

# **The Gospel of John**

**Outline compiled by:**

**Dr. Kenneth Meadors**

Based on the book, *The Gospel of John*, by William Barclay



# LESSON ONE

## Introduction to the Gospel According to Saint John

- 1) Four beasts around the throne (Rev. 4:7)
  - a) *Man* stands for Mark—the most straightforward and plainest; most human of all gospels
  - b) *Lion* stands for Matthew—he saw Jesus as the Messiah and the Lion of the tribe of Judah.
  - c) *Ox* stands for Luke—Jesus as servant of men and the universal sacrifice for all mankind.
  - d) *Eagle* stands for John—it alone can look straight into the sun and not be dazzled; John has the most penetrating gaze of all the NT writers into the eternal mysteries and the eternal truths and the very mind of God.
- 2) John is different from other three Gospels—omits many things they include.
  - a) No account of the Birth of Jesus; his baptism; his temptations.
  - b) Tells us nothing of the Last Supper;
  - c) Nothing of Gethsemane.
  - d) Nothing of the Ascension.
  - e) No word on the healing of any possessed of devils.
  - f) None of the parables.
  - g) In other gospels, Jesus speaks in short, vivid sentences; in John, Jesus often spoke speeches a whole chapter long; often argumentative pronouncements.
- 3) The life and ministry of Jesus is different in John from the other three gospels.
  - a) Different account of the beginning of Jesus' ministry.
    - i) In first three gospels, Jesus doesn't emerge until after John the Baptist is imprisoned.
    - ii) In John, the ministry of Jesus overlapped with the activity of John the Baptist (Jn. 3:22-30; 4:1-2).
  - b) Different account of the scene of Jesus' ministry.
    - i) In first three gospels, the main scene is Galilee; Jesus doesn't reach Jerusalem until the last week of his life.
    - ii) In John, the main scene of the ministry is Jerusalem and Judea with occasional withdrawals into Galilee.
  - c) Occasions or events of Jesus in gospel of John not mentioned in the other gospels.
    - i) Unnamed feast—cleansing of Temple.
    - ii) Feast of Tabernacles (Jn. 7:2, 10).
    - iii) Feast of Dedication in the wintertime (John 10:22).
    - iv) Indication that Jesus never left Jerusalem between the wintertime of the Feast of the Dedication to the springtime of the Passover at which he was crucified.
    - v) "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (Mat 23:37). *Jesus could not have said that unless he had paid repeated visits to Jerusalem and made repeated appeals to it.*
  - d) John records the deeds of Christ performed before the Baptist was cast into prison; the other three evangelists mention the events after that time.
- 4) John tells of much not recorded in other gospels.
  - a) The marriage feast at Cana of Galilee.

- b) The coming of Nicodemus to Jesus.
  - c) The woman at the well of Samaria.
  - d) The raising of Lazarus.
  - e) The way in which Jesus washed his disciples' feet.
  - f) Teaching on the Holy Spirit.
  - g) Disciples come alive.
    - i) Thomas speaks.
    - ii) Andrew becomes a real personality.
    - iii) A glimpse of the character of Philip.
  - h) Extra details of one who was there.
    - i) The lad brought *barley* loaves to Jesus.
    - ii) There were *six* waterpots.
    - iii) When Jesus came to the disciples, they had rowed between three and four miles.
    - iv) Only John tells of the *four* soldiers gambling for the *seamless* robe of Jesus
    - v) John knows the exact weight of the myrrh and aloes which were used to anoint the dead body of Jesus.
    - vi) John remembers how the perfume of the ointment filled the house at the anointing at Bethany.
    - vii) John gives detailed knowledge of Palestine and Jerusalem.
    - viii) Knew how long it took to build the temple.
    - ix) The Jews and the Samaritans had a permanent quarrel.
    - x) Acknowledged the low Jewish view of women.
    - xi) The way the Jews regarded the Sabbath.
    - xii) Knew there were two Bethanys—one beyond Jordan.
    - xiii) Cana is in Galilee.
    - xiv) Had a street knowledge of Jerusalem.
      - (1) Knew the sheep gate and the pool near it.
      - (2) The pool of Siloam.
      - (3) Solomon's Porch.
      - (4) The brook Kidron.
      - (5) The pavement called Gabbatha.
      - (6) Golgotha, which is like a skull.
- 5) The Greek understood that the real world was the unseen world, which contained the pattern of everything—the things of this world were shadowy copies of these eternal patterns.
- a) Jesus was reality come to earth.
    - i) Jesus is the real bread from heaven.
    - ii) Jesus is the real light.
    - iii) Jesus is the real vine.
    - iv) Jesus alone has reality in our world of shadows and imperfections.
    - v) Every action Jesus did was not only an act in time but a window which allows us to see into reality.
  - b) Miracles in first three Gospels depicted as acts of compassion—in John, for the glory of God.
    - i) Wedding at Cana—and manifested his glory.
    - ii) The raising of Lazarus happens “for the glory of God.”
    - iii) The blind man's blindness for the glory of God.

- c) Often miracles in John followed by long discourse.
  - i) Feeding of five thousand followed by discourse on the bread of life.
  - ii) The healing of the blind man followed by discourse on Jesus the light of the world.
  - iii) The raising of Lazarus followed by discourse on Jesus as the resurrection.
- d) To John, miracles weren't just acts in time, but insights into what God is always doing—not just an isolated events—windows into the reality of God—into the reality of what Jesus always was and always is and always did and always does.
- 6) John was not interested in just the mere facts, but the meaning of those facts—not facts, but truth. He pressed toward the spiritual significance of events.
- 7) John presented Jesus as the mind of God.
- 8) John presents Jesus as both human and divine.
  - a) Human.
    - i) Jesus was angry with those who bought and sold in the Temple.
    - ii) He was physically tired as he sat by the well in Samaria.
    - iii) His disciples offered him food in the same way as they would to any hungry person.
    - iv) He had sympathy for those who were hungry and those who were afraid.
    - v) He knew grief and wept with tears.
  - b) Divine.
    - i) John stresses the pre-existence of Jesus.
      - (1) In the beginning was the Word.
      - (2) Before Abraham was, I am.
      - (3) Speaks of the glory Jesus had with the Father.
      - (4) Speaks of coming down from heaven.
    - ii) John stresses the omniscience (all-knowing) of Jesus.
      - (1) Miraculously knew the past record of the woman of Samaria.
      - (2) Apparently without anyone telling him, Jesus knew how long the man beside the healing pool had been ill.
      - (3) Before he asked it, he knew the answer to the question he put to Philip.
      - (4) He knew that Judas would betray him.
      - (5) He knew of the death of Lazarus before anyone told him of it.
- 9) The aim of the writer John was to commend the Christian faith to the Greek world and to combat the heresies and mistaken ideas that had arisen within the church.

### **Who Was John?**

- 1) The younger son of Zebedee, who possessed a fishing boat; mother was Salome (likely the sister of Mary, the mother of Jesus).
- 2) Seems that James and John were in partnership with Peter.
  - a) James and John the sons of thunder.
  - b) Were ready to blast a village that didn't accept Jesus.
  - c) Their mother requested that her two sons have a special place in the Kingdom with Jesus.
  - d) Together with Peter, James and John was the inner circle with Jesus.
- 3) John was the disciple whom Jesus loved.
- 4) John was a witness.
  - a) Concerning spear thrust into Jesus' side: "He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe (19:35).

- b) At the end of the gospel: "...it was the beloved disciple who testified of these things 'and we know that his testimony is true'" (John 21:24).
- 5) The Gospel of John told what Jesus meant by his teachings.
  - a) "I have yet many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the truth" (John 16:12-13).
  - b) Seventy years later, John understood more; the Spirit of Truth had revealed much to him.

## The Word

### John 1:1-18

- 1) The Jewish concept of the Word.
  - a) It was a unit of energy charged with power.
  - b) Hebrew speech has fewer than 10,000 words; Greek speech has 200,000.
  - c) OT full of the power of words.
    - i) The creation.
    - ii) "By the word of the Lord the heavens were made" (Psalm 33:6).
    - iii) "He sent forth his word and healed them" (Psalm 107:20).
    - iv) He sent forth his commands to the earth; his word runs swiftly" (Psalm 147:15).
    - v) "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Isaiah 55:1).
- 2) If you wish to see the creative power of God, if you wish to see that word which brought the world into existence and which gives light and life to every man, look at Jesus Christ. In him the word of God came among you.
- 3) What gave man reason and knowledge of the truth and the ability to judge between right and wrong was the *Logos* of God dwelling within him.
  - a) The *Logos* is the judge of truth.
  - b) The *Logos* was nothing less than the mind of God controlling the world and every man in
- 4) All things are controlled by the *Logos* of God.
  - a) What keeps the stars in their course?
  - b) What makes the tides ebb and flow?
  - c) What makes day and night come in unalterable order?
  - d) What brings the seasons round at their appointed times?
  - e) What makes the world an order instead of a chaos.
  - f) What is the power which set the world going and keeps it going in its perfect order?
- 5) The *Logos* is the creating and guiding and directing power of God, the power which made the universe and kept it going.
- 6) Jesus was the *Logos* come down to earth.
  - a) Jesus was the word become flesh.
  - b) The Mind of God became a person.

## The Eternal Word

### John 1:1,2

- 1) “In the beginning was the Word; the Word was God; the Word was with God.”
  - a) The Word was before creation.
  - b) The word is not part of the world which came into being in time; the word is part of eternity and was there with God before time and the world began.
- 2) The word was with God.
  - a) There has always been the closest connection between the word and God.
  - b) There has always been the most intimate connection between Jesus and God.
  - c) No one can tell us what God is like, what God’s will is for us, what God’s love and heart and mind are like, as Jesus can.
  - d) Jesus is the one person in all the universe who can reveal to us what God is like and how God feels towards us.
- 3) The Word was God.
  - a) The Word was the very same character and quality and essence and being as God.
  - b) Jesus was so perfectly the same as God in mind, in heart, in being that in him we perfectly see what God is like.
- 4) The Word was the creator of all things.
  - a) Colossians 1:16. “For in him all things were created, in heaven and on earth...all things were created through him and for him.”
  - b) 1 Corinthians 8:6. “...through whom are all things.”
  - c) Hebrews 1:2. concerning the Son—“through whom also God created the world.”

