
- 8:1 – Mt. of Olives (Jerusalem)
- 10:22 – Jerusalem for Feast of Dedication
- 11:1 – Jesus goes to Bethany (just east of Jerusalem)
- 12:1 – Jesus back in Bethany
- 12:12 – Jesus in Jerusalem with Triumphal entry

In between 5:1 and 11:57:

- many stories and teachings absent in the synoptic
- also serves to explain why they wanted to kill Jesus:
 - 5:18 – authority issues
 - 7:19 – Jesus knows they are trying to kill him
 - 7:25 – people in Jerusalem know they are trying to kill him
 - 11:50 – following raising of Lazarus they call for his death
 - Chapter 12 – going into Jerusalem to die
 - Chapter 13 – washing feet
 - Chapter 18 – arrested
 - This all happens pretty quickly in John. The other Gospels spend more time in his Galilean ministry but John mostly keeps Jesus around Jerusalem – the rest of the story as John was written last.

5:1 - Unnamed festival

- In the next few chapters – Jesus fulfills holy days
 - Ch. 7 – tabernacles
 - Here in 5 – focus is on Sabbath rather than which feast it is.
- Went “up” to Jerusalem – had to ascend a hill to get there from any direction. This does not mean went North to Jerusalem.

5:4 – The Case of the Missing Verse

- Original – copied, copy is copied, etc. – We don't have the originals so things like this happen.
- 5:4 is in manuscripts copied after 900 A.D.
- 5:4 is not in the oldest manuscripts

- Not uncommon for a copiest to make a note in the margin explaining something in the text. In this case it seems that explanation was eventually mistaken by a copiest as part of the text and added in.
- What is more, some manuscripts from 900 AD+ have a mark indicating they were not sure the verse was original.
- Out of character for John – the vocab and style is not like John
- Chances are, John didn't write this as it should have shown up in earlier copies.
- Some people angry with the NIV for footnoting verses like this and say they are deleting verses from scripture. Not true if the verse never was there to begin with.

Jesus' power to heal

- John 1:1-5 – the power of Jesus to create and bring life. He spoke and the body obeyed.
- *Is this any different than praying for healing for people today?*

Misdirected emphasis of the Jewish leaders

- *How would you expect someone to react if they just found out a paralyzed man was healed?*
- Jewish leader's response:
 - Put down that mat!
 - The man who healed me told me to carry it
 - Who is this fellow? – WOW! You would think they would say, "Amazing, you are healed!"
- This starts the questions regarding **Jesus' authority**.
 - Why is he able to do that
 - Should he be healing on the Sabbath
 - Is healing "work"?

5:8 – "Get up" = same word used for resurrection – to rise. Hint of things to come.

5:14 – stop sinning or something worse may happen to you

- John makes it clear that not all illness is the result of sin (9:3)
- But it does not mean that it couldn't happen some of the time and that is what it seems Jesus is saying here. It seems his illness and his sin were connected in this instance.

Main Point – 5:6 – "Do you want to get well?"

- Great question and one valid for us today too.
- *What things do we trust to bring us "wellness" that do not include God?*
- *How can we better let God take their place?*

Jesus' Authority (5:16-30):

- Sabbath mentioned back in 5:10
- Jesus begins paralleling his work with the work of God.
- Jews understood God worked on the Sabbath (See R.Brown on 5:17)
 - People were born and people died on the Sabbath and so both were work for God to deal with. They had no problem with that and didn't question the appropriateness of God working on the Sabbath.
 - 5:17 - Jesus is on par with God, so it is fine for Jesus to do work on the Sabbath...the same type of work God is engaged in.
- 5:18 – Jews called God "our Father" – Jesus is making it far more personal than that...indicating a special relationship with God.
 - Man is not equal with God due to sin
 - Jesus is saying he is without sin, has a special relationship with God, etc.

- Carson notes 4 people in scripture who made themselves like God and all received harsh judgment (Carson, 249) – Pharaoh (Ezk 29:3), Joash (2 Ch 24:24), Hiram (Ezk 28:2), and Nebuchadnezzar (Is 14:14).
- OT said no man was equal with God (Isa 40:18,25) – Carson points this out
- 5:19-30 = Chaistic structure (Blomberg, 113)
 - Imitation

	5:19-20a	5:30
▪ Amazement	5:20b	5:28-29
• Life/judgment	5:21-23	5:26-27
○ Double-amen	5:24-25	
○ Points to issues of salvation...will they believe Jesus for real or sho-nuf?		
- 5:19-23 = 4 “gar’s” The first is not present in the NIV. It comes at 5:19b “For he can do only what...” The last two are present in the NIV. All three explain what he states in 5:19a
 - Premise – The Son is dependent on the Father
 - 19:b - For he is only doing what he sees his father doing
 - 20 – because of the Father’s love for the Son, the Father shows the Son what he is doing and the Son does the same (explains how he does what he does in 19b)
 - 21 – imitation will go beyond healing – the Son will even raise the dead just as the Father raises the dead
 - 5:22 - the Son will judge and receive the same kind of honor the Father receives.
- 5:19-20 – The connection between what Jesus came to do and the mission of God.
 - Main point here - Jesus is not acting as God in conflict with God. He is wholly dependent on the Father in all he does. (Carson)
- 5:21 – Resurrection language. Jesus is saying he will do these same things.
- 5:23 – Jesus on level with the Father in receiving honor.
 - In some ways today, we tend to honor the Son more than we honor the Father. Christianity has become very Christ-centered as he is easier to relate to than the Father.

Summary – Jesus is revealing the Father to us because all we see him do, he saw from his father and he is being obedient to that. So when Jesus acts, performs miracles, speaks, etc...he is revealing the Father to us because his actions, words, deeds, etc mirror what he has seen in his father and he is being obedient and faithful to that.

- 5:24-30 – Judgment by the Son of those who hear and do not believe.
 - Because Jesus reveals the Father to us in this way, life is able to come through belief in him but what if some don’t believe, even though Jesus is showing us the Father through his actions? There is judgment and condemnation to come.
 - In other words, if Jesus came as a rogue Lord and acted on his own, didn’t obey the Father, etc...then there is no way we could get life through Him. But because he was obedient to what he saw his father doing, there is no excuse for us if we do not believe.
 - The unity of the Father and Son
 - Authority of the Father and Son
 - The reality of judgment and the role of the Son in judging the world
 - The coming resurrection – eschatology in

Authority & Testimony (5:31-47)

- 5:31 – See Deut 19:15 regarding witnesses
- How do we know all this is true/why should they believe him?
 - First he healed a paralyzed man!

- But his testimony is only valid if he has witnesses. Jesus starts working on that for them to help them believe his testimony is true.
- Calling witnesses – continues the legal language in this chapter (First judgment, now witnesses)
 - Jesus – can't testify for himself (5:31)
 - John the Baptist (5:33)
 - Jesus' miracles (5:36ff) – *How do they testify that Jesus is who he says he is and that he comes from God?*
 - If he was a liar, God would certainly not work through him.
 - God has testified about him (5:37)
 - How? 5:39-40 – The OT testifies about Christ and it came from God.
 - Scripture has testified about him (see above)
 - Irony here
 - they diligently study the scriptures to find life. The Word is dwelling among them whom those scriptures testify about
 - Glory – Jesus is the only one who has the right to receive it and yet they receive it from each other
 - We must read scripture how it was intended to be read. It is entirely possible to read them and be just as dead as when we started.
 - Moses – the final witness and the one they studied diligently.

How many more witnesses do you need to believe Jesus is who he says he is.

Gospel of John – Chapter 6

This chapter is about Passover connections with Christ:

- 6:4 – Passover was near
 - John 2:13 – Passover
 - John 6:4 – Passover near
 - John 11-13 – Almost time for Passover – Jesus going to Jerusalem
 - No Passover/Last Supper in Gospel of John – Chapter 6 is it.
- *What is Passover about?*
 - Liberation
 - Jesus is bringing that to fulfillment.
 - They got the connection to a limited degree (John 6:15) – wrong kind of liberation. Political king was not it.
 - This was not about liberation from Rome.
 - *So, liberation from what?*
 - Sin and death
- OT – Passover meal, cross red sea, mana in the desert, Promised land/life (Josh 5:10-12)
- John 6 – Feed 5000, walk on water, questions about mana & eating Jesus flesh, Promised Land/life
- Chapter 6:1-7:3 may also contain John’s parallel of the temptations of Christ
 - Matthew 4 (1 John 2:16 – the 3 temptations)
 - Temptation 1 (Mtt 4:3 - Lust of the flesh) – Turn stones into bread (John 6:30-31 the people ask him to give them bread/mana)
 - Temptation 2 – (Mtt 4:6 - Pride of life) – throw yourself down and the angels will rescue you (John 7:3 – go to Jerusalem so people can see you)
 - Temptation 3 (Mtt 4:9 - Lust of the eyes) you can have all this - (John 6:15 – we will make you king)
 - Paradigm for temptation in scripture:
 - Gen 3:6:
 - Fruit was good for food – Lust of the flesh
 - Pleasing to the eye – Lust of the eyes
 - Desirable for gaining wisdom – Pride of life
- Hebrews 4:15 – Jesus was tempted in every way we are and yet was without sin.
 - Jesus knows what we are going through and this is John’s version of that.

Jesus feeds 5000 (John 6:1-15):

- This chapter is really one long, continuous story that starts with the feeding of the 5000 and ends with some unpopular teaching of Jesus to those same people.
- ***Little boy with the fish*** – he did what little he could and encourages us to do the same. Take it to Jesus and watch him multiply it in a way we could never do...but he still wants us to bring our loaves and fish. *What are some loaves and fish we have that don’t seem like much but can be multiplied by God for His glory?*
 - This takes trust and reliance on God as well as Faith!
- 6:11 – Last Supper parallels:
 - Took bread, gave thanks, distributed it.
 - 6:14 – sign led them to faith/belief in him as “Prophet” that is Messiah.
 - Jews believed the Messiah would come at Passover, be a descendant of David and take his place on the rightful throne of David to liberate them from their enemies.

- *Why did Jesus “flee” to the mountain by himself? Wasn’t the intention to get people to recognize him as Messiah? When they did...he fled away.*
 - This was not the kind of king he was to be...put in place by force of those who misunderstand his intentions.
 - *Is it possible there are areas we misdirect the intentions of Christ in the world today just as they did?*
- **MAIN POINT** - Jesus did this as a sign to them. Remember what that means. Signs are given by Jesus to point them to greater things about God. So this was not just about making hungry people full. He was revealing his intention of a new exodus, liberation and promised land for God’s people. He was showing the way.
- More to come on this starting in 6:25

Jesus Walks on Water (John 6:16-24)

- This is not an interruption in the story of the 5000. It ties in perfectly and advances the story John is telling.
- Tied to the Passover story in Exodus is the parting of the Red Sea. This was centered on Moses. But Moses pointed to one greater than himself to come and speak the words of God (Deut 18:18).
- 6:20 – “It is I, don’t be afraid” is literally “I am, don’t be afraid”
- Jesus does something greater than Moses. Moses just lifted his hands and let God part the waters.
- Jesus walks on them...showing himself greater than Moses. This should have been a sign for them to listen to Jesus even more so than Moses himself and yet in the rest of the chapter they struggle to do so.
- **MAIN POINT** – Storms come and let’s not expect God to always take the reasonable route and row up in a boat next to us. Often he does the unexpected to make himself present with us. Let’s accept it when he does and take comfort from it.

