

The Gospel of John

Outline compiled by:

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

LESSON ONE

Introduction to the Gospel According to Saint John

- 1) Many think of John as the most precious book in the New Testament.
- 2) 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.
- 3) 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.
- 4) 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.
 - (1) Unnamed feast—cleansing of Temple.
 - (2) Feast of Tabernacles (Jn. 7:2, 10).
 - (3) Feast of Dedication in the wintertime (John 10:22).
 - (4) 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.
 - (5) "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.*
 - c) John records the deeds of Christ performed before the Baptist was cast into prison; the other three evangelists mention the events after that time.
- 5) 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.
- 6) 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.
- 7) 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.
- 8) John presented Jesus as the mind of God.
- 9) 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.
 - iii) Jesus had a divine independence from all human influence.
 - (1) Not at his mother's insistence, but by his own personal decision.
 - (2) The urging of his brothers had nothing to do with the visit which he paid to Jerusalem at the Feast of Tabernacles (John 7:10).
 - (3) No man took his life from him—he laid it down.
- 10) 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 were the inner circle with Jesus.
 - i) Mount of transfiguration.
 - ii) Paul perceived they were the pillars of the Church.
- 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 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.
 - c) The preexistence of Christ.
 - i) If the word was with God before time began, if God’s word is part of the eternal scheme of things, it means that God was always like Jesus.
 - ii) Sometimes we think of God as stern and avenging; we tend to think that something Jesus did changed God’s anger into love and altered his attitude to men.
 - iii) What Jesus did was to open a window in time that we might see the eternal and unchanging love of God.
 - iv) What about the image of God as one who wiped out entire nations?
 - (1) It is not God who has changed; it is men’s knowledge of him that has changed.
 - (2) Men wrote these things because they did not know any better.
 - (a) We grow in knowledge.
 - (b) They saw in part; only when Jesus came that they saw fully and completely what God has always been like.
- 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).
 - c) A man who lives a Christless life exists, but he does not know what life is.
 - d) Jesus is the one person who can make life worth living, and in whose company death is only the prelude to fuller life.
- 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.
 - i) Men love darkness more than light because their deeds are evil.
 - ii) The light that Jesus brings is something which shows things as they are.
 - (1) Strips away the disguises and the concealments.
 - (2) It shows things in all their nakedness;
 - (3) It shows them in their true character and their true values.
 - c) Light is guiding.
 - i) If a man does not possess that light he walks in darkness and does not know where he is going (12:36).
 - ii) When a man receive that light and believes in it, he walks no more in darkness (12:46).
- 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.
 - i) "It was dark, and Jesus had not yet come to them" (on the stormy sea).
 - ii) "Now on the first day of the week, Mary Magdalene came, while it was still dark."
 - iii) "So, after receiving the morsel, the immediately went out; and it was night."
 - d) The Christless life is life in the dark.

LESSON TWO

The Witness to Jesus Christ

John 1:6-8

There emerged a man sent from God whose name was John. He came as a witness, in order to bear witness to the light, that through him all might believe. He himself was not the light; his function was to bear witness to the light.

- 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.
 - c) John did no miracle (John 10:41).
 - d) John said he must decrease that Christ might increase.
- 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).
 - (1) No doubt Jesus knew who He was.
 - (2) God had sent him into the world to live and to die for men.
 - b) The witness of Jesus himself.
 - i) “I bear witness to myself...my testimony is true” (8:14).
 - (1) What He was was His best witness.
 - (2) He claimed to be the light and life and truth and the way.
 - (3) He claimed to be the Son of God and one with the Father.
 - (4) He claimed to be the Savior and the Master of all men.
 - ii) What Jesus was in himself was the best witness that his claims were true.
 - 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.
 - i) John bore witness that he saw the Spirit descending upon Jesus.
 - 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).
 - iii) The people who witnessed his miracles told of their wonder at the things he did (12:17).
 - 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.
 - a) Jesus came not only with knowledge but with power.
 - b) Came not only to show them the right way but to enable them to walk in it.
 - c) The darkness of pessimism and despair was gone forever.
- 3) His coming dissipated the darkness of death.
 - a) Men were tormented concerning the afterlife.
 - b) Jesus showed that death was only the way to a larger life.