### **Life and Light**

- 1) The Gospel of John begins and ends with *life*.
  - a) In the beginning Jesus was life.
  - b) In the end, John’s aim in writing the gospel was that men might “believe that Jesus is the Christ, the Son of God, and that believing you may have *life* in his name” (John 20:31).
- 2) Life is the opposite of destruction, condemnation and death.
  - a) God sent his Son that the man who believes should not perish but have eternal life (John 3:16).
  - b) The man who hears and believes has eternal life and will not come into judgment (5:24).
- 3) God is the source of life; Jesus was the bringer of this life.
- 4) Eternal life is not just life that lasts forever—
  - a) Life could last forever and be a terrible curse.
  - b) Eternal life is more than duration of life; there must be a certain quality of life.
  - c) Eternal life is entering into the very life of God.

### **Life and Light**

- 1) “In him was life and the life was the light of men.”
  - a) Jesus is the light of men.
  - b) This light can be in men, so that they can become children of the light.
- 2) Three things about light.
  - a) Light puts chaos to flight.
  - b) Light is revealing.
  - c) Light is guiding.

- 3) “And the light shines in the darkness, and the darkness did not put it out.
- a) Darkness is hostile to the light.
  - b) The darkness stands for the natural sphere of all those who hate the good.
  - c) Darkness stands for ignorance.
  - d) The Christless life is life in the dark.

## LESSON TWO

### The Witness to Jesus Christ

John 1:6-8

- 1) The position of John the Baptist was high, but it was still subordinate to Jesus.
  - a) John was not the light; just bore witness to light.
  - b) John denied he was the Christ or the prophet that Moses promised.
- 2) Eight witnesses in the Fourth Gospel.
  - a) The witness of the Father.
    - i) “The Father who sent me has himself borne witness to me” (5:37).
    - ii) “The Father who sent me bears witness to me” (8:18).
  - b) The witness of Jesus himself.
  - c) The witness of his works.
    - i) “The works which the Father has granted me to accomplish...bear me witness” (5:36).
    - ii) “The works that I do in my Father’s name, they bear witness of me” (10:25).
    - iii) “Believe me for the works sake...” (14:11).
  - d) The witness of the Scriptures.
    - i) “Search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me” (5:39).
    - ii) “If you believed Moses, you would believe me; for he wrote of me” (5:46).
  - e) The witness of the last of the prophets.
  - f) The witness of those who came into contact with Jesus.
    - i) The woman of Samaria.
    - ii) The man born blind bore witness to his healing power. (9:25,38).
  - g) The witness of the disciples and especially of the writer of the gospel himself.
    - i) “you also are witnesses, because you have been with me from the beginning” (15:27).
    - ii) The writer of the gospel was a personal witness. “He who saw it has borne witness—his testimony is true.” (19:35).
  - h) The witness of the Holy Spirit.
    - i) “When the Holy Spirit comes...even the Spirit of truth...he will bear witness to me” (15:26).
    - ii) “and the Spirit is the witness, because the Spirit is the truth” (1 John 5:7).

### The Light of Every Man

John 1:9

“He was the real light, who, in his coming into the world, gives light to every man”

- 1) His coming dissipated the shadows of doubt.
  - a) No longer had to guess about God.
  - b) When Jesus came men saw full-displayed what God is like.

- 2) His coming dissipated the shadows of despair.
- 3) His coming dissipated the darkness of death.

### **The Word Became Flesh**

John 1:14

“The Word became flesh and dwelt among us...full of grace and truth.”

- 1) The word that created the world, this reason which controls the order of the world, has become a person and with our own eyes we saw him.
- 2) A new thing:
  - a) That God could and would become a human person.
  - b) That God could enter into this life that we live.
- 3) Full of grace.
  - a) Something completely undeserved; something we could never have earned or achieved for ourselves.
  - b) The idea of beauty in it.
- 4) Truth.
  - a) Jesus is the embodiment of truth. “I am the truth...”(14:6).
  - b) Jesus is the communicator of the truth.
  - c) When Jesus left this earth, he left us his Spirit to guide us into the truth.
  - d) The truth is what makes us free (8:32).
  - e) The truth can be resented.
  - f) The truth can be disbelieved (8:45).
    - i) Too good to be true.
    - ii) So fastened to their half-truths (the half-truth is the worst enemy of the truth).
  - g) The truth is not something abstract.
- 5) We beheld His glory—the glory of the begotten Son of God.
  - a) The life of Jesus was a manifestation of glory
  - b) “Restore to me the glory...” (17:5).
  - c) This glory he has transferred to his disciples. (17:22).
  - d) In the OT, the word *Shekinah* was used for the visible presence of God among men.
  - e) The glory of God means “the presence of God.”

### **Of His Fullness We Have Beheld**

- 1) The sum total of all that is in God.
- 2) Col. 1:19. All the fullness of God dwelt in Jesus.
- 3) In Jesus there dwelt the totality of the wisdom, the power, the love of God.
- 4) Grace upon Grace.

### **The Witness of John**

- 1) Who are you?
  - a) I am not the Messiah.

- b) I am not Elijah.
  - c) I am the voice of one crying in the wilderness, “Make the Lord’s road straight.”
- 2) I baptize with water—he shall baptize you in the Holy Ghost.

### **The Lamb of God**

John 1:29-31

“...behold the Lamb of God who takes away the sin of the world!”

- 1) John was the son of a priest.
- 2) John refers to the “lamb” 29 times in Revelation.
- 3) “Even I did not know Him.”
- 4) The Spirit descends at Jesus’ baptism.

### **The Coming of the Spirit**

John 1:32,34

- 1) The Jewish word for Spirit is *ruach*, the word which means wind.
  - a) The Spirit was power, power like a mighty rushing wind.
  - b) The Spirit was life, the very dynamic of the existence of man.
  - c) The Spirit was God;
- 2) The Greek verb baptizein means to dip or to submerge.
- 3) When the Spirit takes possession of a man certain things happen.
  - a) His life is illumined.
  - b) His life is strengthened.
  - c) His life is purified.

### **The First Disciples**

John 1:35-39

- 1) Two disciples follow Jesus.
- 2) What are you looking for?
- 3) Some are searching for some kind of peace, for something to enable them to live at peace with themselves, and at peace with God, and at peace with men.
- 4) Where do you abide? Come and see!
- 5) Andrew found his brother Simon.
- 6) To Philip: “Follow me”
- 7) Nathaniel.
  - a) Can anything good come out of Nazareth?
  - b) “A man in whom is no guile”
  - c) You will see greater things than these.
  - d) You will see the heavens opened, and the angels of God ascending and descending on the Son of Man.

## **The Wedding at Cana of Galilee**

- 1) Mary: Whatever he says, do it.
- 2) Six water pots filled to the brim with water.
- 3) Saved the best for last.
- 4) John teaches us that Jesus did not just do something one time but something that continues on.

## **Cleansing of the Temple**

- 1) Righteous indignation.
- 2) Drove out moneychangers.
- 3) “The Lord whom you seek shall suddenly come to His temple...he is like a refiner’s fire...will purify the sons of Levi” (Mal. 3:1-4)
- 4) Moneychangers.
  - a) Temple tax had to be paid in Jewish money; all other had to be exchanged for a fee.
  - b) The wealth accrued from the Temple tax and from this method of money-changing was fantastic.
- 5) Selling of sacrifices.
  - a) Sacrifices from outside had to be inspected for a fee—usually rejected.
  - b) A pair of doves could cost as little as 4p outside the Temple, and as much as 75 p inside.—extortion at the expense of poor and humble pilgrims, who were practically blackmailed into buying their victims from the Temple booths if they wished to sacrifice at all.
- 6) All the buying and selling was going on in the Court of the Gentiles.
- 7) Reactions to the Temple episode.
  - a) The disciples understood it to be the fulfillment of Ps. 69:9-“When the Messiah came he would be burned up with a zeal for the house of God.”
  - b) The Jews wanted to know what His credentials were—“Destroy this Temple and in three days I will raise it up.”
- 8) The end of the Temple.
  - a) Samaritan woman—“The time shall come...worship in spirit and in truth.”
  - b) The whole Temple worship with its ritual and its sacrifice was irrelevant and could do nothing to lead men to God.

## LESSON THREE

### Nicodemus

John 3:1-6

- 1) Characteristics of Nicodemus
  - a) Must have been wealthy. Bought a mixture of myrrh and aloes about an hundred pound weight (John 19:39).
  - b) Was a Pharisee.
  - c) He was a ruler of the Jews.
    - i) He was a member of the Sanhedrin—a court of 70 members—the supreme court of the Jews.
    - ii) Had religious jurisdiction over every Jew in the world.
- 2) Two reasons Nicodemus came at night.
  - a) Wanted to remain anonymous.
  - b) Nighttime was the time for study—away from the hassle of the day.
- 3) You must be born again.
  - a) Three different meanings.
    - i) From the beginning, completely radically.
    - ii) Again, as in a second time.
    - iii) Can mean *from above*.
  - b) The phrase *born anew* or *rebirth* runs through the New Testament.
    - i) Paul speaks of *babes in Christ* (1 Cor. 3:1-2).
    - ii) If a man is in Christ, he is a new creature (2 Cor. 5:17).
  - c) The *kingdom of heaven* is a society where God's will is as perfectly done on earth as it is in heaven.
    - i) To live a life where we willingly submit everything to the will of God.
    - ii) Perfectly accept the will of God.
  - d) Sonship.
    - i) Full maturity.
    - ii) An heir, as long as he is a child, differs nothing from a servant.
  - e) Eternal life.
    - i) Eternal life is better than everlasting life.
    - ii) Eternal life—quality of life; everlasting life—duration of life.
    - iii) Eternal life is the kind of life that God lives.
  - f) Born of water and spirit.
    - i) Water birth—natural birth; spirit birth—born again experience.
    - ii) Water is the symbol of cleansing; the Spirit is the symbol of power.
  - g) That which is born of the flesh is flesh.
    - i) A man by himself is flesh and his power is limited to what the flesh can do.
    - ii) By himself cannot be other than defeated and frustrated.
  - h) That which is spirit is spirit.
    - i) Power and life beyond human power and human life.

- ii) The defeated life of human nature becomes the victorious life of God.
- i) How can this be?