Jesus the Bread of Life (John 6:25-59):

- They realize something strange has just happened.
- 6:27 – seal of approval – when you seal something the seal and the wax bear the same image. Jesus bears the image of the Father.
 - Authority and image
- They ask for a sign – mana.
 - What sign can we see and believe – mana?
 - *Why would mana do the trick?*
 - Joshua 5:10-12 – the mana stopped the day after the Passover. The expectation was that the Messiah would come at Passover and again bring mana to the people.
- Jesus goes from mana to self.
- 6:35 – “I am the bread of life”
- 6:40 – back to looking on Jesus and living – Jesus reveals to us things of God
- 6:41 – “grumble” = same word the Israelites did in the wilderness in regard to the mana.
 - Christ’s origin confused them – we know where he came from.
- God sends/Jesus draws
- 6:51 – “flesh” = whole man (Hebrew idiom but here in Greek).
- 6:53 – eat flesh and drink blood to live.
 - Jesus gives no explanation! All he had to do was say, “I am talking about Passover guys!” It is that time of year. This would have made more sense but he leaves them to boil down to faith – who will accept his teachings even if they don’t completely understand it?
 - The mark of the Messiah is not that we understand everything he has to say. We never will.

- The mark of the Messiah is where he comes from (from God), who he is (God in the flesh), and what he does (signs and wonders that point us to God).

Many Desert Jesus (John 6:60-71):

- Could you accept a teaching that sounded like you had to be a cannibal to have eternal life? You might think Jesus has lost it...which wins out his miraculous signs or his teachings that are hard to accept?
- 6:66 – many left him. Stopped following him = stopped being a disciple.
- The twelve continued to follow him, recognizing he had the words of life
 - *What separates those who hear the same teaching and some believe and stay, some doubt and leave?*

We know the whole story – he is talking about the Supper!

- Some have taken this to mean – show up and take the Supper every week or you won't have life. Ritualistic.
- Jesus is inviting us all to a feast where we take part in our own exodus experience, living in the wilderness with our God waiting for a new and better land.
- In Exodus – the people ate the mana until they were able to eat from the P.L. Mana from God means you are on the verge of finally being home. Partaking in Christ's body means we are on the verge of something greater than we have ever known.

Gospel of John Chapter 7

Feast of Tabernacles

Going or not Going – 7:1-13:

- 7:5 - His brothers didn't believe him (See Acts 1:14)
 - Good news for us – even when he was here, alive and doing miracles in front of people some still didn't believe. Takes some of the pressure off us for thinking we have to be 100% effective in evangelism.
- 7:8 – “not yet”? – could be and makes more sense
- Sounds like he contradicted himself – but he didn't.
- All males were expected to go to Tabernacles – natural for them to think he would go
 - Reminds us of Mary and the wine – not yet time but does it any way.
 - He says he is not going – with the pilgrimage
 - But he will go in secret on his own.
- “going up”
 - pilgrimage up the hill to Jerusalem and the temple
 - Resurrection language – ultimately will “go up” to and in Jerusalem.
 - Getting glimpses of what is to come

Who is Jesus? (7:14-44):

- Already hints in 7:12-13 – Some say he is good and others say he deceives the people
 - Belief and disbelief – that is what Jesus does. A decision has to be made.
- 7:16ff - Jesus is probably teaching sitting down here (See 7:37 – stood up)
- 7:19 – why are you trying to kill me?
 - Deut 18:18 – Prophet like Moses to speak for God
 - Deut 18:20 – false prophet should be killed
- 7 day festival – seems like Jesus spends a few days addressing the concerns of why he wouldn't be the Messiah:
 - 7:15-19 – Where does his teaching come from without having studied under a Rabbi (lit – “know letters”)
 - 7:21-24 - Healing on the Sabbath – Sabbath breaker couldn't be the Messiah
 - Circumcision had to be done on 8th day even on Sabbath
 - The concept of something beneficial being done on the Sabbath was not foreign to them as there were exceptions – ESPECIALLY, if Jesus' teaching and healing came from God and not just himself (7:16ff)
- Jesus is clearing these things up so they can make a “right judgment” (7:24)
 - 7:27-29 - Knowledge of where he had come from – Nazareth instead of Bethlehem
 - 7:29-31 – Some tried to seize him yet others put their faith in him.
 - Jesus is a controversial figure – *How is he controversial today – creating belief in some and anger in others?*

Living water – must understand the Feast of Tabernacles...

Feast of Tabernacles:

- 6 months after Passover in the fall.
- Feast of Booths (Leviticus 23:39, Deut 16:13)
- Purpose of the festival:
 - Celebrate the harvest of the past year

- To ask God for more rain in the coming year for another great harvest
- Celebration – God’s provision of their ancestors in the wilderness
- Hope – they constructed booths like in the wilderness days the people dwelled with God in booths...this looked back to that and forward to the day God would dwell with them again
- Messianic – this means it had a messianic hope associated with it.
- How it was celebrated:
 - 7 day feast (see 7:37 – last and greatest day)
 - Water ceremony:
 - Dawn – priest would lead procession through the Water Gate to the Pool of Siloam
 - Golden pitcher – water from the pool while the people sang Isaiah 12.
 - Walk back to the temple with the procession, trumpet sounds 3 times
 - Priest walks up a ramp with the water and pours it on one side while another priest pours wine on the other.
 - Believed in the Messianic day water would flow down from the temple and fill the valleys, run to the Jordan and fill the Dead Sea making it fresh. New life would come
 - Hallel Psalms (113-118) were sung and when completed they would shake citrus branches and clap their hands shouting, “Lift up your hands!”
 - Candelabra:
 - Court of women in the temple lamps were placed by the priests
 - Old priestly garments used as wicks
 - People would dance and sing celebrating the pillar of fire God provided in the wilderness
 - Messianic overtones – represented the shining light of God for their salvation in God’s kingdom
 - On the last night of the Festival, the last candelabrum was left unlit pointing to something better to come (Blomberg, 141)

This festival was about the wilderness wanderings and the future dwelling with God (Blomberg):

- Chapter 6 – Manna in the wilderness, Jesus the bread of life
- Chapter 7 – Water from the rock, Jesus as living water
- Chapter 8 – Pillar of fire, Jesus as light of the world

Jesus is among them fulfilling all these things:

- No longer need the water from Siloam – he brings the living water through the Spirit and even at the cross (water and blood – water and wine)
- Jesus was the temple
- Jesus was the sacrifice on the altar of the cross
- It was not really about streams of water flooding the land, growing the crops and bringing life – MUCH GREATER THAN THAT!
- No longer need the candelabras – See 8:12 – “light of the world”

7:37 – The last and greatest day:

- They believed God would grant them special blessings for celebrating this day.
- Also believed God would rain down salvation on his people on the last day of the festival
- Zechariah:

- 10:1 – prayers for rain
- 14:8 – living water flows from Jerusalem
- 14:8-19 – living water and feast of Tabernacles
- Ezekiel 47:8 – water will flow from the temple mount – Jesus is the temple (John 2:21) – water will flow from him. He is the embodiment of all they had been celebrating for hundreds of years.

7:37-39 - Living water:

- This is invitational – it is not exclusive
- The water is not for Jerusalem, valleys, etc – it is not external to who we are. It is within us.
- *How does Jesus say God does this?* – Through his Spirit
- *How does the Spirit refresh, sustain, and act like water to our soul?*
- Living water was running water – not stagnant. If you have God’s Spirit, your life is not to be stagnant but full of life, restored, refreshed, etc.

7:40-44 – More controversy – Jesus either stirs up belief or conflict

7:45-52 – Response of the Jewish leaders:

- Irony – the uneducated mob “got it” the rulers and authorities, and well studied people did not.
- They assumed they had all the information – where Jesus was from, etc. Turns out they were wrong.
- It is easy to jump to conclusions and miss the whole point.
- Nicodemus – we must hear him out.
 - See 8:13ff – at least they did that.
 - Notice the headings in Chapter 8 – Dispute, dispute, dispute.
 - Jesus is remarkably patient in all of this.

Application:

- God has brought life to our dying bodies and souls.
God is bringing a harvest that doesn’t result in new cars or fancy homes but in real LIFE (remember purpose of John?)
- Our pockets may be empty but we can still be filled with the most important things.

Gospel of John Chapter 8

MAIN POINT: - Elephant analogy – what is it we have in front of us?

- If you only have one or two parts of the equation you can get tossed for a loop.
- Much confusion in John 8.
- Much not wanting to believe what they have in front of them is actually an elephant (Messiah) in John 8.
- Clues (tail, leg, tusk, trunk) that can lead to the truth or to tragic mistake. It will lead to both.

Context of John 8:

- Still in the middle of the last day or end of the Feast of Tabernacles (John 7 + 8:11 – light of the world). Jesus is still referring to symbols from the feast so it seems it is still close in time to the activities of Tabernacles.

The Woman Caught in Adultery (7:53-8:11):

- Is this original to John?
 - The tiny reference to this not being in early manuscripts
 - Passage doesn't show up in any manuscript until the 5th century
 - Manuscripts that contain have two characteristics:
 - Mark questioning its authenticity being from the apostle John
 - Lots of variants
 - It is not John's typical style or vocabulary (for instance, nowhere else does John pair scribes (teachers of the law) and Pharisees but here. The synoptics do frequently).
 - Also, notice how well John 7 and 8 flow together without this story.
 - *Why did it end up here...breaking up such a succinct narrative?* More on that in a minute?
- This does not mean John couldn't have written it (although the language, grammar, style, etc is unlike the rest of John), or that it is not historical. It could be both or at least the second (historical but written by someone other than John).

The story itself:

- **The front** – zeal for the letter of the law but not the purpose of the law.
- *What was the purpose of the law?* – To bring life
- *What were they using the law for?* – Leverage to trap Jesus.
- **The trap** – If Jesus forgives her sins, he is saying to ignore the law of Moses and is not trying to live by the law. If Jesus says stone her then he is going to aggravate the Romans who had taken away the Jews' right to execute (which is why they had to take Jesus to Roman court).
 - *How does Jesus work around all of this and get right to the point?*
 - He points them right back to what it is all about – we are all guilty, all deserve death, but the law was meant to bring life and turn people from sin.
- *Did Jesus say the Law of Moses was wrong?*
 - N.T. Wright points out this, "He hasn't said the law of Moses was wrong; only that, if we're going to get serious about it, we should all find ourselves guilty." (p.13).
- The punishment is for both the woman and the man to be stoned. They only brought her in – makes you wonder if one of them was the man?
- What was Jesus writing?
 - Their sins
 - Possibly just showing disdain for them and for their time
 - We don't know.

- Throw first stone – Deut 13:9 – those who witnessed it must be the first to throw a stone but must not have been a part of the sin
- Jesus did to them what they intended to do to him and to her (shame and humiliate) – see Carson, 336 for this point.
- John 3:17 – Jesus came to save rather than to condemn – more to come on that.

This is a model for the rest of the chapter – who is Jesus and what did he come to do. He came to bring the truth as light of the world to reveal the hidden things and make them right again.

Over this point, the crowds in John 8 will stumble over and over again just as they did in regard to this woman.

Why is the story right here?

In John 7:53-8:11 the setting of the story is the Mount of Olives. The timeline is on a new day. Why is that important? One of the key Old Testament passages associated with the Feast of Tabernacles is Zechariah 14 references all of these things. Carson believes this may have been part of the reading during the 8 days of the Feast (Pillar, 338). Let's have a look at Zechariah 14:

A day of the LORD is coming when your plunder will be divided among you. I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and **the women raped**. Half of the city will go into exile, but the rest of the people will not be taken from the city... On that day his feet will stand on the **Mount of Olives**, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south... It will be a unique day, without daytime or nighttime—a day known to the LORD. **When evening comes, there will be light**... On that day **living water will flow out from Jerusalem**, half to the eastern sea and half to the western sea... The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name... Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the **Feast of Tabernacles**. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. (Zech 14:1-2,4,7-9,16-17).

Zechariah predicts a new day that will come when justice will be served. A battle will rage. The mount of Olives will be split. Living water will be poured out, light will shine when there should be no light (evening), those who have undergone being taken advantage of sexually will be made right (in some ways similar to this woman who was probably set up for an encounter just to be taken advantage of to make a fool of Jesus). When? At the time of the Feast of Tabernacles.