John 10-13.

“He came unto his own, and His own received him not. To all those who did receive him, to those who believe in his name, he gave the right to become the children of God. These were born not of blood, nor of any human impulse, nor of any man’s will, but their birth was of God.”

- 1) True sonship comes not by blood, but through Jesus Christ.
- 2) Does not come from any human impulse or desire or from any act of the human will.

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.
 - c) That eternity could appear in time.

- d) That somehow the Creator could appear in such a way that men's eyes could actually see him.
- 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).
 - i) Very few people can grasp abstract ideas; most think in pictures.
 - ii) Jesus did not come to *talk* to men about God; he came to *show* men what God is like.
 - b) Jesus is the communicator of the truth.
 - i) In the midst of shadows, he makes things clear.
 - ii) At the many crossroads of life, shows us the right way.
 - iii) In the baffling moments of decision, enables us to choose aright.
 - iv) Who amidst the many voices which clamor for our allegiance, tells us what to believe.
 - 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.
 - i) They sought to kill Jesus because he told them the truth (8:40).
 - ii) No man ever destroyed the truth by refusing to listen to the voice that told it to him.
 - 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.
 - i) It is something that must be done;
 - ii) It is something which must be known with the mind, accepted with the heart, and acted out in the life.
- 5) We beheld His glory—the glory of the begotten Son of God.
 - a) The life of Jesus was a manifestation of glory
 - i) He seeks not his own glory but of him who sent him (7:18).
 - ii) It is the Father who glorifies him (8:50,54)
 - iii) It is the glory of God that Martha will see in the raising of Lazarus (11:4).
 - 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.
 - i) The glory of God appeared in the cloud.
 - ii) Before the giving of the Ten Commandments, "the glory of the Lord settled upon Mount Sinai.
 - iii) The glory of the Lord filled the tabernacle.
 - iv) The glory of the Lord filled the house (Solomon's Temple).
 - v) "The whole earth is full of his glory" (Is. 6:3).
 - 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.
 - a) We need one grace for different occasions.
 - i) One grace in the days of prosperity and another in the days of adversity.
 - ii) We need one grace in the sunlit days of youth and another when the shadows of age begin to lengthen.
 - b) The law was given by Moses, but grace and truth by Jesus.

The Witness of John

- 1) Who are you?
 - a) I am not the Messiah.
 - b) I am not Elijah.
 - i) Elijah to come before the Lord
 - ii) Settle all disputes.
 - iii) Settle who were Jews and who weren't Jews.
 - iv) It was believed that Elijah would anoint the Messiah to his kingly office; that he would raise the dead to share in the new kingdom.
 - 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.
 - a) He knew that every morning and every evening a lamb was sacrificed in the Temple for the sins of the people.
 - b) Jesus is the only man to deliver men from their sins.
- 2) John refers to the "lamb" 29 times in Revelation.
 - a) One of the most precious titles of Christ.
 - b) Sums up the love, the sacrifice, the suffering and the triumph of Christ.
- 3) "Even I did not know Him."
 - a) John was Jesus' cousin.
 - b) John just now realized that Jesus was the Lamb.
- 4) The Spirit descends at Jesus' baptism.
 - a) The Spirit remained upon him.
 - b) The Spirit took up his permanent abode in Jesus.