### **The Uplifted Christ**

- 1) “As Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up, that every one who believes in him may have eternal life.
  - a) The serpent was lifted up and the people were healed.
  - b) Jesus must be lifted up; when men turn their thoughts to him, and believe in him, they will find eternal life.
  - c) Believing in Jesus.
    - i) Believing with all our hearts that God is as Jesus declared him to be.
    - ii) We must believe that Jesus is the Son of God, that in him is the mind of God; that he knew God so well, was so close to God, was so one with God, that he could tell us the absolute truth about him.
    - iii) We believe that God is a loving Father—what Jesus says about Him is true.
  - d) Eternal life.
    - i) Peace with God.
    - ii) Peace with men.
    - iii) Peace with life.
    - iv) Peace with ourselves.
- 2) The love of God.
  - a) “For God so loved the world...” (John 3:16).
  - b) God is love.
- 3) God is the Father who cannot be happy until his wandering children have come home—God does not smash them into submission; he yearns over them and woos them into love.
- 4) This scripture tells us of the width of the love of God.
  - a) It was the world that God so loved.
  - b) It was the world.
  - c) St Augustine: “God loves each one of us as if there was only one of us to love.”

### **Breaking down Barriers**

John 4:1-9

- 1) In time of Jesus, three divisions of Palestine.
  - a) Galilee in the north.
  - b) Judea in the south.
  - c) Samaria in the middle.
- 2) Jacob’s well was 100 feet deep; needed something to draw water.
- 3) The character of Jesus.
  - a) Reality of his humanity—wearing with the journey.
  - b) The warmth of his sympathy—easy for Samaritan woman to talk to him.
  - c) Breaker of barriers.
- 4) The Samaritan woman was a notorious character, which made it more remarkable that Jesus spoke to her. No decent man would have spoken with her.

- 5) The beginning of the universality of the gospel—God loving the world in reality, not just theory.
- 6) Living waters.
  - a) Sir you have no bucket. How can you give me water?
  - b) Whoever drinks of my water will never thirst again.
  - c) Will become a well of water spring up within to give life eternal.
  - d) Sir, give me this water—that I will never thirst—won't have to come here again to draw water.
  - e) “To the thirsty I will give water without price from the fountain of the water of life (Rev. 21:6).
  - f) “Shall draw water with joy from the wells of salvation...” (Is. 12:3).
  - g) “I will pour water on the thirsty land” (Is. 44:3).
  - h) “...come to the waters and drink freely” (Is 55:1).
  - i) Ezekiel had vision of river of life.
- 7) “Go and call your husband”
  - a) I have no husband.
  - b) You've had five husbands.
- 8) You do not know what you are worshipping.
  - a) We know what we world.
  - b) The true worshippers shall worship the Father in spirit and in truth.
    - i) Spirit.
      - (1) If God is Spirit, he is not confined to things.
      - (2) Man worships through his spirit.
    - ii) Truth—according to the scripture; due order of God.
  - c) False worship.
    - i) Selective worship—appealing only to certain parts of the scripture.
    - ii) Ignorant worship.
- 9) “Come and see a man who told me all things that I have done. Can this be the Anointed One of God?”
- 10) Rabbi, eat something.
  - a) I have food you don't know of.
  - b) My meat is to do the will of him who sent me and to complete his work.
- 11) The sower, the harvest and the reapers.
  - a) Fields white unto harvest.
  - b) Pray the Lord of the harvest to send laborers into the fields.
  - c) One sows; another harvests.
- 12) The inhabitants of the city came out to hear Jesus and were convinced that he was the savior of the world.
- 13) The only real argument for Christianity is a Christian experience.
  - a) “I know what Christ has done for me. Try him, and see what he can do for you”
- 14) Nobleman's son healed.
  - a) Lord, heal my son lest he die”
  - b) “Go your way. Your son lives.
  - c) Other gospels record healing of Centurion's son.



## LESSON FOUR

### The Pool of Bethesda (House of Mercy)

John 5:1-9

- 1) Man lame for 38 years waiting for moving of the water.
- 2) Conditions under which the power of Jesus operated.
  - a) Jesus began by asking the man if he wanted to be cured.
  - b) Jesus told the man to get up.
  - c) Jesus was commanding the man to attempt the impossible.
- 3) Allegory.
  - a) Man stood for Israel.
  - b) The five porches stood for the five books of the law.
  - c) Thirty-eight years stood for centuries man had been waiting on the Messiah.
- 4) Healing took place on the Sabbath.
  - a) Man was accused of breaking the law.
  - b) The Rabbinic law: To them all this petty detail was a matter of life and death—and certainly this man was breaking the rabbinic law by carrying his bed on the Sabbath day.
  - c) Jesus believed that God did not stop working on the Sabbath day and neither did he.
- 5) Jews sought to kill Jesus because he continued to break the law and to claim that God was his Father, making him equal with God.
- 6) Jesus' claim.
  - a) Son cannot do anything within himself; only what he sees the Father doing.
  - b) As the Father raises the dead and makes them alive, so also the Son makes alive those whom he wishes.
  - c) Jesus identity with the Father is based on obedience—not submission to power, but based on love.
- 7) John 5:24. "He who listens to my word and believes on him who sent me has eternal life, and is not on the way to judgment, but he has crossed from death to life."
- 8) John 5:25-29—Death and Life.
  - a) "...the hour is coming and now is when the dead will hear the voice of the Son of God, and, when they have heard, they will live. For as the Father has life in himself, so he has given to the Son to have life in himself; and he has given him authority to exercise the process of judgment, because he is the Son of Man."
  - b) Spiritually dead
    - i) Stopped feeling.
    - ii) Stopped thinking.
    - iii) Stopped trying.
  - c) Natural dead.

### Witness to Christ

- 1) Jesus' opponents are demanding, "What evidence can you adduce that your claims are true?"
- 2) Jesus argues in a way that the Rabbis would understand for he uses their own methods.

- a) He begins by admitting the universal principle that the unsupported evidence of one person cannot be taken as proof.
- b) But there are other witnesses to Christ.
  - i) God.
  - ii) John the Baptist.
    - (1) John 1:29. The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!
    - (2) John 1:35-36. 35 Again, the next day, John stood with two of his disciples. 36 And looking at Jesus as He walked, he said, “Behold the Lamb of God!”

## **Chapter 6**

### **The Loaves and the Fishes**

- 1) Where are we to buy bread for these to eat?
  - a) Jesus already knew—testing Philip.
    - i) “It would take 200 denarii to give this vast crowd even a little each.
    - ii) That would be 200 days of wages, or over 6 months.
  - b) There is a lad with five barley loaves and two little fishes.
- 2) Make the men sit down.
  - a) 5000 besides women and children.
  - b) Jesus took the loaves and blessed them.
- 3) Twelve baskets left over.
- 4) Reaction of the mob.
  - a) “Truly, this is the prophet who is to come into the world”
  - b) Jesus aware that they were going to come and seize him to make him king, withdrew himself again to the mountain alone.

### **Walking on the Sea**

John 6:16-21

- 1) After the feeding of the five thousand and the attempt to make him king, Jesus slipped away to the hills alone.
- 2) Jesus sends the disciples on ahead of him.
  - a) The disciples set sail.
  - b) The wind got up.
- 3) Jesus comes walking on the water.
  - a) Peter: Lord if it's you, bid me to come.
  - b) Peter walks on the water.

### **Labor Not for Meat that Perishes**

- 1) The crowds seek for Jesus.
- 2) Do you follow me for the miracles, or for the loaves and fishes?
  - a) Following Jesus for what he can provide naturally.

- 3) More concerned about the natural than the spiritual. “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed.
- 4) The crowd’s reaction.
  - a) They were eager to support Jesus when he gave them what they wanted.
  - b) They wished to use him for their own purposes and to mold him to their own dreams.

### **The Bread of Life**

- 1) What shall we do to do the works of God?
  - a) This is the work of God—believe on him whom he hath sent.
  - b) What sign shewest thou then, that we may see, and believe thee? What dost thou work?
  - c) Our fathers did eat manna in the desert—he gave them bread from heaven to eat.
- 2) John 6:32. “Moses gave you not that bread from heaven; but my Father giveth you the *true bread* from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world.
- 3) Lord, give us this bread.
- 4) “I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.”
- 5) “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”
- 6) “For I came down from heaven, not to do mine own will, but the will of him that sent me.”
- 7) “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”
- 8) “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.
- 9) “No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.”
- 10) It is written, “They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”
- 11) “Your fathers did eat manna in the wilderness, and are dead.
  - a) This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
  - b) I am the living bread which came down from heaven; If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.”
  - c) The Jews: “How can this man give us his flesh to eat?”
  - d) “Except you eat the flesh of the Son of man, and drink his blood, ye have no life in you.”
  - e) “He that eateth my flesh and drinketh my blood dwells in me.
- 12) “It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”
- 13) “From that time many of his disciples went back, and walked no more with him.”
  - a) Unto the twelve: “Will y also go away?”
  - b) Peter:
    - i) “Where would we go? Thou hast the words of eternal life.”
    - ii) “And we believe and or sure that thou art the Christ, the Son of the living God.



## CHAPTER FIVE

### John 7

#### Jesus Goes to Jerusalem for Feast of Tabernacles

- 1) His brothers chide him to go.
- 2) My time is not yet.
  - a) In other passages (John 2:4;7; 30; 8:20; 12:27):
    - i) The word *time* is *hora*, not movable nor avoidable.
    - ii) Had to be accepted without argument and without alteration because it was the hour at which the plan of God had decided that something must happen.
  - b) In this passage, the word is *kairos*, which characteristically means an *opportunity*—
    - i) The best time to do something.
    - ii) The moment when circumstances are most suitable.
    - iii) The moment that gives one the chance for which he was waiting.
- 3) Reactions to Jesus.
  - a) Reaction of his brothers—they did not believe him.
  - b) Hatred of Pharisees and chief priests.
  - c) There was arrogant contempt.
    - i) What right had this man to come and lay down the law?
    - ii) Jesus had no cultural background.
    - iii) He had no training in the rabbinic schools and colleges.
  - d) The reaction of the crowd.
    - i) Interest and curiosity.
    - ii) Discussion.
    - iii) Fear.
    - iv) Some believed him.
  - e) Nicodemus defended him. “Don’t judge a man until you hear him.”
- 4) Verdicts on Jesus.
  - a) He was a good man.
  - b) He was a prophet.
  - c) He was a deluded madman.
  - d) He was a seducer.
    - i) Leading men away from true religion.
    - ii) A Sabbath-breaker.
    - iii) Accused of being a wine-bibber and glutton.
  - e) He was a man of courage.
    - i) He had the moral courage to defy convention and be different.
    - ii) He had the physical courage that could bear the most terrible pain.
    - iii) He had the courage to go on when his family abandoned him and his friends forsook him and one of his own circle betrayed him.
  - f) He had a most dynamic personality—never man spake like this man.
  - g) He was the Christ—the anointed one of God.
- 5) How knows this man letters, having never learned?
  - a) “My authority is God.”