On one side of the story of this woman Jesus declares himself the source of living water. On the other side of this story Jesus declares himself the source of light that shines even though it is evening. In the middle Jesus stands on the mount of Olives and serves as a dividing line between those going into spiritual exile and those who remain in God's holy city. Why start a new day in the middle of the Tabernacle narrative? Because that is exactly what the story of the woman caught in adultery illustrated. That was John's theological point. A new day had come.

The remainder of chapter 8 will show that many are not ready for what Jesus has come to offer them. The same underlying reason the people tried to trap Jesus will work through the rest of the chapter – they don't have faith and will do whatever it takes to discount and discredit Jesus.

Disputes over Who Jesus is (8:12-47):

- Tabernacles – candelabras
 - 8:12 – Light of the world

- What role does Jesus fulfill as light of the world? – Bringing people to life and faith (John 1 – prologue) rather than judgment.
- **Accusation 1 (8:12-24)**– You can't serve as your own witness
 - "I am" vs. "He is" is different in court.
 - One comes from self, the other from witnesses to the truth.
- Law required 2 witnesses for capital crime (Deut 17:6)
 - Jesus
 - God the Father
- 8:15-16 – Jesus didn't come to bring judgment (as they tried to get from him in 7:53-8:11) rather he came to bring light and life.
- Jesus as light of the world/Messiah should have clicked with them. Instead it resulted in multiple disputes, accusations, and offense.
- 8:17 – Your own law (See blomberg, 142)
- **Accusation 2 (8:25-30)** – Who are you?/Where is he from?
 - From above vs. from below – believing in Jesus and having life, denying Jesus and dying in sins – all set against each other.
 - Jesus came to bring people to life. That means they must accept the truth and walk in the light...not discredit the light or call the light darkness or demon-possessed.
 - 8:26 – much to say in judgment of you (just said he wasn't here to bring judgment) but when light shines it illuminates what is there and Jesus is seeing what is in the hearts of the Israelites he is speaking with – darkness.
 - Answer in 8:28 – when he is crucified, resurrected and ascended to the Father they will know who he is.
 - John 1:9-11 – they will not receive him.
- **Accusation 3 – Who's Your Daddy?**
 - **Picture of Jonah and me crawling – kids like to imitate and follow their father.**
 - Truth will set you free – a favorite quote of many that you would expect was received favorably. It wasn't.
 - Free from what?
 - Religious tyrants
 - Political oppressors – but if Jesus was interested solely in this he would have done more to stop Rome. He didn't.
 - More importantly – sin and death
 - For 8:34ff – go back to the woman caught in adultery. She was set free. This crowd prefers to remain in bondage to sin rather than admit they were wrong and turn to Jesus for life.
 - 8:37 – "You have no room for my word" – Happens today as well. People don't have room for Jesus in their life so no matter how truthful you are to them and illuminate things in their life, they will reject because they aren't willing to make room for the truth.
 - 8:38ff – Who is their father?
 - 8:41 – illegitimate children (Hosea 2:4 – sin as spiritual adultery producing spiritually illegit children – God redeemed that situation when they turned back to him).
 - Jesus is imitating his father – doing what he sees God doing
 - Not Abraham - They imitate their father – not Abraham...if it were Abraham they would accept Jesus as Christ.
 - Not God – God sent Jesus and they don't accept Him even though he does the things of God (Nicodemus recognized this in 3:2 – that Jesus was from God).

- Wright points out – being a child of Abraham does not mean one is a child of God. That was part of their confusion. They thought circumcision and lineage was enough.
- 8:44 – The Devil is their father because they imitate him. Your actions and attitudes show who your true father is.
- *Who would someone say your father is based on what they see in you?*

Jesus lays some cards on the table (8:48-59):

- Two more accusations – demon possessed and Samaritan (neither could be Messiah!)
 - 8:51 - “Whoever obeys my word will never see death”
 - *Why could this throw them for a loop?* – they believed the OT were the words of life. Follow them and live (Prov 4:13)
- 8:54 – Jesus says they claim God as Father. *Isn't it something that he can say that to people who knew the scriptures backwards and forwards? We can have all the knowledge in the world and miss the boat.*
 - For Jesus, knowledge must be followed by obedience.
- 8:58 – I am.
 - Jesus is stating something about his eternal nature and being on par with God. He is mortal man but he is more than that.
 - They understood what he was saying – tried to stone him.

Jesus is handling them pretty rough – children of the devil. Jesus is willing to speak the truth and not just be the truth. We have to be willing to listen and accept it rather than pick up stones to smash our discomfort into oblivion.

Gospel of John Chapter 9

Focus – Bring clarity concerning who Jesus is and what he came to do. 2 objection lessons/conversation starters – 1) blind man & 2) sheep/shepherd parable. How these turn out will lead to discussions that help cloud or clarify things for Jesus' hearers.

John 8:12 – light of the world. Now Jesus does more than talk...backs it up with action. See John 5:36 and 8:27-29. Jesus' deeds demonstrate who he is. More than just talk.

Tabernacles continued:

- Jesus said he is the light of the world, then he heals a man who has never seen the light of day
- Said man is told to wash in the pool of Siloam, the same pool the priest went to during the water ceremony to fill the golden pitcher with water to pour out on the altar.
- **Isa 35** – Messianic expectations

9:1-5 Is sickness the result of sin?

- It is possible for tragedy to strike and it not be an issue of an unfair God, an unjust God, or caused by someone's sin (which would at least then have some feeling of justice that this was the result of something). Some things have an entirely different purpose.
- In **5:1-19** Jesus connected illness and sin
- But this man was born blind. Did this man sin in the womb? – No. Not a proof text for original sin.
- 9:1-5 tells us that there is not a $1+1 = 2$ method with this.
- We like to categorize things and narrowly define everything. Jesus is saying sometimes that is the case and other times not.

"We have to stop thinking of the world as a kind of moral slot-machine, where people put in a coin (a good act, say, or an evil one) and get out a particular result (a reward or a punishment). Of course, actions always have consequences. Good things often happen as a result of good actions...and bad things often happen through bad actions...But this isn't inevitable. Kindness is sometimes scorned. Some drunkards always get away with it.

In particular you can't stretch the point back to a previous 'life' or to someone else's sin. Being born blind doesn't mean you must have sinned, says Jesus. Nor does it mean that your parents must have sinned. No: something much stranger, at once more mysterious and more hopeful, is going on. The chaos and misery of this present world is, it seems, the raw material out of which the loving, wise and just God is making his new creation." – N.T. Wright, 134

- Why was this man born blind? – So that God might receive glory (Exo 9:16)
 - There are things that happen to us in a negative way that God can use for his glory
 - In this case God even intended this to happen for his glory
 - Notice that this is not involving sin. It is not saying God intended this man to sin and for the result to be God's glory but that the illness had nothing to do with sin but was to serve a bigger purpose.
 - Would you be willing to be blind for a long period of your life if it meant some might put their faith in God? – Which is more important? **See Matthew 5:29**

9:6-12 – The miracle

- Spit was thought to have medicinal purposes but we have no case of a man born blind being healed in the ancient world.
- Siloam – sent, Jesus sends him there to partner with him in the miracle

- What role we have in doing the will of God:
 - We too are being sent and it is not of our power but in our going that God works his own power to do amazing things.
 - By going this man didn't have the power himself to do the healing.
 - But through his obedience to Jesus' command

I am struck by the power and authority of Jesus combined with the blind man's willing obedience. ***Our faith is a partnership of unequals.*** We can't even take credit for listening and doing because without his command we wouldn't have a clue what to do. He alone heals and restores. And yet he expects us to listen and to do. Otherwise we just stand there blind with mud in our eyes wondering why we still can't see.

9:13-34 – The Controversy:

- Notice the confusion – Woman at well (John 4), Cornelius (John 3), etc...and now this. ***Jesus brings clarity or confusion depending on which side you are on.***
Irony – the formerly blind man is being lectured by the spiritual blind, spiritual leaders
- 9:14 – It was the Sabbath. Jesus did this on purpose to challenge the oral traditions so that people could **see** how unimportant they really were and instead get a glimpse at the heart and compassion of God through the healing of this man (remember God's intention in him being born blind? – 9:3).
- 9:16 – This is the problem:
 - Jesus is a "sinner"
 - Jesus is "not from God"
 - Jesus does not keep the Sabbath
- If these things are true then he can only be doing a good deed by the power of the devil.
- Call in the parents to make sure – Check.
- 9:22 – 50 years later this would be standard practice to kick Christians out of the synagogue. 18 benedictions (#12 – a curse on Jewish Christians casting them out of the synagogue) – "For the renegades let there be no hope, and may the arrogant kingdom soon be rooted out in our days, and the Nazarenes and the minim (enemies) perish as in a moment and be blotted out from the book of life and with the righteous may they not be inscribed. Blessed art Thou, O Lord, who humblest the arrogant."
 - This was a communal act of excommunication – from society at large as it was the connection point for the Jews in the community.
 - This was to lose part of your identity (only to gain something better, fortunately but still tough).
 - 9:35 – the ex-blind man is tossed out of the synagogue presumably
- This was not formalized yet but it seems to have been practiced at this point.
- 9:24 – "Give glory to God" – irony, it had already been done and demonstrated in his healing by Jesus and they ask him to deny Christ in order to honor God. Can't be done.
- 9:30ff – the unschooled (because he was blind) ex-blind man schools the Pharisees and sets them straight that a sinner can't do this. This points to the fact that Jesus is from God (9:33).
- ***Fear of the Pharisees*** – What were they so afraid of?
- ***Wright points out their attempt to drive a wedge between Jesus and God*** – Jesus fights against this, drawing his language of unity with the Father tighter and tighter.

9:35-41 – Jesus on Spiritual Blindness:

- The man knew Jesus healed him but still didn't know what Jesus looked like.
- 9:38 – he believed and worshipped (lay prostrate possibly over formal worship. It is not likely he broke out into a chorus of Heart of Worship or Jesus is Coming Soon) – See **John 1:1-5**
- **9:39** – For Judgment he came into the world (See John 8:15 – he didn't come to judge)

- The blind will see and those who see will become blind
- Pharisees and the blind man
- 9:41 – Here comes the judgment
- I know which side we want to be on.
- *How does sin blind us?*
- *How does the truth help us see?*
- There are times the truth hurts but it is important we allow his light to shine ever brighter in our lives
- *What reasons do people have for staying blind?*
- *Is it possible Jesus has rubbed mud on our eyes, sent us to wash and we are in between...mud in eye but haven't taken the next step?*

Gospel of John Chapter 10

Closest thing to a parable we have in John (See Blomberg, 158)

This continues Jesus' speech to and could well be directed at the ex-blind man as well as the Pharisees.

Link with tabernacles – wilderness wandering, Moses as a shepherd to them getting them to the P.L. Jesus now shepherds his people.