LESSON THREE

The First Disciples

John 1:35-39

- 1) Two disciples follow Jesus.
- 2) What are you looking for?
 - a) Were they legalists looking for subtle and recondite conversations about the little details of the law, like the scribes and Pharisees?
 - b) Were they ambitious time-servers looking for position and power like the Sadducees?
 - c) Were they Nationalists looking for a political demagogue and a military commander who would smash the occupying power of Rome like the Zealots?
 - d) Were they humble men of prayer looking for God and for his will, like the Quiet in the Land?
 - e) Or were they simply puzzled, bewildered sinful men looking for light on the road of life and forgiveness from God?
- 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.
 - a) Andrew was content to be the “second” man.
 - b) Andrew was always introducing others to Jesus.
- 6) To Philip: “Follow me”
- 7) Nathaniel.
 - a) Can anything good come out of Nazareth?
 - b) “A man in whom is no guile”
 - i) How do you know me?
 - ii) Before Philip called you, I saw you under the fig tree.
 - (1) Jesus saw his dreams.
 - (2) Jesus saw the most intimate part of his heart.
 - 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.
 - a) Six waterpots stood for all the imperfections of the law.
 - b) Put the new wine of the gospel of his grace in place of law.
 - c) Turned the imperfection of the law into the perfection of grace.
 - d) When the grace of God comes to men there is enough and to spare for all.
- 3) Saved the best for last.
- 4) John teaches us that Jesus did not just do something one time but something that continues on.

- a) When Jesus comes into a man's life, it is like turning water into wine.
- b) Without Jesus, life is dull and stale and flat; when he comes in, life becomes vivid and sparkling and exciting.

Cleansing of the Temple

- 1) Righteous indignation.
 - a) Never selfish.
 - b) Always for another's sake.
- 2) Drove out moneychangers.
 - a) Made house of God den of thieves
 - b) Commercialism.
- 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.
 - c) What enraged Jesus was that pilgrims to the Passover who could ill afford it, were being fleeced at an exorbitant rate by the money-changers—done in the name of religion.
- 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.
 - a) Temple authorities and Jewish traders were making the Court of the Gentiles into an uproar and a rabble where no man could pray.
 - b) The lowing of the oxen, the bleating of the sheep, the cooing of the doves, the shouts of the hucksters, the rattle of the coins, the voices raised in bargaining disputes—made the Court of the Gentiles a place where no man could worship.
- 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.

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.
 - i) A brotherhood of about 6000.
 - ii) Enter brotherhood by taking a pledge in front of three witnesses that they would spend all their lives observing every detail of the scribal law.
 - iii) The Law
 - (1) Thought to be complete; therefore there must be a regulation to govern every possible incident in every possible moment for every possible man.
 - (2) An infinite number of rules and regulations to govern every conceivable situation in life.
 - (3) Changed the law of great principles into the legalism of by-laws and regulations.
 - (4) The *Misnah* is the codified scribal law.
 - (5) The *Talmud* is the explanatory commentary on the *Mishnah*.
 - iv) Laws concerning the Sabbath.
 - (1) To tie a knot on the Sabbath was work, but a knot had to be defined.
 - (a) Knots to make one guilty.
 - (i) The knot of camel drivers and sailors.
 - (ii) Draw a bucket of water from a well.
 - (b) Knots that can be tied or untied with one hand were legal.
 - (i) A woman may tie up a slit in her shift and the strings of her cap and those of her girdle; the straps of shoes.
 - (ii) A man could tie a bucket to a woman's girdle and let it down; a knot in a girdle was legal.
 - (2) Journeying on the Sabbath.
 - (a) Limited to one thousand yards.
 - (b) A man could deposit enough food for one meal on Friday evening at any given place, that place technically became his house and he could go a thousand yards beyond it on the Sabbath day.
 - (3) Carrying a burden on the Sabbath (Jer. 17:21-24)
 - (a) Burden defined as "food equal in weight to a dried fig, enough wine for mixing in a goblet, milk enough for one swallow, honey enough to put upon a wound, oil enough to anoint a small member, water enough to moisten an eye-salve.
 - (b) Had to be determined whether a woman could wear a brooch, a man could wear a wooden leg or dentures.
 - (c) Could a child or a chair be lifted?
 - v) The scribes worked out regulations; Pharisees dedicated their lives to keeping them.
 - c) 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.
 - d) Likely a member of a distinguished Jewish family
- 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) Peter speaks of being born anew by God’s great mercy (1 Peter 1:3).
 - ii) James speaks of God bringing us forth by the word of truth (James 1:18).
 - iii) Titus speaks of *the washing of regeneration* (Titus 3:5).
 - iv) Paul speaks of the Christian dying with Christ and then rising to life anew (Romans 6:1-11).
 - v) Paul speaks of *babes in Christ* (1 Cor. 3:1-2).
 - vi) 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.
 - (1) We are cleansed to enter a new power that enables us to be what by ourselves we could never be and to do what by ourselves we could never do.
 - (2) Water and the Spirit stand for the cleansing and strengthening power of Christ, which wipes out the past and gives victory in the future.
 - 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?
 - i) Impossible?
 - ii) If possible, how does it work?
 - (1) You can hear and see and feel the wind, but you do not know where it comes from or where it is going.
 - (2) You may not understand how the wind blows, but you can see what it does.
- 4) “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.
 - i) Lifted up on the cross.
 - ii) Lifted up into glory—exalted.
 - c) Believing in Jesus.
 - i) Believing with all our hearts that God is as Jesus declared him to be.
 - (1) Believing that God love us; God cares for us; God wants nothing more than to forgive us.
 - (2) The Jews looked on God as one who imposed his laws and punished them if they broke them.
 - (3) Look at God as a judge; man as a criminal.
 - (4) Look on God as one who demanded sacrifices and offerings to get into his presence.
 - 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.
- 5) The love of God.
- a) “For God so loved the world...” (John 3:16).
 - i) It was God who initiated the process by sending Jesus.
 - ii) All of this because of the love of God.
 - b) God is love.
 - i) It is easy to think of God as seeking the allegiance of men in order to satisfy his own desire for power.
 - ii) God was not acting for his own sake, but for our sake—to satisfy his love for creation.
- 6) 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.
- a)