- b) “The words that I say to you I do not speak on my own authority.”
- c) “Only the man who does God’s will can truly understand His teaching.

### **Did Not Moses Give You the Law?**

- 1) Moses gave you the law.
- 2) You have a devil.
- 3) Judge not according to appearance, but judge righteous judgment.
- 4) They sought to kill him but his hour had not come.
- 5) Many people believed on him—When Messiah comes, will he perform more miracles than these?

### **Out of Your Belly**

- 1) In the last day, the great day of the feast, Jesus stood and cried, saying, “If any man thirst, let him come unto me, and drink.”
- 2) “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This he spoke of the Spirit.
- 3) All the events of chapter 7 took place during the Festival of Tabernacles.
  - a) The third of the trio of great Jewish Festivals—attendance compulsory for all adult male Jews who lived within fifteen miles of Jerusalem.
  - b) It fell on the fifteenth day of the seventh month—about October 15.
  - c) Had double significance.
    - i) Historical significance.
      - (1) From the fact that people left their houses and lived in little booths.
      - (2) During the festival booths sprang up everywhere.
      - (3) Law laid it down that booths not be permanent, but built especially for the occasion.
      - (4) Purpose: to remind people in unforgettable fashion that once they had been homeless wanderers in the desert without a roof over their head—“that your generations may know that I made the people of Israel dwell in booths, when I brought them out of the land of Egypt.” (Lev. 23:40-43).
      - (5) Originally lasted seven days, but by the time of Jesus an eighth day had been added.
    - ii) Agricultural significance.
      - (1) Supremely a harvest-thanksgiving festival.
      - (2) Sometimes called the Festival of the Ingathering.
      - (3) Sometimes referred to as *The Festival of the Lord*.
      - (4) People called it “the season of our gladness”—marked the ingathering of all the harvests.
        - (a) Celebrated “at the end of the year when you gather in from the field the fruit of your labor” (Ex. 23:16).
        - (b) To be kept “when you make your ingathering from your threshing floor and your wine press “ (Deut. 16:13,16).
  - d) Worshippers were told to take “the fruit of goodly trees, branches of palm trees, and boughs of leafy trees, and willows of the brook” (Lev 23:40).

- 4) Out of this setting, Jesus cried, “If any one thirst, let him come to me and drink.”
- 5) “Out of your belly shall flow rivers of living waters” (Referring to the spirit, which was not yet given).

### **Never Man Spoke Like This**

- 1) Jesus spoke with unprecedented authority.
- 2) Reactions to Jesus.
  - a) Reaction of the officers was bewildered amazement.
  - b) Reaction of the chief priests and Pharisees was contempt.
  - c) Reaction of Nicodemus:
    - i) “Doth our law judge any man, before it hear him, and know what he doeth?”
    - ii) Art thou also of Galilee?

### **Woman Taken in Adultery**

- 1) Jesus taught the people in the Temple.
- 2) Scribes and Pharisees brought a woman taken in adultery.
  - a) “Master, this woman was taken in adultery—in the very act. Moses commanded us that such should be stoned.
  - b) “He without sin cast the first stone.”
  - c) They, being convicted by their own conscience, went out one by one.
  - d) Neither do I condemn you—go and sin no more.
- 3) This passage shows us two things about the attitude of the scribes and the Pharisees.
  - a) It shows us their conception of authority.
    - i) Authority should be based on sympathy that its aim should be to reclaim the criminal and the sinner.
    - ii) The function of authority is not to banish sinners from all decent society; still less to wipe them out.
  - b) This incident shows vividly and cruelly the attitude of the scribes and Pharisees to people.
    - i) They were using this woman as an instrument so they could formulate a charge against Jesus.
    - ii) God uses his authority to love us into goodness.

### **I Bear Record of Myself**

- 1) I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life.
  - a) Pharisees: “You are bearing witness about yourself. Your witness is not true.
  - b) Jesus: “Even if I do bear witness about myself, my witness is true.
- 2) When Jesus made his claim to be the light of the world, the scribes and Pharisees reacted with hostility.
  - a) To them it would sound like a claim to be the Messiah and do the work that only God could do.
  - b) The word *light* was specially associated in Jewish thought and language with God.

- 3) You judge after the flesh; I judge no man.
  - a) If I judge, my judgment is true.
  - b) I am not alone, but I and the Father that sent me.
  - c) In your law: “The testimony of two men is true.”
    - i) I bear witness of myself.
    - ii) My Father bears witness of me.
- 4) Where is your father?
  - a) You neither know me or my Father.
  - b) If you had known me, you should have known my Father also.
- 5) No man laid a hand on him because his hour had not yet come.

### **You Shall Know the Truth**

- 1) You shall know the truth; the truth shall set you free.
  - a) The servant abides not in the house forever; the Son abides ever.
  - b) If the Son therefore sets you free, you shall be free indeed.
- 2) Jesus: “I know you’re Abraham’s seed.”
- 3) Jews: “Abraham is our father.”
  - a) Jesus: “If you were Abraham’s children, you would do the works of Abraham.”
  - b) Jesus: “You do the deeds of your father.”
  - c) Jesus: “You are of your father the devil.”
  - d) Jews: “You are a Samaritan and have a devil.”
- 4) Jesus: “If a man keeps my saying, he shall never see death.”
  - a) Jews: “Now we know you have a devil.”
  - b) Jews: “Abraham is dead, and the prophets”
  - c) Jews: “Are you greater than our father Abraham, which is dead?”
- 5) Jesus: “Your father Abraham rejoiced to see my day: and he saw it, and was glad.”
  - a) Jews: “You’re not yet 50 years old. Have you seen Abraham?”
  - b) Jesus: “Before Abraham was I am.”
  - c) The Jews took up stones to cast at him.
    - i) Jesus hid himself.
    - ii) Went through the Temple.
    - iii) Through the midst of the people.

## LESSON SIX

### Chapter 9

- 1) The man blind from his birth.
  - a) The only person afflicted from birth mentioned in gospels.
  - b) Who did sin—this man or his parents?
  - c) Jesus did not try to explain the connection of sin and suffering—said that this man’s affliction came to him to give an opportunity of showing what God can do.
  - d) “So long as I am in the world, I am the light of the world.”
- 2) Jesus heals the blind man with clay from spittle.
  - a) A not so unusual method doctors used
  - b) “Go wash in the Pool of Siloam.”
- 3) Pharisees ask man how sight came to him.
  - a) “This man is not from God; he breaks the Sabbath.”
  - b) “How can a man who is a sinner perform such signs?”
    - i) To the man: “What is your opinion?”
    - ii) “Whether he’s a sinner, I don’t know—I only know that once I was blind but now I can see.”
- 4) The man was thrown out of the Temple.
  - a) Jesus comes to ask him if he believed in the Son of God?
  - b) The man recognized Jesus as his Messiah. “Lord, I believe.”
  - c) The Jews cast him out of the Temple; the Lord of the Temple found him (Chrysostom).
- 5) Pharisees questioned the parents.
  - a) He was blind; now he sees; we don’t know how.
  - b) He’s of age, ask him.
  - c) The parents were fearful that they could be excommunicated from the synagogue if they identified with Jesus.

### Chapter 10

#### Jesus the Good Shepherd

- 1) The shepherd will risk his life to seek and to save the one straying sheep (Matthew 18:12; Luke 15:4).
- 2) Jesus had pity upon the people because they are as sheep without a shepherd (Matthew 9:36).
  - a) His disciples are his little flock (Luke 12:32).
  - b) When the shepherd is smitten, the sheep are scattered (Mark 14:27; Matthew 26:31).
- 3) The leaders of the Church are the shepherds and the people are the flock.
  - a) Duty to feed the flock of God; to accept the oversight willingly and not by constraint; to do it eagerly and not for love of money; not to use the position for the exercise of power and to be an example to the flock (1 Peter 5:2-3).
    - i) Paul urges the elders of Ephesus to take heed to all the flock over which the Holy Spirit had made them overseers (Acts 20:28).
    - ii) Jesus’ last command to Peter was for him to feed his lambs and his sheep (John 21:15-19).

- b) The word “pastor” is the Latin word for shepherd.
- 4) Jesus said he the good shepherd was the door; anyone who came in any other way was a thief and a robber.
- 5) The true and the false shepherd.
  - a) Jesus was the good shepherd.
  - b) The hireling.
    - i) The “shepherd” who becomes the leader simply to get his pay.
    - ii) The sheep are not really his.
- 6) Wolves were an enemy to sheep.
  - a) “...grievous wolves would come in not sparing the flock” (Acts 20:29).
  - b) Shepherds are to protect the sheep from without as well as within.

### **Other Sheep of Other Folds (John 10:16)**

- 1) Exclusivity.
  - a) Once a people gets the idea that they are specially privileged, it is very difficult for them to accept that the privileges which they believed belonged to them and to them only are open to everyone.
  - b) The Jews believed they were God’s chosen people—that God had no use for any other nation.
  - c) Old Testament: God had given Israel for a light to the nations (Isaiah 42:6; 49:6).
  - d) Two voices of the New Testament.
    - i) Exclusive to Jews.
    - ii) Inclusivity.
      - (1) Jesus came to save the world.
      - (2) To the Roman centurion: “No greater faith have I found in all Israel...” (Mat. 8:10).
      - (3) Only the Samaritan leper returned to give Jesus thanks (Luke 17:18-19).
      - (4) Preach the gospel to all nations (Mark 16:15; Mat 28:19).
- 2) One flock does not insinuate only one church expression; one form of worship; one form of church administration.

### **The Shepherd Knows His Sheep**

John 10:22-28

- 1) It was at the Festival of the Dedication.
  - a) This was the latest of the great Jewish festivals to be founded.
  - b) It was sometimes called the Festival of Lights; the Jewish name was *Hannakkah*
- 2) The origin of the Festival of the Dedication lies in one of the greatest times of ordeal and heroism in Jewish history.
  - a) A king of Syria called Antiochus Epiphanes reigned from 175 to 164 BC.
    - i) He was a lover of all things that were Greek.
    - ii) He decided to eliminate the Jewish religion once and for all and introduced Greek ways and thoughts.
    - iii) In 170 BC the deluge came.