Symbols:

- Wright rightly points out (p.149) that the sheep/shepherd imagery was common in their thinking of the king leading his people and reigning over them (Ezek 34 – see **34:11-16**).
- Jesus – shepherd
- Jesus - gate
- Sheep – God's people
- Other sheep – Gentiles (not mormons!)
- Robbers and thieves – Pharisees

10:1-21 - Jesus as good shepherd (10:11)

- He leads the sheep – they are to follow (be disciplined by) him
- Illegitimate shepherds – Scribes and Pharisees leading people the wrong way
- Both shepherd and gate keeper – *how is this?*
- Knows them by name – R.Brown, 385 – long ears, spot, etc.
- The sheep know his voice – *How do the sheep learn the voice of the true shepherd? How do we tell if something is Gospel or other than Gospel?* – familiarity and following
- 10:9-10 – Jesus is the way to salvation, the way to the good pasture and home with the true shepherd and owner of the sheep
 - Pharisees – steal, kill and destroy...John 8 – children of the devil (liar and murderer)
- *What do you think about Jesus call for us to have a full/abundant life? How is that defined? How was that defined for the man born blind?*
- 10:11 – prophecy of his crucifixion – *How was his death laying down his life for the sheep?*
 - A shepherd only dies if the sheep are in danger. As Carson points out he isn't going to throw himself off a cliff and shout "See how much I love you!", Carson, 386).
 - This is about a struggle for the good of the sheep.
 - Evil is going to attack, Jesus is going to fight it and ultimately come out the victor.
 - Hireling would have left.
- **LIFE** – people today think life is found anywhere but the church or Christ. *What motivates even Christians to go looking to other shepherds to find a pasture that suits them, rather than trusting where Jesus leads is best?*
- 10:12 – hired hand was obligated to fight off one wolf but if two came it was pretty much a done deal for him to not put up a fight. Wasn't legally expected to (Blomberg, 160)
- Notice why the hired man runs – He cares nothing for the sheep. He isn't invested in them. He is a hireling on salary and his pay is not enough to die over = *Who is Jesus talking about here?*
- 10:16 – Gentiles – one flock and one shepherd (Acts 10+)
- 10:17 – resurrection language
- Who is Jesus?

10:22-42 – Feast of Dedication (Hanukah)

- Several months after Tabernacles

- History:
 - 167 BC pagans from Syria took over Jerusalem and defiled the temple. They prohibited the Jews from possessing the scriptures and oppressed them.
 - Judas Maccabaeus led a revolt that recaptured and dedicated the temple in 164BC
 - Celebration of these events for 8 days – Festival of Lights because they lit lamps in their homes to celebrate the feast – menorah.
 - Josephus tells us the light was a sign of joy because of their oppression, when they were freed they wanted to worship and that worship seemed like a light shining in the darkness.
- 10:26 – back to the sheep. The sheep know his voice. If you hear him speak and do not know he is Messiah, you are not yet of his sheep
- 10:31 – attempt to stone him over “I and the Father are one”
- Blomberg points out that Jesus is speaking of his own dedication to God and his set apart nature as Messiah (p.163)
- Psalm 82:6 – In the OT the word Elohim is used of people other than God including angels and human beings
 - Jesus’ point is that Psalm 82:6 is a text that shows Elohim can be used of someone and monotheism not be challenged.
 - That is what Jesus is doing – only then some. He does the works of God and is in perfect unity with God. No other human being can say that.

Gospel of John Chapter 11

Things are getting serious:

- 10:31 – were going to stone him
- 10:39 – tried to seize him
- 11:8 - Warnings from disciples not to go to Bethany
- 11:49 - Caiaphas prophesying his death
- 11:57 - Plans to arrest him

Big Picture:

John 11 – turning point in the Gospel. In the synoptic, the turning point was his cleansing of the temple

9:1-5 – illness so that God might be glorified

11:4 – illness and even death so that God might be glorified

- Jesus is ultimately compassionate for us – doesn't mean he won't let us pass through difficulty
- But he is faithful.

Death of Lazarus (11:1-16):

Bethany:

- Bethany = "House of the poor" (may bring even more meaning to Mary's use of perfume in anointing Jesus in John 12)
- 2 miles east of Jerusalem on the east side of the Mt. of Olives

11:5-6 – Jesus loved them and so he stayed

- *What does that verse alone teach us about God's timing in dealing with our issues/suffering?*

The disciples and Judea:

- They don't want to go back – almost stoned
- Thomas – let's go and die with him
- If he sleeps he will get better! So...let's stay here, right?
- Jesus knows Lazarus was dead – divine knowledge

Irony – we go to give life to Lazarus, disciples think they might die in the process, Jesus ultimately does die in direct relation to this miracle.

11:9-10 – Key to the chapter – trust through limited knowledge

- Human beings just don't know enough. We don't know what God is up to, how he is going to work, etc.
- If we are going to find our way, we have to follow Jesus who is the light of the world.
- Mary and Martha don't get why he let Lazarus die
- The disciples don't get why he would risk his life by going back so near Jerusalem
- But Jesus knows exactly what he is doing.
- We can't let our unanswered questions keep us from walking in the light.
- Limited knowledge:
 - Disciples don't get it
 - Mary and Martha don't get it
 - Pharisees and Sanhedrin don't get it

Jesus and the 12 go to Bethany (11:17-37):

- 4 days – they believed the spirit stuck around for 3 days. 4 days, no way you can be resuscitated.
- This makes the miracle even greater in their eyes – he is restoring rotting flesh, commanding his spirit to re-enter his body, etc.
- Confliction of Martha:

- Why didn't Jesus come sooner – there was a reason she didn't yet understand
- Jesus had not yet raised anyone from the dead in John – she had no reason to know he could do that
- *How often does our limited knowledge of what God can and will do bring us confusion?*
- *How does it build trust when we see God act in ways that could have only come from him?*
- 11:24 – he will rise again in the last day. Martha knew this. You have to give her credit but she didn't realize that Jesus had more authority than having to wait on that resurrection.
- It is easy to make God too small and think he is going to fit our expectations of Him. Often our expectations are correct, especially when grounded on scripture. But if he chooses to do something that will blow our minds, let's not get in the way ☺
- 11:25 – “I am” statement
- Jesus doesn't just raise people, he is a life-giving source. He is the resurrection embodied.
- Ultimately he will have to suffer and die on the cross in order to undo death and sin completely. Jesus has authority even over death
 - We have seen him display authority over injured, alive bodies
 - He is about to show us a little further into who he really is and what his authority consists of
 - 11:27 – Martha's confession
- 11:32 – the 1st time Mary was at the feet of Jesus (the 2nd is in John 12 - anointed him with perfume. An act to prepare him for burial – 12:7. Jesus knew what was about to happen)
- Jesus' full humanity:
 - 11:33 – deeply moved in spirit – this is more a term of anger/outrage.
 - 11:33 – troubled
 - 11:35 – Jesus wept
 - 11:38 – deeply moved
- More than a demonstration of “full humanity of Christ” – Jesus' tears show that this is not the way things are supposed to be. The state of humanity is not acceptable to him and he is going to do everything in his power to fix it.

There is little more mystifying and moving to me as the tears Jesus shed with Mary just before he raised Lazarus from the dead in [John 11](#). Wouldn't you think Jesus would have had more of a chuckle rather than tears? The kind of wink, wink...you are crying now but wait and see what I have up my sleeve in just a minute, kind of moment with Mary? None of that. He shed tears. Even though he had the power. Even though he had the authority. Even though he was going to take care of it all. He still sobbed. You might think the Messiah would have pushed Mary and the mourners aside, marched up to the tomb of Lazarus and ordered him to come out and put a stop to all those tears. But first he experienced and expressed emotion at its rawest. The NIV doesn't help us very much here, which tells us Jesus was “deeply moved in spirit” (John 11:33). In Greek this has more a sense of anger than it does sentimentality. Angry at death. Angry at what his beautiful creation had become. Angry at sin. Angry at sickness. Angry at decay. Angry at all those things that mar the image of God within us. Even though he had the answer to sin, sickness and death and had the power to redeem and restore God's image even amongst the dead, it is mind boggling and so meaningful that he wept, broken, right there with Mary and the others.

Jesus raises Lazarus from the dead (11:38-44):

- 11:40 – this is for God's glory. See 11:4.
- Importance of getting our priorities straight

- Jesus was more interested in building faith in people and giving God glory than he was if someone had use of their legs or even died.
- God is able to use any of the obstacles, struggles, etc we face for better things than we can imagine.
- 11:43 – Jesus commands Lazarus to come out.
 - What does this entail?
 - He is ordering his spirit to return to his body
 - He is healing his body of all sickness and disease that caused his death
 - He is healing rotten flesh
 - He is restoring him completely

We are getting better and better glimpses into why Jesus came and what his mission was all about – he came to give life to the dead (see 11:25-26) – **See Eph 2:1** – we have the same mission. What is evangelism? Making someone who is dead, alive again so that they will never have to die again.

The plot to kill Jesus (11:45-57):

- Two reactions:
 - Faith (11:45)
 - Opposition (11:46ff)
- Sanhedrin admit he is performing signs
 - *Isn't this what the messiah was supposed to do?*
 - *What excuse did they have for putting a stop to him?*
 - The Romans will get mad at us and take away our temple and nation
 - But wasn't that the very expectation they had of the Messiah? To come with signs and wonders, as from God, and restore the very things they are now using as excuses to kill Jesus? Bleh.
- 11:49ff - Caiaphas' prophecy (high priest – bone box)
 - One man to die for the people
 - Irony – the very thing they are looking for they are blinded to and do themselves in.

The story is moving closer and closer to his arrest and crucifixion.

Resurrection is more than just an end time event – Jesus came that we might have life and have it to the full. He is the resurrection and the life. We will never die.

- *What parts of your life mirror this godly priority of full life?*
- *Which parts show signs of death?*
- *How will you let God mold and redefine your life this week? How will you help him do that through submission to his refining process?*
- *Do you trust God to do more than you can ask or imagine?*

Gospel of John Chapter 12

Announcement – we will need podium and all furniture off stage after worship on Sunday

Introduction to Chapter 12:

Jesus is beginning the glorification process. He receives glory from personal friends to huge crowds. Ultimately his glorification will come as he predicts in this chapter through his death and being lifted up to draw all men unto himself.

Jesus Anointed at Bethany (12:1-11):

Six days before Passover:

- 3rd Passover mentioned in John – leads some to think Jesus had a 3 year ministry. So he at least had a 3 year ministry
- 6 days – people came to Jerusalem a week early to participate in purification ceremonies. So at this point there were lots and lots of religious pilgrims in Jerusalem awaiting Passover
- Simon the leper – Dead Sea Scrolls tells us there was a leper colony next to Bethany.
 - Could be Simon was healed
 - Could be Simon’s house but Simon no longer lived there due to his condition

Beth-any = house of the poor

- Her gift was extravagant
- Judas comment makes sense in context – many poor people in the neighborhood. Yet he did this out of his own greed.
- Makes sense of Jesus’ comment in 12:7 – you will always have the poor among you.

Disciples’ misunderstanding/confusion:

- The first thing the disciples don’t understand
- The second thing will be his triumphal entry (see 12:16)

Matthew/Mark/John vs. Luke:

- Similar stories exist in all four gospels. Some have claimed one or another got the details mixed up. Let’s have a look and see what is there and how it is explained in a consistent manner (**this is summarized well and borrowed from Carson’s commentary, 425-426 – the chart is my summary of his information**):
- The texts:
 - Matthew 26:6-13
 - Mark 14:3-9
 - Luke 7:36-38
 - John 12:1-11

	Matthew	Mark	Luke	John
Setting:	Bethany (Simon)	Bethany (Simon)	Pharisees’ house	Bethany (unnamed)
Woman:	unnamed	unnamed	Sinful woman	Mary
Time:	After entry	After entry	Early in ministry	Before entry
Perfume:	Alabaster jar	Alabaster/nard	Alabaster jar	nard
reaction	Sold/poor	Sold/poor	Prophet/sinful	Sold/poor
Jesus’ response	Burial prep	Burial prep	Parable - forgive	Burial prep
Jesus body	Head	Head	feet	feet

Matthew, Mark and John – same event. Luke – different event?

Accounting for M,M,J discrepancies:

- Setting – all in Bethany, John doesn't tell us whose home it is, Matthew and Mark give us that info
- Woman – John tells us who Matthew and Mark didn't name
- Time – Matthew and Mark are more topical and John is tying this to the Lazarus episode in the previous chapter.
- Jesus' body – this pairs with time/chronology as Matthew and Mark are emphasizing Jesus' kingship (anointing of the head) but with so much perfume being present it is entirely possible that she anointed his feet as well (which John highlights)
 - Jesus tells us she poured it on his body (implies not just his head).