LESSON FOUR

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—weary with the journey.
 - b) The warmth of his sympathy—easy for Samaritan woman to talk to him.
 - c) Breaker of barriers.
 - i) Racial between Jews and Samaritans.
 - ii) Gender-wise between male and female.
 - (1) Rabbi forbidden to greet a woman in public.
 - (2) Rabbi could not even speak to his own wife or daughter in public.
 - (3) “Bruised and bleeding Pharisees”—Pharisees who shut their eyes when they saw a woman on the street—walked into walls and houses.
- 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.
 - i) Five false gods Samaritans married to.
 - ii) Married to the law.
- 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.
 - (a) If God is Spirit, he is not confined to places—can't limit worship at Jerusalem.
 - (b) True worship does not consist in coming to a certain place nor in going through a certain ritual or liturgy, nor in bringing certain gifts.
 - (c) Animal sacrifices became irrelevant.
- (2) Man worships through his spirit.
 - (a) The true worship is when man, through his spirit, attains to friendship and intimacy with God.
 - (b) True worship is when the spirit of man, which is immortal and invisible, speaks to and meets with God, who also is immortal and invisible.
- 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.
 - (1) Religion is never safe until a man can tell, not only what he believes, but why he believes it.
 - (2) Religion is hope with reason behind it (1 Peter 3:15).
- 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.
 - i) I have sent you to harvest a crop that you did not sow. You have entered into others' labors.
 - ii) The sower and the harvester can rejoice at the same time
 - iii) Jesus sowed the seed at his death; we reap the harvest.
 - iv) We sow seed that we may not see the fruit of, but others will—the next generation.
- 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.