- (1) Antiochus attacked Jerusalem.
  - (a) About 80,000 Jews perished; many were sold into slavery.
  - (b) The sum of 1,800 talents—a talent is the equivalent of fifteen years' wages for a labourer—was stolen from the Temple treasury.
  - (c) It became a capital offence to possess a copy of the law or to circumcise a child.
  - (d) Antiochus took the dreadful step of turning the great altar of the burnt offering into an altar to Olympian Zeus and on it proceeded to offer swine's flesh to the pagan gods.
- (2) Judas Maccabaeus and his brother arose to fight their epic fight for freedom.
  - (a) In 164 BC the struggle was finally won.
  - (b) In that year, the temple was cleansed and purified.
  - (c) The altar was rebuilt and the robes and the utensils were replaced after three years of pollution.
- (3) It was to commemorate that purification of the Temple that the Feast of the Dedication was instituted.
- (4) This feast was often called the Festival of Lights.
- 3) It must have been very close to this time of illumination that Jesus said: "I am the light of the world."
- 4) When all the lights were being kindled in memory of the freedom won to worship God in the true way, Jesus said: "I am the light of the world; I alone can light men and women into the knowledge and the presence of God."

## Supreme Trust

John 10:29-39. New King James Version (NKJV)

29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. 30 I and My Father are one."

- 1) My Father gave them to me.
  - a) No one can snatch them from the hand of the Father.
  - b) It was the Father who gave him his sheep; both he and his sheep are in his Father's hand.
- 2) I and the Father are one.
  - a) John 17:11. "Holy Father, protect them in your name that you have given me, *that they may be one, as we are one.*"
  - b) "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one.
- 3) Jesus is saying that the purpose of the Christian life is that Christians should be one as he and his Father are one.
  - a) The unity which should exist between Christian and Christian is love.
  - b) "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another (John 13:34).
  - c) "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love" (John 15:10).



# LESSON SEVEN

## Chapter 11

John 11:1-5 New King James Version (NKJV)

### The Death of Lazarus

- 1) “Lord, the one you love is ill.”
  - a) “This illness is not going to prove fatal; rather it has happened for the sake of the glory of God.”
  - b) Jesus loved Mary, Martha, and Lazarus.
- 2) When Jesus heard the news, He waited two more days.
  - a) Possible reasons for delay:
    - i) Jesus waited so that when he arrived Lazarus would be indisputably dead.
    - ii) Jesus waited because the delay would make the miracle he proposed to perform all the more impressive.
    - iii) Perhaps the real reason why John tells the story in this way is that he always shows us Jesus taking action entirely on his own initiative and not on the persuasion of anyone else.
  - b) There are twelve hours in the day.
    - i) The day’s period is fixed; nothing will shorten or lengthen it.
    - ii) In God’s economy of time, we all have our day, whether short or long.

John 11:11-16 - New King James Version (NKJV)

- 3) Lazarus only sleeps.
- 4) Meaning of sleep.
  - a) The dead of the Old Testaments went to “sleep with their Fathers.”
  - b) Of Jairus’ daughter, “she is asleep.”
  - c) Stephen upon his stoning “fell asleep.”
  - d) Paul speaks about those who sleep in Jesus (1 Thes. 4:13).
- 5) “Lord, if you had been here, our brother would not have died.”
  - a) “Your brother will rise again.”
  - b) “Yes, Lord, he will rise at the last day.”
- 6) Mary’s response of the coming resurrection was significant.
  - a) Saints of the Old Testament had practically no belief in any real life after death.
  - b) This is the belief of by far the greater part of the Old Testament.
    - i) “For in death there is no remembrance of you; in Sheol who can give you praise?” (Psalm 6:5).
    - ii) “The dead do not praise the Lord, nor do any that go down into silence” (Psalm 115:17).
  - c) Occasionally, someone in the Old Testament made a venturesome leap of faith.
    - i) “My body also rests secure. For you do not give me up to Sheol, or let your faithful one see the Pit. You show me the path of life. In your presence there is fullness of joy; in your right hand are pleasures for evermore’ (Psalm 16:9-11).

- ii) In Job, we have the real seed of the Jewish belief in immortality.  
 “I know that there liveth a champion, who will one day stand over my dust; yea, another shall rise as my witness, and, as sponsor, shall I behold—God; whom mine eyes shall behold, and no stranger’s” (Job 19:25-27; translated by J. E. McFadyen)
- iii) It is true that in the days of Jesus the Sadducees still refused to believe in any life after death.
- d) Jesus response brought a new vividness and a new meaning: “I am the resurrection and the life.”
  - i) He who believes in me will live even if he has died.
  - ii) Everyone who lives and believes in me shall never die.

## **The Voice That Wakes the Dead**

### **Lazarus, Come Forth!**

- 1) When Jesus went to the tomb, He said, “Take away the stone.”
- 2) Martha: “He has been dead 4 days.”
- 3) “Did I not tell you that, if you believe, you will see the glory of God?”
  - a) “Father I thank you that you hear me always, but for the sake of those who hear, I pray.”
  - b) “Lazarus, come out!”
    - i) The dead came out, bound hand and foot in grave clothes.
    - ii) “Set him free from his wrappings and let him go.”
- 4) There are other accounts of Jesus raising people from the dead, but it was usually in a short time after their death—not four days.
  - a) The raising of Jairus’ daughter.
  - b) The raising of the widow’s son at Nain.

### **The Aftermath of Lazarus’ Resurrection**

John 11:45-53 - New King James Version (NKJV)

### **The Plot to Kill Jesus**

- 1) What will we do?
  - a) If Jesus goes unchecked, everyone will believe him.
  - b) The Romans will come and take away our place and destroy our nation.
- 2) Caiphas the high priest.
  - a) It is good that one man die for our nation that the whole nation perish not.
  - b) Caiphas was prophesying of Jesus’ death, not only for that nation, but for the nations of the earth.
- 3) The Pharisees plotted to kill Jesus.

## **Chapter 12**

### **Jesus Anointed by Mary**

John 12:1-8

- 1) Mary anointed Jesus with expensive perfume.
- 2) Judas complained that it could have been sold and given to the poor.
  - a) Judas was a thief.
  - b) Jesus:
    - i) This is unto my death.
    - ii) The poor you always have with you; you will not always have me with you.
- 3) Three character studies.
  - a) Martha.
  - b) Mary.
    - i) Mary loved Jesus much.
    - ii) Three things about love.
      - (1) Love is extravagant.
      - (2) Love is humble.
      - (3) Love is unselfconscious.
  - c) Judas.
    - i) Jesus trusted Judas, even though he knew there was a traitor among them.
    - ii) Judas' view was warped.

### **Jesus' Triumphant Entry into Jerusalem**

John 12:12-19

- 1) Crowds were assembled in Jerusalem for the Feast of Passover.
  - a) Those who were sightseers.
  - b) Those who hailed Jesus as a conquering king.
- 2) Jesus came riding a donkey.
  - a) A nonverbal announcement that he was the Messiah. "Rejoice greatly, O daughter of Zion! Shout aloud...your king comes to you...triumphant and victorious...humble and riding on a donkey, on a colt, the foal of a donkey." (Zechariah 9:9).
  - b) Riding on a donkey indicated that Jesus came in peace, not as a warrior (who would have been riding on a horse).
- 3) The people were shouting, "Hosanna! Blessed is he who comes in the name of the Lord."
  - a) Lord, cause these to hold their peace.
  - b) If these should hold their peace, the rocks would have to cry out!

### **Accept a Corn of Wheat Fall into the Ground and Die**

John 12:23-26 - New King James Version (NKJV)

- 1) The Son of Man
  - a) The Son of Man represented the undefeated world conqueror sent by God.
  - b) The savagery of the four great world empires represented by:
    - i) The lion with eagle's wings.
    - ii) The bear with the three ribs between its teeth.

- iii) The leopard with the four wings and the four heads.
    - iv) The terrible beast with iron teeth and ten horns.
  - c) John is expressing that the day of savagery would pass and the day of humanity was coming.
- 2) The corn of wheat must fall into the ground to die in order to bring forth more of the same kind.
  - a) “We have heard from the law that God’s Anointed One remains forever. And do you say, ‘The Son of Man must be lifted up;? Who is this Son of Man?”
  - b) The Jews connected the Son of Man with an everlasting kingdom, and Jesus, who claimed to be the Son of Man was talking about being lifted up upon a cross.
  - c) Life comes out of death.
    - i) The grain of wheat was ineffective and unfruitful as long as it was preserved in safety and security.
    - ii) It was when it was thrown into the cold ground that it bore fruit.
- 3) By Jesus being one grain that fell into the ground, he reproduced Himself.
  - a) If Jesus had not died, he would have been only one Son of God.
  - b) Because he fell into the ground to die, He reproduced Himself.
- 4) Isaiah 53. “Who shall declare his generation?”
  - a) When his soul was made an offering for sin, he saw his seed.
  - b) His days were prolonged.
  - c) There was someone to carry on his namesake.
- 5) Lessons taught:
  - a) Only by death comes life.
  - b) Only by spending life do we retain it.
  - c) Only by service comes greatness.

John 12:44-50 - New King James Version (NKJV)

- 1) These, according to John, are Jesus’ last words of public teaching.
- 2) Jesus makes the claim which is the basis of his whole life, that in him men and women are confronted with God.
- 3) Jesus did not come into the world to condemn; He came to save.

# LESSON EIGHT

## Chapter 13

John 13:1-17 - New King James Version (NKJV)

### Jesus Washes the Disciples' Feet

#### The Royalty of Service

- 1) From Luke's account of the last meal together, a dispute arose among them as to which one of them was to be regarded as the greatest (Luke 22:24).
- 2) With the cross near, the disciples were still focused on matters of precedence and prestige.
- 3) "You see what I have done. You call me your master and your Lord; and you are quite right; for so I am; and yet I am prepared to do this for you. Surely you don't think that a pupil deserves more honor than a teacher, or a servant than a master. Surely if I do this, you ought to be prepared to do it. I am giving you an example of how you ought to behave towards each other."
- 4) The story of the Last Supper reveals the character of Jesus and so perfectly shows his love.
  - a) Jesus knew all things had been given into his hands.
  - b) Peter: "You won't wash my feet."
    - i) If I don't, you have no part of me.
    - ii) Lord, not only my feet, but my hands and head.
  - c) The servant is not greater than his lord; wash one another's feet.