Same event, different emphasis.

Dowry?

- Another thing that is often missed in this story is that her gift is not just valuable because it was worth a year's wages.
- It is very possible that her most valuable possession would be her dowry to be used as leverage in a potential marriage.
- A dowry would be something of value given as sort of a nestegg to help a new couple but it could also be taken away in the event of divorce.
- This was basically a woman's insurance toward keeping the marriage and family in tact.
- Her giving this up was in effect giving up part of her future marital security. This was more than about wages.
- This had social implications as well.

MAIN POINT – Jesus' death is coming soon and he is being honored (see 12:2 – but it was more than that as his death was near) in a prophetic way that is difficult to understand in that moment and maybe is not even understood by those participating in it (much like Caiaphas' comment earlier).

- Letting her hair down in the company of men – probably frowned upon
- Extravagant gift – high level of sacrifice
- Not afraid to be act in this costly way in front of others...not for show but out of sheer devotion
- *What lessons can we learn in approaching God from Mary's example?*
- *What lessons do we learn from Judas – all the right words but missing the point and a heart far from the words he is speaking.*
- Judas and the rest missed the most important thing going on in the room – Jesus' glorification had already begun and they would be the last to get on board.

Triumphal Entry (12:12-19):

- One of few stories in all 4 gospels
- Hosanna = "Give salvation now" – they speak more than they know. This is a political cry
- Psalm 118 – has both Hosanna and "blessed is he who comes in the name of the Lord" (118:26)
- This is a messianic identification of Jesus as "king of Israel" (12:13b)
- Palm branches – Blomberg tells us that this is how they celebrated the coming of those who had won military victory (Hasmoneans) as well as national rulers (p.179)
- Jesus is a ruler and has come to claim victory but he gives clues he is not all they desire him to be:
 - Why a donkey?
 - Fulfillment of prophesy (Zech 9:9)
 - Zech 9:11 speaks of the blood of the covenant that will free the prisoners
 - A sign of a **peaceful kingship** (Carson) – he does not come with swords and a marching army but in peace

Honor:

- Jesus received honor in Bethany through anointing
- Jesus received honor in Jerusalem through the praise of the crowds.

Who are these people who are chanting Messianically at his arrival and where do they go through the rest of the Gospel?

- Notice they came because they heard Jesus had raised Lazarus from the dead
- Resurrection was a messianic action that could not be denied and moved many to action

12:19 – the whole world

12:20 – Greeks come to speak with him...what they said was true.

Jesus Predicts His Death (12:20-36):

Greeks – the answer to their question will come in 12:32 – “draw ALL men”

- Wright points out that the seed metaphor is just the beginning of his answer that comes to a close at 12:32

12:23 – “the hour has come” – It is no longer at hand.

Things are falling into place for him to be glorified, where he will lay down his life in order to bring about the Hosanna that had been called for in his entry to Jerusalem.

12:24ff – Jesus recognizes his purpose and gives God glory

12:28-29 – God speaks to Jesus...much like the transfiguration, a voice from heaven confirming what Jesus is saying and doing.

Driving out Satan by his being lifted up – lifted up on a cross and lifted up from the grave – double meaning here.

- Understanding what the crucifixion and resurrection were all about – this is a power issue. We say the cross was about forgiveness of sins but that leaves out all the cosmic conflict, power and authority issues. The cross and empty tomb were authority issues. Forgiveness of sins is only accomplished once death and sin and subdued and dealt with appropriately.
- It is more than penal substitution (Jesus taking our place and our punishment). It is about reconciliation and authority (every knee will bow).

“draw all men unto me” – the whole world, Jews, Greeks, etc. He has already begun drawing them and will continue to draw them.

12:35-36 - Jesus as the light of the world that people need to follow (see 12:26).

- Blomberg calls this a **parable of a traveler trying to get to a destination** – get there while it is still light. This makes sense because the crowd is full of travelers/pilgrims to Jerusalem for Passover
- *Are there people today who want to serve Jesus but not follow him? What is the difference?*

Some Jews Still Do Not Believe (12:37-50):

- Continues with light and darkness – they are blind...in need of light
- We see the dividing line again – some believe and some do not.
- Some believe but not enough for it to make any real, practical difference
- Connection between Christ and God:
 - Jesus is doing what God would have him do
 - Jesus is teaching/saying what God would have him teach/say
 - The result for those who believe – eternal life.
 - Christ came to show us the way to God. If you have faith in Christ you have faith in God. If you do not believe in Christ then your faith in God is weak.

Many did not believe but some did, even some of the Jewish leaders put their faith in Christ. Yet it was incomplete or weak because they did not acknowledge him due to their fear and desire to please men.

How has the Gospel of John built your faith so far?

How has Jesus teaching been a light to your path

How has it opened your eyes to see you life, sin, forgiveness, etc more clearly?

How will you go about bringing others to the life-giving source that is Jesus Christ.

We have to be in the business of bringing people to the cross in order to draw them to God. Why is the cross an essential part of our message and why is it tempting to some to leave out the bloody, nasty and unpresentable parts?

Gospel of John Chapter 13

13:1 – The hour had come

Feet Washing - Capturing the Cultural Differences:

- One of those things we no longer do but the concept can still be captured today.
- *Why was feet washing important to them?*
 - Didn't have Nike.
 - Reclining at the table made this even more important!
- It hadn't been done. Question in their minds might have been – *“So, which one of us disciples are going to wash the feet since we have no servants here”* – Jesus answered it for them.

John 13:12-17

- *Who would be expected to wash the feet? Why?*
 - Servants don't carry as much honor and prestige as the guests.
- Lowering oneself:
 - This doesn't take lowering if you are already low.
 - This takes lowering if you start out prideful.
 - If Jesus was already humble then this was his nature to serve. This wasn't a dramatic change for his personality/attitude.
 - Yet it was for the expectation we have of his status – He was the Son of God. Son of God/King doesn't wash feet. This one does
- Washing is universal:
 - Jesus isn't selective. He knew Judas and Peter would betray him (13:11)...still washed their feet.
 - *How does Jesus role as servant inform the way we view and treat others?*
- *Application Today?*
 - Taking the role of a servant
 - No position is too high to be a servant (elder, deacon, minister, husband) – it is actually required of them to have a servant heart/attitude
 - *How does this apply in our homes toward our wives, children, family, etc?*
 - *How do we wash feet of our fellow Christians and even non-Christians?* – Take on the role of a servant. The more people who have this attitude, the easier things become. We get more done on the backs of fewer people.

Jesus/Isaiah's Suffering Servant as a Model for Male Leadership:

- Read Isa 53
- *Why is this on the surface not very attractive to try to imitate?*
- *Does Jesus really expect this same attitude of us? It is pretty extreme, afterall! (Mtt 10:38, 16:24)* – Yes, he really does expect this of us too!
- This doesn't just help others, it helps us as well! You will be more who God wants you to be. There is nothing better or more important than that.
- **Jesus' admonition to follow this teaching is strong:**
 - In Matthew 10/16 and here, Jesus lays it out for them – this is what you are to do.
 - If you do not follow this teaching, you are saying you are better than me, more authority than me, and more worthy than me.
 - Yet many Christians still could care less about “feet washing” today, if you know what I mean.
 - Blessing too – more than an admonition...there is blessing involved if you do this.
 - *Anyone served another person and walk away feeling miserable, wretched, and guilty?*

Jesus Predicts His Betrayal (12:18-30):

- **Dark imagery** – 13:27 – Satan entered him, 13:30 – it was night
- Jesus is clear, disciples are dull – Tells them who it is, they don't get it.
 - *Why do you think this was so confusing to the disciples?*
- Satan entered into him:
 - *If anyone could ever say, the devil made me do it, would it be Judas?*
 - *Does this mean he bore no responsibility for his actions?*
 - Judas allowed it – **James 1:14** – we partner with the devil in sin.
- *Do you think Judas had just as much opportunity to repent and return as Peter did?* He felt guilty but couldn't show his face. His pride and guilt overwhelmed him.
- 13:26 – See **Psalm 41:9** again (also with 13:18)

Jesus Predicts Peter's Denial (12:31-38):

- *Were Peter's actions just as bad as Judas? If not, what was the difference?*
- **Contrast between Jesus glory and Peter's shame:**
 - God and Christ will be glorified
 - Peter and Judas will be shamed
 - Notice 21:1 – eventually Peter will glorify God again through his own death. See also
- A new command
 - 13:34 – if there was one teaching to leave them with here it is – LOVE ONE ANOTHER!
 - Notice he is speaking this to a room full of guys!
 - He didn't say the ladies need to do this or only do this when you are hurting or in trouble.
 - *How can men demonstrate love for other men in a way that is not awkward or mistaken?*
- **Jesus is going where they cannot come:**
 - They are thinking physical – in other words, Peter's response is...no one would stop me from being where you are. But Jesus isn't just going to Jerusalem or here or there. He is going back to the Father
 - 13:36 – they will follow later
 - Follow – this is the ultimate goal of our discipleship/following of Christ. We get to be where he is and he will make sure no one can stop us from it, not even death.
- 13:38 – *Is there a difference in betray (Judas - 13:21) and disown (Peter - 13:38) to you?*
- *How do we find ourselves vulnerable to doing the same thing today?*
 - *Betray* –
 - *Disown* –
- Good intentions but the proof is in the pudding.
- *How can we have more than good intentions today? Does loving one another have anything to do with it?*

In John 13 we see the contrast between those out for self-gain and Jesus who is the servant leader and Lord. Jesus is trying to retool their way of thinking through the lens of love in order to be ready for what is coming – his departure from this world and the time between His and theirs.

Gospel of John Chapter 14

John 14 continues the discussion of John 13 – Jesus is going somewhere they cannot come and they don't understand what he is talking about.

John 14:1-4 Jesus tells them where he is going and what he is going to do there.

- 14:1 - Do not let your hearts be troubled – He just told Peter he would deny 3 times.
- Trust issues – Carson believes this is an indicative/imperative (488) – “You trust in God, trust also in me”
- *How does all that follow reflect trust issues in the hearts and minds of the disciples?*
- *How often do we have our own trust issues with God?*
- 14:2-3 - Jesus' words that follow are the things we build our trust on.
 - Reality of the Father's house
 - Jesus' purpose/work in the Father's house
 - Jesus' future return
 - Jesus' invitation to the Father's house
- Jesus is saying that what he is about to do is essential to open the way for them to be with the Father.
- *How is the cross and resurrection necessary for us to get to him?*
- 14:4 – You know the way. One of those you really do know even though you don't know you know.

14:5-14 – Jesus the Way to the Father

- 14:5 – Thomas question. We still need clarity! You are leaving and we don't know how to follow!
- 14:6 – Way, truth, life – Jesus the only way to the Father
 - These are exclusive terms. The world likes pluralistic terms to eternal life. Jesus says there is only one way.
 - There are not many truths and many paths to the same destination.
 - Dan Kimball illustration of paths up the mountain – all lead to different mountain tops. Different paths don't take you to the same place.
- 14:9ff – Seeing Jesus is seeing God (**Hebrews 1:2-3**)
- 14:12 – those who follow will do greater works
- 14:14 – ask anything in his name and he will do it.
 - *Was this a one time promise for them or does this apply to us today? How do we fit “no” into the equation?*
 - This is why we pray prayers “In Jesus name, amen”
 - Names have power
 - Magic and witchcraft – invoke the name of a god or a demon or a spell and gain control over it.
 - This is different – Jesus is not manipulated by our using his name just so.
 - Asking something in Jesus name means the thing we are asking for lines up with who he is. Therefore, he will do it!