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.
 - i) May have been content with his condition.
 - ii) If healed, he would have to assume responsibility of making a living.
 - 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.
 - i) In the porches, the people lay ill.
 - ii) The law could show a man his sin, but could never mend it.
 - iii) The law could uncover a man's weakness, but could never cure it.
 - iv) The law, like the porches, sheltered the sick soul but could never heal it.
 - c) Thirty-eight years stood for centuries man had been waiting on the Messiah.
- 4) Healing took place on the Sabbath.
 - a) No right to lift his bed.
 - b) Man didn't know who cured him.
 - c) God did not stop working on the Sabbath day and neither did Jesus.
 - d) Even on the Sabbath day God's love and mercy and compassion act.
- 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) Spiritually dead
 - i) Stopped feeling.
 - ii) Stopped thinking.
 - iii) Stopped trying.
 - b) Natural dead.
- 9) Witness to Christ.
 - a) God.
 - b) His works.
- 10) Witness of the Scripture.
 - a) You search the scripture because you think that in them you have eternal life—it is they that bear witness about me.
 - b) I came in my Father's name, and you didn't receive me—another comes in his own name, and you receive him.

Chapter 6

The Loaves and the Fishes

- 1) Where are we to buy bread for these to eat?
 - a) Jesus already knew—testing Philip.
 - 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.
 - c) The disciples distributed it.
- 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.
 - c) Why did the crowd follow Jesus? For the loaves and fishes?

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.
- 3) The disciples set sail.
- 4) The wind got up.
- 5) Jesus comes walking on the water.
 - a) Peter: Lord if its you, bid me to come.
 - b) Peter walks on the water.
 - c) Peter looks down and begins to sink.
 - d) Jesus returns with Peter into the boat.

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.
 - b) More concerned about the natural than the spiritual.
- 3) “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.

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.
 - i) The Pharisees hated him because he drove through their petty rules and regulations.
 - ii) The high priests (Sadducees) hated him because he interfered with the vested interests which were dearer to them than God.
 - (1) Sadducees were a political party.
 - (2) They did not observe the Pharisaic rules and regulations.
 - (3) They collaborated with their Roman masters; had a very comfortable and even luxurious time.
 - (4) They did not want a Messiah—their political set-up would disintegrate and their comfort would be gone.
 - 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.
 - i) He chose a cross when he might have had power.
 - ii) He was the suffering servant when he might have been the conquering king.
 - iii) He washed the feet of his disciples when he might have had men kneeling at his own feet.

- iv) He came to serve when he could have subjected the world to servitude.
- 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.
 - iv) He courageously entered Jerusalem when to enter it was to enter the lions' den.
- 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.
 - i) IF we wait until we have understood everything, we will never start at all.
 - ii) Begin by doing God’s will as we know it, and God’s truth will become clearer and clearer to us.

Did Not Moses Give You the Law?

- 1) Moses gave you the law.
 - a) You can’t keep it.
 - b) Why do you seek to kill me?
- 2) You have a devil.
- 3) You circumcise a child on the Sabbath and seek to kill me for healing on the Sabbath.
- 4) Judge not according to appearance, but judge righteous judgment.
- 5) They sought to kill him but his hour had not come.
- 6) 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.
 - a) They that believe on him shall receive.
 - b) Not yet given because Jesus not yet glorified.
- 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.
 - (a) Was the most popular festival of all.
 - (b) For that reason, simply referred to as the *Feast*.
 - (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).
 - (c) Not thanksgiving for one harvest—glad thanksgiving for all the bounty of nature which made life possible and living happy.
 - (d) Josephus called it “the holiest and the greatest festival among the Jews.”
 - (e) The servant, the stranger, the widow and the poor were all to share in the universal joy.
- 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).
 - i) Priests took a golden pitcher which held about two pints, went down to the Pool of Siloam, filled it with water, carried it back through the Water Gate while the people recited Isaiah 12:3: “With joy you will draw water from the wells of salvation.”
 - ii) Water poured out as an offering to God while *The Hallel* (Psalms 113-118) was sung to the accompaniment of flutes by the Levite choir.
 - iii) Worshippers shouted and waved their palms towards the altar.
 - iv) Whole ceremony a vivid thanksgiving for God’s good gift of water and an acted prayer for rain; memory of the water which sprang from the rock when they traveled through the wilderness.
 - v) On the last day the people marched seven times round the altar in memory of the sevenfold circuit round the walls of Jericho.
- 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 Spake 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.
 - i) Said this to tempt him.
 - ii) Jesus with his finger wrote in the ground.
 - (1) God had written the original Ten Commandments in stone with his finger.
 - (2) Jesus wrote on the tables of the heart a new commandment.
 - (3) The old covenant had little respect for women; the new covenant offered respect for women.
 - (4) Under the law, the man was free, but the woman was punished.
 - (5) Men and women are equal under the new covenant.
 - iii) “He without sin cast the first stone.”
 - (1) The man was now being held accountable as much as the woman.
 - (2) For the woman to commit adultery, there had to be a man involved.
 - (3) Either the men were spying where they shouldn’t, or they were the guilty party.
 - b) They, being convicted by their own conscience, went out one by one.
 - i) The New Covenant will bring conviction to the heart—the conscience.
 - ii) Jesus left with the woman alone.
 - c) Neither do I condemn you—go and sin no more.