#### The Four-fold Glory

John 13:31-32 - New King James Version (NKJV)

- 1) The glory of Jesus has come, and that glory is the cross.
  - a) It is in the incarnation and the cross that God's supreme glory is displayed.
  - b) The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.
- 2) In Jesus, God has been glorified.
  - a) It was the obedience of Jesus which brought glory to God.
  - b) The only way in which children can honor their parents is by obeying them.
- 3) In Jesus, God glorifies himself.
  - a) The supreme glory of God lies in the incarnation and the cross.
  - b) There is no glory like that of being loved.
- 4) God will glorify Jesus.
  - a) The resurrection and full and final triumph of Christ.
  - b) God has given him a name above all names.
- 5) A new commandment I give to you.
  - a) Love one another as I have loved you.
  - b) By this shall all men you are my disciples that you love one another.

John 13:36-38 - New King James Version (NKJV)

### **Jesus Predicts Peter's Denial**

- 1) What was the difference between Peter and Judas?
  - a) Judas deliberately betrayed Jesus and carried it out in cold blood.
  - b) Peter denied him, but there was never anything less deliberate than Peter's denial of Jesus.
- 2) The relationship between Peter and Jesus.
  - a) Jesus knew Peter in all his weaknesses.
    - i) He knew his impulsiveness.
    - ii) He knew his instability.
    - iii) He knew how he had a habit of peaking with his heart before he had thought with his head.
  - b) Jesus knew Peter in all his love.
    - i) He knew that whatever Peter did he loved him.
    - ii) The basic thing is the love, not the failure.
  - c) Jesus knew not only what Peter was, but also what he could become.
- 3) Jesus sees the potential for greatness even in a coward.
  - a) He sees not only what we are, but also what he can make us.
  - b) He has the love to see what we can be and the power to make us attain it.

## **Chapter 14**

### **In My Father's House**

John 14:1-3 - New King James Version (NKJV)

- 1) Let not your heart be troubled.
- 2) In a short while, life for the disciples was going to fall in.
  - a) Their world was going to collapse in chaos around them.
  - b) At such a time, there was only one thing to do—hold on to trust in God.
  - c) There comes a time when he have to believe what we cannot prove and to accept where we cannot understand.
  - d) Jesus adds something to that.
    - i) He says not only “believe in God,” but also “to believe in me.”
    - ii) Jesus is the proof that God is willing to give us everything he has to give.
    - iii) “He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else?” (Romans 8:32).
- 3) In my Father's House are many mansions.
  - a) We have been so enthralled with materialistic aspects of heaven such as “mansions” and “streets of gold” that we miss the true essence of heaven.
  - b) What is the Father's House? And what are the mansions?
  - c) House is a household or family.
    - i) House of David.

- ii) Moses was faithful in all his house; Christ was faithful in all his house—whose house are we.
- d) House is an abiding place.
  - i) We are God's abiding place.
  - ii) We are the temples of the Holy Ghost.
- e) Many mansions.
  - i) Not our mansions; but God's mansions.
  - ii) Mansions are abiding places (not ours but God's).
  - iii) Mansion in Greek:
    - (1) Strong's #3438—mansion is *mone* (mon-ay), meaning abode; a staying.
    - (2) From #3306—*men'o*; meaning abide, continue, dwell, endure, be present, remain, stand, tarry.
  - iv) The only other place the word *mone* is used is in John 14:23. "I and my Father will come and make our abode with you."
  - v) All other Greek words for *abode* in the New Testament are *meno* (#3306).

#### John 14:4-6 - New King James Version (NKJV)

- 1) Thomas' question.
  - a) The disciples were bewildered, but Thomas was far too honest and far too much in earnest to be satisfied with any vague, pious expressions.
  - b) Thomas had to be sure.
- 2) I am the way, the truth, and the life.
  - a) Jesus said: "I am the way."
    - i) The Jews talked much about the path or *way* in which people must walk and the *ways* of God.
    - ii) God said to Moses: "You shall not turn to the right or to the left. You must follow exactly the path that the Lord your God has commanded you" (Deuteronomy 5:32-33).
    - iii) "Your ears shall hear a word behind you, saying, 'This is the *way*; walk in it" (Isaiah 30:21).
  - b) Jesus said: "I am the truth."
    - i) "Teach me your way, O Lord, that I may walk in your *truth*" (Psalm 86:11)
    - ii) Many people have told us the truth, but no one ever embodied it.
    - iii) Moral truth cannot be conveyed solely in words; it must be conveyed in example.
  - c) Jesus said: "I am the life."
    - i) ""The commandment is a lamp and the teaching a light and the reproofs of discipline are the way of *life*" (Proverbs 6:23).
    - ii) "Whoever heeds instruction is on the path to *life*" (Proverbs 10:17).
- 3) "No one comes to the Father except through me."
  - a) He alone is the way to God,
  - b) In him alone we see what God is like.
  - c) He alone can lead us into God's presence without fear and without shame.

## **The Father Revealed**

John 14:7-11 - New King James Version (NKJV)

- 1) It may well be that to the ancient world this was the most staggering thing Jesus ever said.
  - a) To the Greeks, God was *the invisible*.
  - b) To the Jews: No man had seen God at any time.
    - i) God said to Moses: “You shall see my back; but my face shall not be seen.”
    - ii) In the time of Jesus, people were oppressed and fascinated by what is called the transcendence of God.
  - c) Jesus: “He who has seen me has seen the Father.”
  - d) To see Jesus is to see what God is like.
- 2) Jesus: “If you had known me, you would have known my Father too.”
  - a) “When you listen to me, can you not realize at once that what I am saying is God’s own truth?”
  - b) Jesus’ deeds:
    - i) Jesus to Philip: “If you cannot believe in me because of what I say, surely you allow what I can do to convince you.”
    - ii) Same word Jesus sent back to John Baptist: “Go back and tell John what is happening—and that will convince him” (Matt. 11:1-6).
- 3) The works I do you shall do also; greater works because I go to the Father.
  - a) We possess the same Holy Ghost.
  - b) What greater works are possible because Jesus went to the Father?

## **Jesus Promises another Helper**

John 14:15-17 - New King James Version (NKJV)

- 1) Keeping the Lord’s Commandments.
- 2) When the Helper comes from the Father:
  - a) He will abide with you forever.
  - b) He will be the Spirit of Truth.
  - c) He dwells with you and will be in you.

## **The Gift of His Peace**

John 14:25-31 - New King James Version (NKJV)

### **Five things that Jesus speaks:**

- 1) He speaks of his ally, the Holy Spirit, and says two basic things about him.
  - a) The Holy Spirit will teach us all things.
  - b) The Holy Spirit will remind us of what Jesus had said.
- 2) He speaks of his *gift* and his gift is *peace*.
  - a) In the Bible, the word for *peace*, *shalom*, never means simply the absence of trouble.
  - b) It means everything which makes for our highest good.

- 3) He speaks of his *destination*.
  - a) He's going back to the Father, and the disciples should be glad of that.
  - b) He was being restored to His glory.
- 4) He speaks of his *struggle*.
  - a) The cross was the final battle of Jesus with the powers of evil.
  - b) He went to his death in the certainty, not of defeat, but of conquest.
- 5) He speaks of his *vindication*.
  - a) At the time, people saw in the cross only his humiliation and his shame.
  - b) In time, they would come to see in it his obedience to God and his love for men and women.



# LESSON NINE

## Chapter 15

### The True Vine

John 15:1-10 - New King James Version (NKJV)

- 1) I am the vine—you are the branches.
  - a) Every branch that does not bear fruit is cut down and burned (pruned; purged)
  - b) The Father is glorified when we produce much fruit.
- 2) In the Old Testament, Israel is pictured as the vine or the vineyard of God.
  - a) “The vineyard of the Lord of hosts is the house of Israel” (Isaiah 5:7).
  - b) “Yet I planted you as a choice vine” (Jeremiah 2:21).
  - c) “You brought a vine out of Egypt” (Psalm 80:8).
- 3) The vine had become the symbol of the nation of Israel.
  - a) It was the emblem on the coins of the Maccabees.
  - b) One of the glories of the Temple was the great golden vine upon the front of the Holy Place.
- 4) Jesus calls himself the *true* vine.
  - a) The fact that you are Jews will not save you.
  - b) The only thing that can save you is to have an intimate living fellowship with *me*, for I am the vine of God and you must be branches joined to me.
- 5) What was Jesus thinking of when he spoke of the fruitless branches?
  - a) He was thinking of the Jews.
  - b) He was thinking of something more general.
- 6) Three ways we can be useless branches.
  - a) We can refuse to listen to Jesus Christ at all.
  - b) We can listen to him and then render him lip-service unsupported by any deeds.
  - c) We can accept him as Master, and then, in the face of the difficulties of the way or desire do as we like, abandon him.
- 7) The secret of the life of Jesus was his contact with God.
  - a) Again and again he withdrew into a solitary place to meet him.
  - b) We must keep contact with Jesus.

John 15:11-17 - New King James Version (NKJV)

- 1) The central words of this passage are those in which Jesus says that his disciples have not chosen him, but he has chosen them.
- 2) List of things we have been chosen and to which we are called.
  - a) We are chosen for *joy*.
  - b) We are chosen for *love*.
  - c) Jesus called us to be *his friends*.
    - i) You are no longer slaves, but a friend.
    - ii) Jesus called us friends.

- d) Jesus called us to be his *partners*.
  - i) The master never opened his mind to a slave.
  - ii) Jesus said that “he had told us everything.”
- e) Jesus chose us to *ambassadors*.
  - i) He did not call us to live a life retired from the world, but to represent him in the world.
  - ii) Jesus chose us, first to come in to him and then to go out to the world.