14:15-31 – Jesus Promises the Holy Spirit

- Holy Spirit in 14-16
 - 14:15-21 – helper
 - 14:25-31 – interpreter
 - 15:26-16:4 – witness
 - 16:5-11 – prosecutor
 - 16:12-16 – revealer

- 14:15 – *Why is loving God often tied to keeping his commandments?*
 - If you love your wife, you will do the things you know she appreciates.
 - If you don't care about doing things she appreciates, do you really love your wife?
 - Doing does not mean God will love us more. Doing is an external sign of an internal state.
 - God is after the heart
- 14:17 – The Holy Spirit
 - Comes in Jesus' absence
 - Will be in them (Acts 1-2)
 - 14:26 – will teach them all the things and remind – may have something to do with inspiration of the NT (Matthew, John, Peter, etc)
- 14:28 – he will return
- 14:29 – prophesy so that they might have their faith built
- 14:30-31 – the devil is going to try to overcome Jesus but in doing so will prove several things:
 - Jesus is obedient to the Father
 - That Jesus' power is greater than the devil's
 - That the world may have faith due to Jesus' triumph over him.

Application:

- We have the same victory as Jesus. The evil one also wants to hold us back and dominate our lives. But he has no power over us as well:
 - Jesus said we can ask in his name and he will do it (14:14 & 16)
- *What benefits do we have as branches in the vine that is Jesus Christ?*
- *How do we undergo God's pruning in a way that is beneficial to our faith?*
 - It makes a difference to me where difficulty comes from. If it comes from God and is for my good I can handle it.
 - If it is not from God it is a bit tougher to handle.

Gospel of John Chapter 15

15:1-17 - Vine and the Branches

Context - Remember the context here:

- Jesus will in just a few hours be arrested, tried and soon crucified.
- Jesus just told his disciples he would be leaving and they couldn't follow
- Jesus told them the Holy Spirit would come in his absence
- He is now going to teach them (ch.15 & 16) and pray for them (ch.17) before he is arrested (ch.18)

So what teaching is he going to leave them with?

- Ch.14 – the command to love one another
- 15:1-17 – The chain of relationships from Father to Son to disciples
- 15:18-27 – The chain of relationships from the disciples to the world
 - While 15:26-27 has a new heading it is still a teaching regarding the state of the disciples vs. the world and the role of the H.S. testifying to the world in partnership with the disciples

Vine and branches – the relationships between Father, Son and disciple:

- Jesus – Vine
 - Apart from the vine we can do nothing
- Father – Gardner
- Us – Branches
 - Cut off vs pruned
 - *What does God's pruning look like? Does it include discipline/how can discipline prune our lives?*
 - *What needs pruned and how does pruning make us more productive branches?*
 - 15:5 - *How is our fruit bearing dependent upon Christ?*
- Remaining in Christ:
 - 2 things necessary to remain in him:
 - 1 – that his words remain in us (15:7)
 - 2 – Keeping his commandments (15:10)
- Purpose – to bear fruit
 - 15:8 – *How does bearing fruit bring glory to God?*

15:18-27 – Relationship of the disciples with the world:

- Because we are part of the vine the world will treat us as it treated him. No surprise. *Do you see that work itself out today?*
- *How have you experienced the world hating us as it hated him?*
- Testimony unbelieved results in guilt
 - Jesus testified concerning the Father through his teaching and miracles
 - They didn't believe
 - The disciples will testify – they won't believe them either
 - The H.S./Advocate comes also to testify about Christ

Application:

- Don't expect to be popular in the eyes of the world
- 15:19 – We belong to the one we love the most
- 15:20 – We have been called out of the world. Jesus chose them. He asked them to follow and they did.

Gospel of John Chapter 16

Most believe **16:1-4** is better categorized with chapter 15 than with 16 (notice the headings reflect that).

- **15:27** – You must testify
- **16:1** – All this I have told you...all what? All he said in 15

b - Jesus' warning – "All this I have told you so that you will not go astray" (**16:1**)

- Jesus didn't say – "All this I have told you so that you would not die"
- *Why is Jesus more concerned with our faithfulness than our self-preservation?*
- Opposite – message of our culture – preserve yourself
 - Beauty products
 - Age reducing products
 - Insurance
 - Why – They believe this is it so get as much out of this as you can.
- *Which worldview offers you more hope?*

16:2 – Put you out of the synagogue

- **9:22** – 50 years later this would be standard practice to kick Christians out of the synagogue. 18 benedictions (#12 – a curse on Jewish Christians casting them out of the synagogue) – "For the renegades let there be no hope, and may the arrogant kingdom soon be rooted out in our days, and the Nazarenes and the minim (enemies) perish as in a moment and be blotted out from the book of life and with the righteous may they not be inscribed. Blessed art Thou, O Lord, who humblest the arrogant."
 - This was a communal act of excommunication – from society at large as it was the connection point for the Jews in the community.
 - This was to lose part of your identity (only to gain something better, fortunately but still tough).
- Anyone who kills you – See the book of Acts.
- What Jesus is describing here is evident in Acts (Carson points this out)
- **8:51** – *if you believe in Jesus you will not die – how does this fit with Jesus' teaching in 16:1-2?*

16:5-16 – The Holy Spirit

16:5 – a contradiction with **13:26**, **14:5**?

- Most people think Jesus is saying – none of you are now asking where I am going, not that they have never asked it. Now they understand and don't need to ask.
- "Yet" makes this difficult to explain
- Carson (p.533) looks at the previous two times the disciples asked Jesus where he was going more like a kid who is about to go fishing with his dad, when his father is called away on an emergency and says, "Aw Dad, where are you going?" He is not interested in where his dad is going but more that he won't be around to go fishing with him.
- This might be the tone of their initial asking – not concerned with where he is going so much as that he won't be there with them.
- Jesus is then saying – None of you have really been that interested in where I am really going to ask.

Holy Spirit

- If Jesus leaves the H.S. will be sent in his place
- This is for their good – why/how?
 - **16:8** – convict the world of guilt
 - **16:8** – convict the world of righteousness and judgment
 - **16:13** – guide you into all truth
 - **16:13** – tell you what is to come

- **16:14** – bring glory to Jesus
- **16:15** – make things of Christ known to them
- Then/Now – Difficult to say how much is of which timeframe.
 - I don't know if many of us would say the H.S. is still telling us what is to come.
 - H.S. is still living and active in our lives today.
 - Regardless – The Holy Spirit is present in the lives of Christians to assist our mission.

16:16 – Jesus refers to his crucifixion and resurrection – begs the question they ask in **16:17-18**

16:17-33 – **Events that are coming will turn them upside down but be patient as it will all work out in the end!**

16:20a – weep and mourn while the world rejoices

- *What is Jesus talking about here?*

16:20b – But your grief will turn to joy

- *What is Jesus talking about here?*

Which would you rather have? Joy that turns to grief (the world) or grief that turns to joy (the Christian)?

- Jesus recognizes the reality of their grief
- God doesn't leave us in grief without hope
 - *What hope do we have in Christ that the world lacks?*

16:21-22 – Metaphor of childbirth:

- Time has come – the language Jesus has used of his impending death and resurrection
- It is as if his approaching glorification is like a pregnant woman whose time will come and be at hand.
- Pain will turn to great joy!
- Water and blood
- “Born into the world” - New birth
 - Jesus is offering the world something new, a new kind of birth that can only come through great pain
 - John 3 – Nicodemus and Jesus – that was the 1st trimester! Now is the day for delivery.

16:23-24 – Asking for things in Jesus' name

- “In *that* day” – sounds like the day of Jesus' crucifixion that he has been referring to.
- Again, this is asking for things in line with Jesus' priorities

16:25-28 – Jesus speaks plainly

- Shift from their relationship with Jesus to their relationship with the Father
- God loves them! – 2 conditions that led up to this
 - They love Jesus
 - They believed his message – that he was from God
- Begs the question from us – How are we to think *of our relationship with Jesus and our relationship with God and how they compliment each other?* Then toss in the Holy Spirit and things get even more interesting.
- **16:28** – Jesus lays it all out plainly.
 - They know the Father is in heaven.
 - Jesus finally tells them where he is going – back to the Father in heaven
 - How will he get there? – He already told them
 - **John 10:11** – shepherd dies for the sheep
 - **John 12:24** – must die
 - **John 12:32** – lifted up
 - Jesus is not just going to fly to heaven – he must first die before he can go. This means he must be resurrected.

16:29-30 – Jesus’ teaching confirms what they already believe:

- 16:27, 31 – Jesus says they believe he came from God (27), You believe at last! (31)
- 16:30 – This makes us believe you came from God.
- It is like they believed it and now they believe they believe it. From belief to solid, without a doubt kind of faith. The “I believe, help me in my unbelief” kind of faith

Application:

Really believing when the rubber meets the road

- Christian believes in resurrection
 - Now put that Christian on their deathbed and they have questions all of a sudden
 - It just got very real
 - That doesn’t mean they lack faith...they still believe it. It is just more serious now.
- *What things do you believe in but could use a little boost to your faith?*

16:33 – “In this world...I have overcome the world.”

- Jesus recognizes the reality of their struggle both now and future.
- Jesus offers them a glimpse of faith-building foresight.
- All in one verse:
 - Peace
 - Trouble
 - Take heart
 - Overcome the world
- Tension here – tension that resolves into something beautiful.

16:11, 33 – Authority issues.

Gospel of John 17

N.T. Wright points out how infrequently we hear the content of Jesus' prayers. Constantly praying but rarely are we let in on the prayer – For Everyone, 91

Wright points out on p.92 – This prayer pulls together the entire Gospel up to this point.

Glorification – John 17:1-5:

17:1 – Jesus looked toward heaven – standard in Jewish prayer (blomberg, 219)

17:2 – literally reads “all flesh”

Blomberg's parallels with the Lord's prayer in Matthew 6:9-13

- Father
 - John 17:1
 - Matthew 6:9
- The Son gives glory to the Father:
 - John 17:1 – the son glorifies God
 - Matthew 6:9 – hallowed be your name
- Eternal life/kingdom of God
 - John 17:2 – eternal life
 - Matthew 6:10 – your kingdom come
- Your will be done on earth/in heaven:
 - John 17:4-5 – Jesus brought glory to God on earth by finishing the work
 - Matthew 6:10
- Daily bread – ify
 - Matthew 6:11
 - John 17:10 – not really clear that all God has given is theirs
- Forgive our debts – out of order
 - John 17:17-19 – Sanctification of the disciples
- Lead us not into temptation but deliver from the evil one
 - John 17:15-16
- **Glory in John**
 - John 1:14 – The prologue is looking back on the entire ministry of Jesus before the story of that ministry is told. John reflects on seeing the glory of Christ.
 - John 2:11 – Water to wine – Jesus revealed his glory resulting in the disciples putting faith in him
 - John 7:39 – Jesus had not yet been glorified – *What does that refer to?*
 - John 8:54 – The Father is the one who gives glory to the Son
 - John 12:16 – only after he was glorified – *Refers to what?*

What is glory?

- Hebrew – Kabod – comes from the same root as to be heavy.
 - It has to do with reputation, honor, power
 - It also refers to the radiance of God – he is special, powerful, radiant.
- Greek – doxa (as in doxology – Praise God from whom all blessings flow...)
 - Honor and the majesty of God
 - Rom 6:4 refers to God's raising of Jesus from the dead as a glorious thing
 - For Jesus to have sinned would have resulted in his glory being taken away by the Father

- For Jesus to live perfectly, obediently was to maintain his glory – special honor and privilege of being God’s special Son.

Obedience is then linked with Glory:

- Obedience of Christ brings God glory. *Why does Jesus obedience to the point of death glorify God?*
 - His obedience in submitting to death on a cross glorifies God because it shows God as merciful and forgiving of sins.
- Our obedience gives God glory (15:8). *How does our obedience to God result in God being glorified?*
 - John 17:10 – We give glory to God/Christ
 - 1 Peter 2:12 – living a godly life results in praise to God and is evangelism

Jesus Prays for His Disciples – John 17:6-19

Go back:

- John 14:2 – I am going there (Father’s house) to prepare a place for you
- John 14:3 – I will come back and take you to be with me there.
- John 16:28 – “I came from the Father and entered the world; now I am leaving the world and going back to the Father.”
- They are here. He is here. He is going there. They are staying here.