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.
- 2) My record is true.
 - a) I know whence I came.
 - b) I know whither I go.
 - c) You can’t tell whence I come, and whither I go.
- 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."
 - i) Jews: "We be not born of fornication."
 - ii) Jews: "We have one father, even God."
 - iii) Jesus: "If God were your father, you would love me."
 - c) Jesus: "You are of your father the devil."
 - i) The lust of your father you will do.
 - ii) He was a murderer from the beginning and abode not in the truth; there is no truth in him.
 - iii) When he speaks a lie, he speaks of his own; he is a liar, and the father of it.
 - iv) He that is of God hears God's words; you therefore hear them not, because you are not of God.
 - d) Jews: "You are a Samaritan and have a devil."
- 4) Jesus: "If a man keep 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.
 - i) Acts 3:2 – the man at the gate called Beautiful.
 - ii) Acts 14:8 –The cripple at Lystra.
 - b) Who did sin—this man or his parents.
 - i) Jews connected suffering with sin.
 - ii) How could man be blind from his birth because of his own sin?
 - (1) Some had strange notion of pre-natal sin—possible to begin sin while still in the womb.
 - (2) Some believed that everyone preexisted—birth affliction from sin committed prior to spirit entering the body.
 - iii) The parents’ sin—one of the keynotes of the Old Testament is that the sins of the parents are always visited upon the children.
 - 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.
 - i) Unfortunately, children do suffer deformities as the result of parents’ sins—such as drug abuse.
 - ii) God can turn it around—the curse is lifted in Jesus.
 - 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.”
 - i) By making clay, Jesus broke the Sabbath.
 - (1) A man could not clip his fingernails or pull out a hair on the Sabbath.
 - (2) A man could not go out on the Sabbath with sandals shod with nails—the weight of the nails would have constituted a burden.
 - b) “How can a man who is a sinner perform such signs?”
 - c) To the man: “What is your opinion?”
 - d) “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.

Chapter 10

- 1) *Jesus the Good Shepherd.*
 - a) The shepherd will risk his life to seek and to save the one straying sheep (Matthew 18:12; Luke 15:4).

- b) Jesus had pit upon the people because they are as sheep without a shepherd (Matthew 9:36).
 - c) His disciples are his little flock (Luke 12:32).
 - d) When the shepherd is smitten, the sheep are scattered (Mark 14:27; Matthew 26:31).
 - e) Jesus is the shepherd of human souls (1 Peter 2:25).
 - f) Jesus is the great shepherd of the sheep (Hebrews 13:20).
- 2) 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).
 - b) 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).
 - c) Jesus' last command to Peter was for him to feed his lambs and his sheep (John 21:15-19).
 - d) The word "pastor" is the Latin word for shepherd.
- 3) Jesus said he as the good shepherd was the door; anyone who came in any other way was a thief and a robber.
- a) The shepherd on the hillside would literally lie across the opening into the sheepfold at night.
 - b) Sheep could not go out or come in without going through the shepherd.
- 4) The true and the false shepherd.
- a) Jesus was the good shepherd.
 - i) The leader who is called.
 - ii) Gives his life for the sheep.
 - iii) I know my sheep and my sheep know my voice.
 - iv) I lay down my life for the sheep.
 - b) The hireling.
 - i) The "shepherd" who becomes the leader simply to get his pay.
 - ii) The sheep are not really his.
 - iii) When the wolf comes, he leaves the sheep and runs away.
 - iv) The wolf seizes the sheep and scatters them.
- 5) 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.
 - i) Without, evil forces who were recognized enemies.
 - ii) Within, the subtle enemy who oftentimes came in the form of a false leader who was more concerned about his own welfare than that of the sheep.