### **That Your Joy Might Be Full**

- 1) These things I have spoken that my joy might remain in you, and that your joy might be full.
- 2) This is my commandment.
  - a) Love one another as I have loved you.
  - b) There is no greater love than for a man give his life for his friend.
- 3) You have not chosen me; I have chosen you and ordained you that you should go and bring forth fruit.
  - a) That your fruit remain.
  - b) Whatsoever you ask the Father in my name, He may give it you.
- 4) If the world hate me, it will hate you.
  - a) I have spoken these things to you that you be not offended.
    - i) They shall put you out of the synagogues.
    - ii) Whosoever kills you will think they’re doing God service.
  - b) The Early Church lived under constant threat.
    - i) Christianity was illegal. Could be subject to death upon accusation.
    - ii) The Roman government hated the Christians because it regarded them as disloyal citizens.
      - (1) Rome sought to unify the empire.
      - (2) This was done through Caesar worship.
  - c) Other reasons Christians were hated.
    - i) They were said to be revolutionaries.
    - ii) They were said to be cannibals.
    - iii) They were said to practice the most flagrant immorality.
    - iv) They were said to be fire-raisers.
    - v) Christians were accused of tampering with family relationships, divided families, split up homes and broke up marriages.
- 5) It is expedient for you that I go away.
  - a) The Comforter will come to reprove the world of sin, and of righteousness, and of judgment.
    - i) Of sin because they don’t believe on me.
    - ii) O righteousness because I go to the Father and you see me no more.
    - iii) Of judgment, because the prince of this world is judged.
  - b) Many things to say but you cannot bear them now.
    - i) When the Spirit of truth is come, he will guide you into all truth.
    - ii) He shall not speak of himself... whatever he hears, that shall he speak.
    - iii) He will show you things to come.
    - iv) He shall glorify me.

- 6) A little while you won't see me; a little while you will see me.
  - a) You weep, but the world rejoices.
    - i) You weep, but your sorrow will be turned into joy.
    - ii) A woman in travail has sorrow because her time is not yet; when she is delivered of a child, she rejoices.
  - b) You have sorrow, but I will see you again; your heart shall rejoice; your joy no man takes from you.
  - c) These things I have spoken unto you, that in me ye might have peace.
    - i) In the world ye shall have tribulation.
    - ii) But be of good cheer; I have overcome the world.

## Chapter 16

John 16:1-4 - New King James Version (NKJV)

And these things I did not say to you at the beginning, because I was with you.

- 1) Jesus spoke of two ways in which his followers would be persecuted.
  - a) They would be excommunicated from the synagogue.
  - b) Jesus also said that people would think they were rendering a service to God when they killed his followers.
- 2) Some believe they have a monopoly on God and will seek to destroy those who have differing opinions.

John 16:5-11

New King James Version (NKJV) - The Work of the Holy Spirit

- 1) What the Holy Spirit will do.
  - a) Convict people of sin.
  - b) *Convince people of righteousness.*
  - c) The Holy Spirit *convinces people of judgment.*
    - i) On the cross, evil stands condemned and defeated.
    - ii) Through Christ we are forgiven and saved from judgment.
- 2) The Holy Spirit convicts us of our sin and convinces us of our Savior.

John 16:12-15 - New King James Version (NKJV)

- 1) *Revelation* brings God's truth to us.
  - a) Revelation is bound to be a progressive process.
  - b) God continues to reveal Himself.
  - c) God is still leading us into greater realization of what Jesus means.
- 2) God's revelation to men and women is a revelation of *all* truth.
  - a) Not limited to what we might call theological truth.
  - b) All truth is God's truth, and the revelation of all truth is the work of the Holy Spirit.
- 3) That which is revealed comes from God.

- a) Truth is not a human discovering; it is God's gift.
- b) It is not something which we create; it is something already waiting to be discovered.
- 4) Revelation is the taking of the things of Jesus and revealing their significance to us.
  - a) No one has ever grasped all that he came to say.
  - b) No one has fully worked out all the significance of his teaching for life and for belief.
  - c) Revelation is a continual opening out of the meaning of Jesus.
- 5) Revelation comes to us, not from any book or creed, but from a living person.

John 16:16-24 - New King James Version (NKJV)

### **Sorrow Will Turn to Joy**

- 1) Sorrow will turn to joy.
- 2) Two things about this Christian joy.
  - a) It will never be taken away.
  - b) It will be complete.
- 3) In Christian joy, the pain which went before is forgotten.
  - a) When a child is born, the mother forgets the pain and suffering.
  - b) The martyr forgets the agony in the glory of heaven.
- 4) There will be fullness of knowledge.
  - a) "In that day, you will not need to ask me any questions any more.
  - b) We must always walk by faith and not by sight, but when we are fully with Christ, the time of questions will be gone and the time of answers will have come.
- 5) There will be a new relationship with God.
  - a) We are able to go to him and ask him for anything.
  - b) Sometimes we tend to think in terms of an angry God and a gentle Jesus.
- 6) That relationship is made possible by Jesus; it exists in his name.

# LESSON TEN

## Chapter 17

John 17:1-5

New King James Version (NKJV)

### Jesus Prays for Himself

- 1) Father, glorify me with your glory that I had with you before the world was.
  - a) Jesus was with the Father from the beginning.
  - b) The preexistent Christ.
    - i) In the beginning was the Word...
    - ii) By Him all things were created.
  - c) Jesus had laid aside His deity to take on the form of man—now was the time for Him to pick it back up.
- 2) Why did Jesus repeatedly speak of the cross as his glory and his glorification?
  - a) One of the facts of history was in death that great ones found their glory.
  - b) The cross was the glory of Jesus because it was the completion of his work.
  - c) How did the cross glorify God?
    - i) The only way to glorify God is to obey him.
    - ii) Children bring honor to their parents when they bring them obedience.
    - iii) Jesus brought glory and honor to God by his perfect obedience to him.
  - d) The cross was not the end; the resurrection was to follow.
    - i) It was as if God pointed at the cross and said: “That is what *human beings* think of my Son.”
    - ii) Then God pointed at the resurrection and said: “That is what *I* think of my Son.
    - iii) The resurrection obliterated the shame of the cross.
  - e) For Jesus, the cross was the way back to the glory he had with the Father before he came to earth.
- 3) That he might bring eternal life.
  - a) It is eternal life to know God and to know Jesus Christ whom he has sent.
    - i) *Eternal* does not so much mean the duration of life, as it does with the *quality* of life.
    - ii) Eternal life is therefore the life of God.
  - b) To know God.
    - i) There is an element of intellectual knowledge.
    - ii) We would never have known God except Jesus came to earth to reveal Him.
    - iii) To know someone also refers to having intimacy with that person.

John 17:6-8 - New King James Version (NKJV)

- 1) “I have shown forth your name.”
  - a) In the Old Testament, *name* is used in a very special way.
    - i) It does not mean simply the name by which a person is called.
    - ii) It means the whole character of the person in so far as it can be known.
  - b) “Those who know your name put their trust in you” (Psalm 9:10).

- i) This does not mean that someone knows what God is *called*.
  - ii) It means to know his character and nature—these will put their trust in him.
- c) When Jesus says, “I have shown forth your name,” he is saying, “I have enabled people to see what the real nature of God is like.”
  - i) “Whoever has seen me has seen the Father” (John 14:9).
  - ii) In Jesus, we see the mind, the character and the heart of God.
- 2) Jesus’ prayer for his disciples.
  - a) This passage tells us of the things for which Jesus prayed for his disciples.
    - i) He prayed that his disciples should not be taken out of this world.
    - ii) Jesus prayed for the unity of his disciples.
    - iii) Jesus prayed that God would protect his disciples from the attacks of the evil one.
    - iv) Jesus prayed that his disciples might be consecrated by the truth.
  - b) Jesus also prayed for those who in distant lands and far-off ages will also enter the Christian faith.
- 3) Christians will never organize their churches all in the same way.
  - a) They will never worship God all in the same way.
  - b) They will never even all believe precisely the same things.
  - c) But Christian unity transcends all these differences and joins people together in love.
- 4) And the glory you gave me, I have given them that they may be one, even as we are one.
  - a) I in them, and thou in me, that they may be made perfect in one.
  - b) I will that they will be where I am
  - c) I have declared unto them your name—that the love you have loved me with may be in them, and I in them.

## Chapter 18

### The Final Days

- 1) When the last meal was finished and when Jesus’ talk and prayer with his disciples were ended, he and his friends left the upper room.
  - a) They were bound for the Garden of Gethsemane.
  - b) When they crossed the brook, they came to the Mount of Olives where Gethsemane was.
- 2) The arrest in the garden.
  - a) Jesus showed his courage because he boldly asked those who came to arrest him, “Who are you looking for?”
    - i) Jesus of Nazareth.
    - ii) I am he.
  - b) It shows us his authority. When face to face with him, they retreated and fell to the ground.
  - c) It shows us that Jesus chose to die.
  - d) It shows his protective love for his friends: “Here I am. It is I whom you want. Take me, and let them go.”
  - e) It shows his utter obedience. “Nevertheless, not my will, but thine be done.”
- 3) The betrayal of Jesus by Judas.
  - a) Peter draws the sword and cuts off Malchus’ right ear (servant of the high priest).

- b) To Peter: “Put up your sword—the cup the Father has given me, shall I not drink it?”
- 4) Jesus before Annas.
  - a) Annas was a notorious character.
  - b) He was the power behind the throne in Jerusalem.
  - c) Annas was very rich from the commercial business of the Temple.
  - d) The examination before Annas was a mockery of justice.
    - i) It was an essential regulation of the Jewish law that a prisoner must be asked no question which would incriminate him.
    - ii) When Annas was questioning Jesus, Jesus responded, “Why are you questioning me?”
    - iii) An officer slapped Jesus across the face, and said, “You don’t answer the high priest in that manner.”
    - iv) Jesus: “If I have said or taught anything illegal, witnesses should be called. I have only stated the law. Why hit me for that?”
- 5) Jesus had no hope of justice.
  - a) The Jews did not hesitate to twist their charge against Jesus.
    - i) They could have charged Jesus for blasphemy, but they knew Pilate would not proceed on a charge like that.
    - ii) He would have said that it was their own private religious quarrel, and they could settle it as they liked without coming to him.
      - (1) They charged Jesus of rebellion and political insurrection.
      - (2) They accused Jesus of claiming to be a king.
  - b) In order to bring about the death of Jesus, the Jews denied every principle they had.
    - i) “We have no king but Caesar.”
    - ii) Samuel had told the people that God alone was their king (1 Samuel 12:12).
    - iii) When the crown was handed to Gideon, his answer was: “I will not rule over you, and my son will not rule over you; the Lord will rule over you” (Judges 8:23).
- 6) Jesus taken before Caiaphas the high priest.
  - a) Peter denies Jesus three times as Jesus had prophesied.
  - b) Jesus led to judgment hall—accusers did not go in, lest they be defiled—it was the Passover.
- 7) Before Pilate.
  - a) What accusation do you bring before this man?
    - i) Take him and judge him according to your law.
    - ii) The Jews replied, “It is not lawful for us to put any man to death.”
  - b) Pilate: “Are you king of the Jews?”
    - i) Jesus: “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
    - ii) Pilate: “Are you a king?”
    - iii) Jesus: “You say that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth hears my voice.”