Jesus is leaving to the Father – 17:11

They are staying on earth – 17:11

How has Jesus prepared them for what they will face as they remain on earth?

- 17:8 – Jesus teaching
- 17:9 – Jesus praying for them
- 17:11 – protected by the power of God’s name
- 17:11 – unity

What is their status and our status in the world?

- 17:14 – not of the world and yet remain in the world. *Does that put any tension on us that this is not our home and yet here we remain?*
- 17:15-19 – We aren’t waiting to die and go to heaven. *What does 17:15-19 tell us about our lives here on earth?*
 - We remain in the world
 - Protected from the evil one
 - Sanctified
 - Sent into the world – *to do what?* (Matthew 28:19ff tells us more on this)
 - To do the same sanctifying work in the world that Christ did in their lives.
 - **Sanctification – the objective of evangelism**
 - This is what we are doing as we win people to Christ – bringing them from death to life
 - Forgiveness of sins
 - New life in Christ
 - Raised to walk in newness of life
 - But first and foremost the disciples first must experience it through Jesus Christ’s work and then they are sent.
- Where do we fit into all of this?
 - Do we still expect to be sanctified by Christ? – Yes
 - Then do we still believe we are protected from the evil one by God and his name?
 - Rom8:31-39 – nothing can separate us

- Col 2:15 – disarmed the powers through the cross
- *How are we tempted today to get pulled back into the world around us?*
- *How does that change us when we engage in worldly, unchristian activities?*

Jesus Prays for All Believers – John 17:20-26

- What does Jesus pray for in regard to those who follow the disciples in faith and teaching:
 - Unity – 21
 - To be in the Godhead – 21
 - To be given glory – 22
 - Bear witness that Christ was from God through our unity – 23
 - To be with Christ – 24
 - To see his glory – 24
 - To make God known to the world – 26

So back up:

- Jesus revealed God to them – 17:6
- Jesus wants them to reveal God to others – 17:21
- Jesus wants us to reveal God to still more – 17:26

The result of all this – Christ in us – 17:26

Gospel of John 18

Begin by reading **John 1:1-11**

- Vs. 5 - Light shines in the darkness but the darkness has not understood it
- Vs. 10 – did not recognize him
- Vs. 11 – his own did not receive him

Bookends – what we read in the beginning is being lived out in front of our eyes and to our ears

A Reversal of Eden:

N.T. Wright believes that what we have here in John 18 is kind of a backwards Genesis 2 and 3. (JforE, 102). “The new Adam steps forward to meet the old; the Word who was and is God comes to greet ‘the world’; the light of the world stands before those who, in their darkness, have come with torches and lanterns. The light shines in the darkness, and the darkness is not going to extinguish it.” – p.103

- Add in – the darkness has not overcome or understood it – from the prologue

John Highlight’s Jesus Authority, Power and Control:

- Although he is being arrested it is clear it is up to Jesus that this takes place
- Jesus in control prior to John 18:
 - He choose to do the miracles that would get him in trouble
 - He choose to confront the religious authorities
 - He choose to go to Jerusalem
 - He is still in control, even though ultimately he submits to his Father’s will – their will is the same
- *How does Jesus show he is in control of this situation?*
 - He is allowing it to happen!
 - He asks them
 - They answer to him
 - They fall back at his “I am” statement
 - He gives orders to Peter (18:11)
 - He gives orders to the soldiers (18:8)
 - He does not cower during his trials either – is perceived to be impetuous
- We continue to see power/authority issues in what Jesus is doing.

Who is arresting Jesus?

- “detachment of soldiers” – Hard to say if these are Jews or Romans. Carson says these were not Jews due to the Greek *speiran*, normally 1000 men but could easily be less than 200 (Carson, 577)
 - *Why would they be present?* – At Passover, the Roman govt was interested in preventing revolts, would be Messiah’s, etc.
 - Soldiers would move down to Jerusalem from C.P. as would the governor, in this case Pilate as Passover was a time prone to disruption and dispute
 - *Why was Passover a volatile time?*
 - Answer in this question – what was Passover about? – Liberation. What was the status of Jews in the 1st century in Jerusalem? Occupation.
- Jesus came as **liberator and Messiah** but they misunderstood
 - Irony – that is the charge they brought against him – insurrection.
 - They were looking for a Messiah to bring insurrection.
- “officials from chief priests and the Pharisees” – temple guards.

- Carson points out the place they take him makes more sense for temple guards to have been present.
- Also this makes sense because this is who Judas sold Jesus out to

18:5-6 - "I am"

- This can be as casual as "Hi, I am Matt" or "I am" as in what God said to Moses in Exodus 3:14.
- They understood it as the second and it takes them a moment to recover from what is almost like a God revealing himself type moment.
- When God is revealed people typically fall to their knees
 - What is so sad is they arrest him anyway
 - Jesus gives them a glimpse of who is really in control
 - **Jesus has the power to bring all this to a screeching halt but instead uses every power at his disposal to make sure it happens!**

The irony of Jesus power and full submission.

18:9 – Prophecy about not losing the disciples (see 17:12, 6:39, 10:28)

18:12-14 – High Priestly Business

- Caiaphas was the High Priest
- Jesus (as NT Wright observes) is the true high priest – irony of it all (Heb 2:17, 4:14ff)
- High priests were so for life – always called a high priest even if a son takes over the official duties.
- Annas was high priest from 6-15 AD
- Caiaphas was his son-in-law (see also 11:45-53 regarding his prophecy)
- Annas' hearing – only in John
- Jesus gets sent by Annas to Caiaphas for what we have in the synoptic
- **Questions** – many commentaries point out these are things you would want to interrogate out of someone planning a revolution – who are your followers and what have you taught them?
 - Disciples
 - Teaching

18:15-27 – Peter's Three Denials of Jesus

Order of events here:

1. Peter denies (18:15-18)
2. Jesus tells the truth (18:19-24)
3. Peter denies twice (18:25-27)
4. Jesus tells the truth (**18:28ff**)

Quite a contrast.

Also a contrast between "I am" – Jesus and "I am not [he]" – Peter (**18:17**)

What made Peter go from zealously ready to lay down his life to three denials?

Jesus before Pilate (18:28ff):

Lamb of God:

John 1:29 – Look, the Lamb of God who comes to take away the sins of the world

John 18:28 – the morning of Passover...the times the lambs are beginning to be slaughtered for the feast.

- Jesus' trial matches up with the slaughtering of the lambs
- Exodus – lambs were substitutionary. Their blood saved the lives of the people from the Destroyer

- Jesus as the Passover Lamb – sacrifice
- God provides this lamb just like with Abraham for Isaac.
- Jesus died in our place
- Revelation, another of John’s books, plays on Jesus as lamb with a twist **Rev 5:5-6**

The charge (18:29):

- Charge not really mentioned but they want him dead – Pilate asked for the charge (**18:29**) but they were indirect.
- Pilate – Jesus is king? (**18:33**) – here is the basis of the charge. Insurrection, treason, allegiance to someone other than Caesar.

The Kingdom of God (18:33-40):

Wright points out – Jesus is not saying the kingdom has no bearing on this world but that it is not from this world (**18:36**). “His kingdom doesn’t come from this world, but it is for this world. That is the crucial distinction.” (Wright, 115)

Pilate – born in Scotland? A Scotsman trying Jesus? Ha.

Truth – See **John 1:14,17** – Jesus was the truth. The answer to Pilates question was embodied before his very eyes.

Are you a king? – Jesus basically replies, “That’s your way of saying it, not mine” – Blomberg, 242

What we are seeing here is a showdown between good and evil. Jesus is in full control of his own destiny. He choose to die for us.

Crucifixion – will show full extent of his love.

How does the cross draw all men to God? – Are you drawn to an arrogant, stingy, wrathful God or one full of mercy and grace willing to do whatever is necessary to help us be with him and LIVE?

Last – John 10:10 – I have come that they might have life. He came to die to achieve this

Gospel of John Chapter 19

[Carson is relied on heavily here]

Jesus accused as a rebel, a rebel released in his place, while the people rebel against the God who is in the process of setting them free and giving them life. Sad

Jesus declared innocent (18:38, 19:4-6)

- Why have him flogged (19:1) after saying he is innocent in 18:38?
 - It seems Pilate was looking to appease them without executing him

Roman flogging

- **The type (From Carson, 597):**
 - The most severe type of flogging only took place after a death sentence – Jesus probably received this later
 - The less severe type is probably what Pilate ordered here serving more as a warning
 - This would not have left Jesus too weak to carry his cross
 - So the other beating/flogging came after his death sentence for two reasons:
 - It was pretty customary for capital offenses to receive this beating
 - Sabbath was coming and they would need him to die quickly.
- **Making him look kingly (19:2)**
 - **Robe** – irony and playing up to his claim
 - **Crown of thorns** – not like we think. Probably woven together from a date palm (which has thorns)
 - Making a spectacle of him
 - SHAME – degrading and dehumanizing
 - Hail! King of the Jews! – mocking his authority

Pilate appeals for him again (19:4-5)

- Like saying – isn't this enough already?
- He presents him very much in the tone of Isa 53
 - Is someone so harmless really worthy of execution?

Death penalty for claiming to be God's Son (19:6-7)

- Lev 24:16 – death for blasphemy
 - Mark 14:55-64 (esp vs.64)
- Deut 18:20 – death for a false messianic figure

19:8-12 – Pilate's problem:

- In 19:7 the charge changes from "King of the Jews" (18:33) to "Son of God" (19:7)
 - Caesar was called the "son of God" as they believed Caesar to be divine
 - This upped the importance of the charges significantly because not it wasn't even that Jesus was challenging the authority of Rome as king but that he was challenging Caesar's place as son of God
- 19:8 – he was even more afraid
 - Makes sense of "where did you come from?" – this answers the question of his divinity. But Jesus was silent on this one
- The people could cause him great pain – they could call him out in Rome for not executing a seditionist (see 19:12)
- Yet he found no basis for a charge.
- He has heard from everyone but Jesus

Fear in the Trial of Jesus:

- *How do we see Pilate's fear? Why is he afraid?*

- See Indecision below
- Caesar vs. God – see **19:12**
- *How about the Jews? What are they afraid about when it comes to Jesus?*
- *What about us?*
- Indecision:
 - 18:38 – Not guilty
 - 19:1 – flogged
 - 19:4 – Not guilty
 - 19:6 – Not guilty
 - 19:7-12 – Pressure from the crowd and potential appeals to Rome
 - 19:13 – Still can't find him guilty
 - 19:15-16 – bows to the pressure from the crowd – never found him guilty

19:11 – Points to Pilate indirectly

- “handed over”
 - Judas did (19:11)
 - Pilate will (19:16)
 - Both are guilty
- “greater sin” – than what you are about to do here...have the Son of God and King of the Jews crucified.
- Power from above – not from Rome
 - Pilate's power comes from Rome
 - Jesus says not so – it all comes from God
 - If it comes from God then we are responsible for our actions not to Rome but to God in heaven.
 - Tension:
 - crowd appeals to Rome to leverage Pilate
 - Jesus appeals to God to remind Pilate what this is all about
 - Pilate is more scared of Rome than he is of God?