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.
 - (1) “Go nowhere among the gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel” (Mat. 10:5,6).
 - (2) To the Syro-Phoenician woman: he was sent only to the lost sheep of the house of Israel (Mat. 15:24).
 - ii) Inclusivity.
 - (1) Jesus came to save the world.
 - (2) Jesus stayed and taught in Samaria (John 4:40).
 - (3) He declared that descent from Abraham was no guarantee of entry into the kingdom (John 8:39).
 - (4) To the Roman centurion: “No greater faith have I found in all Israel...” (Mat. 8:10).
 - (5) Only the Samaritan leper returned to give Jesus thanks (Luke 17:18-19).
 - (6) Many would come from the north and the south to sit down in the kingdom of God (Mat 8:11; Luke 13:29).
 - (7) Preach the gospel to all nations (Mark 16:15; Mat 28:19).
 - e) It is only through Jesus that shepherd from different folds will become one under the leadership of the Great Shepherd.
- 2) The Authorized Version.
 - a) One *fold* and one shepherd.
 - b) On that translation, the Roman Catholic Church has based the teaching that, since there is only one fold, there can only be one Church—outside the Roman Catholic Church there is no salvation.
 - c) The RSV: “There shall be one *flock* one shepherd.”
 - i) Though in different folds, they will hear and obey the one shepherd.
 - ii) It is not a unity of churches, but loyalty to Jesus Christ.
 - 3) One flock does not insinuate only one church expression; one form of worship; one form of church administration.
 - 4) John 10:22-28.
 - a) My sheep know my voice; I know them; they follow me.
 - b) “I give them eternal life, and they will never perish; no one will snatch them from my hand.”
 - 5) John 10:29-39.
 - a) My Father gave them to me.
 - b) No one can snatch them from the hand of the Father.
 - c) I and the Father are one.
 - 6) John 10:31-39.
 - a) For which deed are you trying to stone me?
 - b) We stone you because you insult God by declaring yourself God.
 - c) If I do not the works of the Father, don’t believe me.
 - d) If you can’t believe me, believe the works and recognize that the Father is in me, and I am in the Father.

John 11

The Story 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) The disciples: Are you going back where the Jews threatened to kill you?
 - 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.
- 3) Lazarus only sleeps.
 - a) Lazarus is dead; I am glad I was not there.
 - b) It is all designed in order that you may come to believe.
- 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).
 - e) The witnesses of the resurrection "fell asleep." (1 Cor. 15:6).
- 5) "Lord, if you had been here, out brother would not have died."
 - a) "Your brother will rise again."
 - b) "Yes, Lord, he will rise at the last day."
 - c) Jesus: "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.
- 6) To the tomb.
 - a) Take away the stone.
 - b) "Father I thank you that you hear me always, but for the sake of those who hear, I pray."
 - c) "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."
- 7) The aftermath of Lazarus' resurrection.
 - a) What will we do?
 - i) If Jesus goes unchecked, everyone will believe him.
 - ii) The Romans will come and take away our place and destroy our nation.
 - b) Caiphas the high priest.
 - i) It is good that one man die for our nation that the whole nation perish not.
 - ii) Caiphas was prophesying of Jesus' death, not only for that nation, but for the nations of the earth.
 - c) The Pharisees plotted to kill Jesus.
- 8) John 11:54-57. Jesus no longer walked openly among the Jews.