# LESSON ELEVEN

## Chapter 19

- 1) Pilate took Jesus and scourged him.
  - a) Pilate thought that that would satisfy the Jews, but the Jews cried, “Crucify him!”
  - b) Pilate: “I find no fault in him.”
- 1) Jews: “Our law says he should die—he made himself the Son of God.”
  - a) When Pilate heard this, he was more afraid.
  - b) To Jesus: “Where are you from?”
    - i) Jesus gave him no answer.
    - ii) “Are you no speaking to me? Do you not know that I have power to crucify you, and power to release you?”
  - c) Jesus to Pilate: “You have no power at all against me, except it were given you from above; he that delivered me unto you has the greater sin.”
- 2) Pilate sought to let him go.
  - a) Jews: “If you let him go, you’re not Caesar’s friend—he makes himself a king that speaks against Caesar.”
  - b) Pilate: “Behold your king!”
    - i) They cried, “Crucify him!”
    - ii) Pilate said, “Shall I crucify your King?”
  - c) The Jews: “We have no king but Caesar.”
- 3) They delivered Jesus to be crucified.
  - a) He went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified him.
  - b) Pilate had inscribed on the cross: “Jesus of Nazareth the King of the Jews.”
    - i) Chief priest: “Do not write that he is king of the Jews; write he sayeth he is King of the Jews.”
    - ii) Pilate: “What I have written I have written.”
- 4) There was no more terrible death than death by crucifixion.
  - a) Crucifixion was never used as a method of execution in the homeland, but only in the provinces, and there only in case of slaves.
  - b) It was unthinkable that a Roman citizen should die such a death.
- 5) There were four women at the cross:
  - a) Mary, Jesus’ mother.
  - b) There was Jesus’ mother’s sister.
    - i) In John she is not named, but a study of the parallel passages (Mark 15:40; Matthew 27:56) makes it quite clear that she was Salome, the mother of James and John.
    - ii) She was the one who had requested special favor for her sons.
  - c) There was Mary from Magdala.
    - i) All we know about her is that Jesus cast seven devils out of her.
    - ii) She never forgot what Jesus had done for her.
  - d) Mary the wife of Cleopas, we know nothing.
- 6) When Jesus saw His mother, and the disciple whom He loved standing by:
  - a) Jesus couldn’t depend upon his natural brother to take care of his mother.
    - i) “Woman, behold thy son!”

- ii) “Behold thy mother.”
- b) John had a double qualification for the service Jesus entrusted to him.
  - i) He was Jesus’ cousin, being Salome’s son.
  - ii) He was the disciple whom Jesus loved.
- 7) In the agony of the cross, when the salvation of the world hung in the balance, Jesus thought of the loneliness of his mother.
- 8) “It is finished!”
  - a) This statement is not found in the other 3 gospels.
  - b) Jesus died with a shout of victory and triumph.
    - i) He did not say “it is finished” in weary defeat.
    - ii) He said it because he knew his work was completed, and the victory was won.
- 9) So that the bodies not remain on the cross on the Sabbath, the Jews asked Pilate to break their limbs and have the bodies removed.
  - a) The legs of the thieves were broken, but Jesus had already expired, and they did not break his legs—this was the fulfillment of the Old Testament prophecy that said that his bone shall not be broken.
  - b) His side was pierced, fulfilling the scripture that says: “They shall see him whom they have pierced.”
- 10) In one thing, the Jews were more merciful than the Romans.
  - a) When the Romans carried out crucifixion under their own customs, the victim was simply left to die on the cross.
  - b) Nor did the Romans bury the bodies of crucified criminals. They simply took them down and let the vultures and the crows and the dogs feed upon them.
  - c) The Jewish law laid down: “When someone is convicted of a crime punishable by death, and is executed, and you hang him on a tree, his corpse must remain all night upon the tree; you shall bury him that same day” (Deut 21:22-23)
- 11) When the soldier pierced Jesus’ side, water and blood flowed out.
  - a) Normally, a dead man does not bleed.
  - b) Jesus could have had a ruptured heart wherein the water around his heart and the blood flowed together.
- 12) The burial of Jesus.
  - a) Two people came forward to bury Jesus.
  - b) Both of these men were members of the Sanhedrin and were secret followers of Jesus.
    - i) Nicodemus brought enough spices for the burial of a king.
    - ii) Joseph of Arimathaea gave him a burial place.

## **Chapter 20**

### **The Resurrection**

John 20:1-10

New King James Version (NKJV) - The Empty Tomb

- 1) It was a custom in Palestine to visit the tomb of a loved one for three days after the body had been laid to rest.
  - a) Jesus' friends did not come on the Sabbath because to do so would be to travel too far for a Sabbath day's journey, which was a violation of the Jewish law.
  - b) It was early on the first day of the week (Sunday) that Mary Magdalene came to the tomb.
    - i) Mary to Peter: "They have taken the Lord away from the tomb, and we do not know where they have laid him."
    - ii) John outruns Peter to the tomb.
  - c) For as yet they did not realize the meaning of Scripture, that Jesus should rise from the dead.
- 2) Mary, weeping, looked into the tomb and saw two angels—one at the feet and the other at the front of where Jesus had been lain.
  - a) They said, "Woman, why are you crying?"
  - b) Mary: "Because they have taken my Lord away, and I do not know where they have laid him."
- 3) When she had said this, she turned round, and saw Jesus standing there, and did not know that it was Jesus.
  - a) Jesus: "Woman, why are you crying? Who are you looking for?"
  - b) She thinking that he was the gardener, said to him: "Sir, if you are the man who has removed him, tell me where you have lain him, and I will take him away."
  - c) Jesus: "Mary!"
    - i) She recognized Jesus (my sheep know my voice).
    - ii) "Touch me not; I have not yet ascended to my Father."
- 2) Later, Jesus came to where the disciples were even the door was closed.
  - a) "Peace be to you" (the disciples were fearful that the same fate would befall them that had Jesus).
  - b) He showed the disciples his hands and his side.
- 3) Jesus' commission to the Church.
  - a) God sent him forth, so he sent them forth.
  - b) It means that Jesus Christ needs the Church, the body of Christ.
- 4) Jesus breathed on his disciples and said, "Receive the Holy Ghost."
  - a) "Then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being" (genesis 2:7).
  - b) Jesus was breathing the breath of God into the new man.
- 5) Thomas was not with the other disciples when Jesus first came to them.
  - a) "Unless I see the print of the nails in his hands, and put my finger in the print of the nails, and unless I put my hand into his side, I will not believe."
  - b) Eight days later, Thomas and the disciples were again in the room.
    - i) When the doors were locked, Jesus came and stood in the midst of them, and said: "Peace be to you."
    - ii) Jesus to Thomas: "Stretch out your hand and put it into my side; and show yourself not faithless but believing."
    - iii) Thomas: "My Lord and my God!"
    - iv) Jesus to Thomas: "You have believed because you have seen me. Blessed are those who have not seen and who have believed."

- c) The character of Thomas.
  - i) One mistake: He withdrew from the Christian fellowship to deal with the death of Jesus in his aloneness.
  - ii) Thomas had two virtues.
    - (1) He absolutely refused to say that he understood what he did not understand, or that he believed what he did not believe.
    - (2) Thomas' other virtue was that he went the whole way. "My Lord and my God.

John 20:30-31 - New King James Version (NKJV)

### **That You May Believe**

- 1) It is quite clear that the gospels never set out to give a full account of the life of Jesus.
- 2) It is also clear that the gospels were not meant to be biographies of Jesus, but appeals to take him as Savior, Master, and Lord.
  - a) The purpose was not an exhaustive account of everything that Jesus said or did.
  - b) It was a selection which shows what he was like and the kinds of things he was always doing..
  - c) It was to show a person who could speak and teach and act and heal like this could be none other than the Son of God; and that in that belief he might find the secret of real life.
- 3) We must not approach the gospels as history and biography, but as men and women seeking God.

# LESSON TWELVE

## Chapter 21

John 21:1-14 (New King James Version)

### Breakfast by the Sea

- 1) Purpose of this last chapter of the Gospel of John.
  - a) To demonstrate once for all *the reality of the resurrection*.
  - b) The risen savior was not a vision, hallucination, not even a spirit, but a real person.
- 2) Peter: “I go fishing.”
  - a) Disciples: “We go with you.”
  - b) That night they caught nothing.
- 3) Jesus stood on the shore, but the disciples did not know it was Jesus.
  - a) Jesus: “Children, have you any meat?”
  - b) “No.”
- 4) Jesus: “Cast the net on the right side of the ship, and you shall find.”
  - a) Catch of fish so great could not draw in the net.
  - b) When Peter saw the Lord, he clothed himself, jumped in the lake, because he was naked.
- 5) Jesus: “Bring of the fish you have now caught.”
  - a) “Come and dine.”
  - b) This was the third time Jesus showed himself to his disciples after he was risen from the dead.
  - c) The great catch of fish was gathered into the net, and the net held them all and was not broken.
    - i) All of this speaks of the universality of the Church.
    - ii) There is no kind of exclusiveness in her; no kind of prejudice or selectiveness.
    - iii) The embrace of the Church is as universal as the love of God in Jesus Christ.
- 6) “Simon, son of Jonas, do you love me?”
  - a) Lord, you know I love you
    - i) “Then feed my lambs.”
    - ii) “Then feed my sheep.”
    - iii) “Feed my sheep.”
  - b) In essence, Jesus is saying, “If you love me then give your life to shepherding the sheep and the lambs of my flock.”
- 7) “Peter, when you were young, you girded yourself and walked wherever you desired; when you are old, you will stretch out your hands and another will gird you, and carry you where you would not.”
- 8) Peter concerning the other disciple: “Lord, what shall this man do?”
  - a) “If I will that he tarry till I come, what is that to you? Follow me.”
  - b) Saying went abroad that that disciple shall not die.”
- 9) This other disciple testified of these things and wrote these things—we know his testimony is true.
- 10) Many other things Jesus did—if written in books, I suppose that even the world itself could not contain the books that should be written.