19:12 – “no friend of Caesar”

- Convenient allegiance of the Jews
- They would rather side with Rome for this moment if it meant getting this thing done and over

19:15 – Carson points out that this was their own blasphemy – “No king but Caesar”

Jesus' Crucifixion (19:16b-27):

Unique to John:

- Controversy of the inscription (vs 19-22)
- Fulfillment quotations ((24, 28-29, 36-37)
- Care of Jesus' mother (25-27)
- Last cry before his death (30)

Crucifixion is in numerous non-Christian ancient sources

- Blomberg mentions Josephus, Tacitus, Lucian (249)

19:16b – took charge of Jesus – this is when the more severe beating would have taken place:

- Whip with bits of bone and metal woven in
- Soldiers could beat them until they were exhausted
- Taking his cross
 - This was common practice
 - Involved the cross beam
 - Vertical beam would be already in the ground

- Carson says – nailed to the cross beam and hoisted up and sat on top
- Small seat often fastened that made the cross more painful “encouraged them to fight on” because it offered some alleviation but prolonged their pain and eventual death
- Death by asfixiation
- Roman citizens could not be crucified
- Shame

19:19-22 – The plaque with the charges:

- Why 3 languages? Advertisement purposes – DON’T DO THIS
 - Ironically it speaks the truth to all people as well
- Pilate taking jabs back at the Jews here – King of the Jews. Here he is...your king, etc. He knows they have leveraged him with Caesar but he is not going down easy.

God used it for good:

- Pilate was looking out for himself
- The Jews were looking out for themselves
- Jesus was crucified but God worked it all out for the good (**Acts 2:21-24**)

The Death of Jesus (19:28-42):

- Vs 29 – the wine
 - Mark tells us Jesus was offered wine to drink twice
 - 15:23 – this was more to dull pain and was refused
 - 15:36 – this would not dull the pain but would act more to hydrate him and keep him alive, and in pain, longer. This was accepted (19:29)
- Vs. 30 – It is finished. Carson says, “It is accomplished”
 - a sense of finality
 - He is in control
 - Scripture is fulfilled
 - God is pleased by Christ’s obedience
- Piercing his side (31-37)
 - See Zech 12:10
 - Had to make sure the men were dead before the Sabbath
 - Special Sabbath of the Passover week – can’t leave the body on the cross into the Sabbath
 - Deut 21:22 – a curse for that
 - Break the legs = can’t push up and can’t breath...die quickly
 - Blood and water – this may be a point against the opponents of John in the Christian community who said Jesus wasn’t really flesh and blood. They believed Jesus only appeared to die.
 - John 3:3-5 and 7:37-39 – new
- **Jesus the lamb of God:**
 - Vs.36 – no broken bones
 - Exo12:46, Num 9:12, Psalm 34:20 – Passover lamb was to be killed without breaking bones
 - John 1:29 – behold the lamb of God who comes to take away the sins of the world
 - 1 Cor 5:7, 1 Peter 1:19 – Jesus the Passover lamb
 - Bookends – He came to take away sins and now he has done so
 - This is how it was to take place.

Burial of Jesus (19:38-42):

- Joseph of Arimathea – member of Sanhedrin(Mk 15:43) gained access to Pilate. Those crucified for sedition were left to be eaten by vultures (Carson, 629) and could not be buried with family – unclean and despised
 - Shows just how much dishonor Jesus faced

Gospel of John 20

The Empty Tomb (20:1-9):

- The last time we saw Mary was at the foot of the cross with John.
- Here we find her again, the first witness at the tomb – conclusion was that things had gotten worse, not better.
 - “**They** have taken the Lord out of the tomb, and we don’t know where **they** have put him!”
 - Dead men don’t move themselves, remove burial clothes and leave tombs
 - But alive men do
- “**We** don’t know” – other 3 Gospels have Mary with others when she goes to the tomb. John focuses on Mary.
- But we accounts for the others.

Mary went to get Peter and John (20:2)

- The last time Mary was with John was at the foot of the cross and now she sends him running to the tomb only to him there was no mistaking what happened to the body.
- “**They**” had nothing to do with it. Jesus was alive!
- Connection – Lazarus and grave clothes in Bethany (See 11:44)
- John 12:32 – If I am lifted up will draw all men unto me:
 - Not speaking only of his crucifixion, which is the immediate parallel we draw when we hear the language of being lifted up. The cross is not very attractive.
 - But Jesus was speaking simultaneously of being lifted up from death and the grave. The resurrection is the drawing force of Christ because in being raised from the dead he eliminated any and all obstacles that could keep mankind from having the same new kind of life – Eph 2:14-18

Mary at the tomb (20:10-18):

- **Mary’s confusion**
- Angels, Jesus, empty tomb – still confused
- If we didn’t already know the story and know how it ended we might be confused too
 - We read about the crucifixion and know he will be alive again.
 - They didn’t know that.
 - Imagine reading this gospel without knowing the end of the story – *Would you wonder why Jesus’ body wasn’t there?*
 - **Read John for Everyone bottom of 145 through top of 146**
 - *Do we bring before the risen Lord our confusion, our sadness, our tears?*
 - Jesus doesn’t rebuke her for her confusion but helps her work through it to come to proper understanding of who he is.
- **Gardener (20:15)** – parallels here
 - The location of a tomb in a garden (19:41) – makes sense why she might think he was the gardener.
 - OT image of the garden
 - Gen 3 – Garden of Eden – sin enters the picture
 - Isa 51:1-6 – restoration pictured as a garden
 - John 15 – vine and branches
 - Rev 22:1-2 – Paradise/heaven
 - What gardens do/symbolize in scripture:

- Gardens produce fruit – they satisfy
 - Gardens are well watered.
 - Gardens require pruning in order to make sure it is as fruitful as possible.
- Jesus resurrected is like fruit from a newly planted garden. It doesn't happen by accident but takes lots of planning, preparation and hard work to come to being.
- The resurrection of Christ is the culmination of thousands of years of planning and provisioning by God to produce fruit in mankind.
- "The resurrection offers a new horizon for humankind, with a world defined not by death but by life, with the prospect of growth into the fullness of the stature of Christ. All of this is enhanced if we allow the conventional meanings of the garden – abundant provision, human longing satisfied, harmony achieved, love triumphant – to flow into this one." – Dictionary of Biblical Imagery, 317
- *Why didn't Mary recognize him?*
 - Luke 24:16 – road to Emmaus
- **20:16 – "Mary"** – Carson points to John 10:3-4 – he knows his sheep by name and they come when he calls.
- **Don't touch (20:17)** – N.T. Wright believes this is Jesus saying things aren't going to be like they were. Everything has changed.
- **"I have seen the Lord" (20:18) – first to the tomb and first to see the risen Lord**
 - Mary is the first to testify to witnessing the risen Lord.
 - *Why is that significant?*
 - A bunch of 1st century men who would make up a story like this wouldn't put a woman in such a position – 1st to the tomb, 1st to see the Lord.
 - Peter would fit that bill better. But instead this woman is the one.
 - People don't invent stories to make themselves seem more confused rather than less.

Jesus appears to the disciples (20:19-31):

- Promises of Jesus referred to here:
 - Peace in 14:27 & 16:33 – Peace be with you (20:19)
 - Holy Spirit in 17 – Breathes on them the Spirit of God (20:22)
 - Creation and New-Creation – Spirit/Breath
 - Genesis 2:7 – God breathed life into mankind
 - John 1:3 – Christ is agent of creation
 - 2 Cor 5:17 – new creation
 - Holy Spirit – receiving new breath from God
- **Our mission is his mission (20:21)**
 - As the Father has sent me, I am sending you
 - *What does that mean for us?*
 - That means our mission, priorities, objectives, etc are to mirror those of Jesus and the Father
 - Further defined in 20:23 – Forgiveness of sins – God is seeking reconciliation with mankind and that doesn't take place as long as sin is unaccounted for.
 - *How does the church today carry this out?*
 - *Is it possible for a church to become irrelevant to the greater mission of the kingdom of God, much as the Pharisees had?*
- **Jesus and Thomas (20:24-31):**
 - Seeing and believing – look back to John 1:14 – "We have seen..."
 - Now see John 20:25 – "We have seen the Lord"

- But Thomas had not. We give Thomas a hard time.
- 20:29 – We are found in this passage

Application:

- *Why is it challenging to have faith in Jesus 2000 years later?*
- *What challenges to your faith have you faced?*
- *How does reading faithful witnesses help you grow a closer relationship with God?*

Gospel of John 21

The Miraculous Catch of Fish (21:1-14):

Connecting back

- Beginning of Jesus' ministry (Luke 5:1-11) – catch of fish (start of ministry & end of ministry)
- Crucifixion
 - Fire of burning coals (John 18:18 – Peter at the fire and denial)
- Resurrection/John 20
 - Dawn and now with the disciples
 - Not recognizing Jesus (Mary, now disciples...at first) – connected to early in the morning and hard to see in the dark, just like at the tomb
- Sea of Tiberius/Galilee
 - Calling of the disciples (Mtt 4:18-22)
 - Jesus calmed the storm (Mtt 8:23-27)
- Nathanael – from Cana (21:2)
 - First and last miracle referencing Cana

Fishing:

- Why back to fishing?
 - First, Jesus told them to go and wait for him in Galilee (Mark 14:28, 16:7 = obedience)
 - Second, this does not mean they gave up their mission/commission (See Carson).
 - Symbolic meaning here
 - Notice that before Jesus acts, their efforts are futile.
 - But when Jesus is behind them they have success.
 - This points ahead to Acts and their ministry. It has to be Christ-centered or it will profit nothing.

John recognizes Jesus - Peter acts (Thanks to Carson for this insight)

- Same way at the tomb

21:7 – Why wrap a garment around you to swim?

- Literally reads that he was naked
- This could either mean completely naked or just having his underwear on.

21:11 – Do you know why John tells us there were 153 fish in the nets?

- Because someone was curious as to how many there were and counted them, duh.
- There have been a zillion reasons for 153 given. All sound far-fetched.

21:12-14 – How do you approach someone who is raised from the dead?

- Uncharted waters
- I wonder what Peter was thinking in his long swim – spontaneous, wants to be with Jesus...but what is he going to say?
 - Go tell the disciples..."and Peter" (

Jesus, Peter, and John [Carson's heading here] – Restoration/Mending Fences (21:15-25):

- 21:15 – "Do you really love me more than these?"
 - These what?
 - The fishing gear and fish? Sounds nice but probably not
 - Jesus is calling him on his claim to follow Jesus even if the others don't (See Mtt 26:33 – he claims to love Jesus more than the rest here. See also John 13:37)
- Love:

- 1 & 2 - 21:15-16
 - Jesus – agapao; Peter phileo
- 3 – 21:17
 - Jesus – phileo; Peter phileo
- Unsure if the “levels of love” are accurate
 - You can find all three used like the other three
- 3 times – mirrors denials
- 3 times – complete denial & complete restoration now
- NIV – “truly love” vs “love” to show the distinction
- Jesus already has fish. Wright points out that Jesus doesn’t need their fish! He hasn’t even been in a boat.
- What is more, he is at a charcoal fire.
- **God doesn’t need us to get everything done**
 - Missy helping the lady...God can use us but we must not think that he has to have us in the picture to get it done.
 - Read N.T. Wright p, 160 (1st 3 paragraphs)
- Resting in the tension – Peter denied Jesus three times and now Jesus calls him on it
- Realizing the power of forgiveness – Jesus confronts him but also confronts sin itself
- Moving on – Jesus doesn’t just leave him at forgiven. Jesus gives him a charge to keep, something to do to move on from there.
- **What is something you did that you struggled to feel forgiven?**
- We tend to think of forgiveness as backwards looking.
 - Maybe there is a forward looking part as well – where do we go from here. If I am really forgiven, now what?
- Call to shepherd
 - It is a call to be like their master (**John 10**)
 - John 10:11 – the good shepherd lays down his life for his sheep
 - Peter will too (**21:18-19**)
 - In doing so bring glory to God just as Christ did (12:27-28)
 - By the time John was written this had already happened.
 - It could be this chapter was here to help explain that was part of God’s plan...God is still calling the shots just like he was in Jesus’ death.
- John – the beloved disciple
 - John 20:31 seems like the end to the book.
- Bottom line – we have to follow Jesus no matter what.
- Why? Because he did these things so we would believe and have life.