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.
 - i) She was a practical woman, and she loved Jesus.
 - ii) Martha gave what she could
 - iii) It is just as possible to serve Jesus in the mundane things of life as on the platform.
 - b) Mary.
 - i) Mary loved Jesus much.
 - ii) Three things about love.
 - (1) Love is extravagant.
 - (a) Mary took the most precious thing she possessed and spent it all on Jesus.
 - (b) Love gives its all, and its only regret is that it has not still more to give.
 - (c) The *Gift of the Magi*—short story by O. Henry.
 - (i) Man sells his watch to buy tortoise-shell combs for her long, beautiful hair.
 - (ii) The woman sells her hair to buy her husband a platinum fob for his watch.
 - (iii) They each gave the other all there was to give.
 - (2) Love is humble.
 - (a) Common to anoint another's head.
 - (b) Mary anoints Jesus' feet—not his head.
 - (3) Love is unselfconscious.
 - (a) No respectable woman in Palestine would ever appear in public with her hair unbound.
 - (b) Long, loose hair after marriage, would have been a sign of a loose moral woman.
 - (c) Mary never even thought of that.
 - iii) The smell of the perfume filled the whole house.
 - (1) The whole Church was filled with the sweet memory of Mary's action.
 - (2) A lovely deed becomes the possession of the whole world and adds to the beauty of life in general.
 - c) Judas.
 - i) Jesus trusted Judas, even though he knew there was a traitor among them.
 - (1) Jesus may have been saying, "Judas, here's something that you can do for me. Here is proof that I need you and want you."

- (2) The best way to reclaim someone who is on the wrong path is to treat them not with suspicion but with trust; not as if we expected the worst, but as if we expected the best.
- ii) Judas' view was warped.
 - (1) He had seen an action of surpassing loveliness, yet he called it extravagant waste.
 - (2) Our sight depends on what is inside us.

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 12:23-24

- 1) The corn of wheat must fall into the ground to die in order to bring forth more of the same kind.
 - 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.
- 2) 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.

LESSON SEVEN

John Chapter 13

- 1) 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.
 - i) Hour of humiliation near; hour of glory near.
 - ii) Chose to wash his disciples' feet.
 - iii) To wash the feet of guests was the work of a slave.
 - iv) Peter: "You won't wash my feet."
 - (1) If I don't, you have no part of me.
 - (2) Lord, not only my feet, but my hands and head.
 - v) The servant is not greater than his lord—wash one another's feet.
 - b) Jesus knew that he had come from God and that he was going to God.
 - c) Jesus was well aware that he was about to be betrayed.
- 2) Now is the son of man glorified, and God is glorified in Him.
 - a) The time had come to accomplish what Jesus had come to earth to do—die on the cross.
 - i) The glory of the cross.
 - ii) It is in the incarnation and the cross that God's supreme glory is displayed.
 - iii) The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.
 - b) God had been glorified through Jesus' obedience.
 - c) God will glorify Jesus.
 - i) The resurrection and full and final triumph of Christ.
 - (1) The vindication of Christ follows his humiliation.
 - (2) The enthronement of Christ follows his crucifixion.
 - (3) Crown of thorns turned into crown of glory.
 - ii) God has given him a name above all names.
- 3) 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.

Chapter 14

In My Father's House

- 1) Let not your heart be troubled.
- 2) Believe in God; also believe in me.
- 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).

Verses 4-31

- 1) I am the way, the truth, and the life.
 - a) There is no other way.
 - b) Truth is a person.
 - c) Life is found only in Jesus.
- 2) 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?
 - i) When Jesus was no longer physically in this earth, he remained here in the person of the Holy Spirit.
 - ii) Now, because the Holy Spirit is come, Christ is not limited by time or space—there are parts of his body throughout the earth in the form of Spirit-filled believers.
 - iii) We also are a part of the finishing generation—those who have gone before can not be complete without us (Hebrews 12:39,40).
- 3) I pray the Father, and He will give you another Comforter.
 - a) The spirit of truth.
 - b) He dwelleth with you and shall be in you.
 - c) The Comforter will teach you all things
 - d) Will bring all things to your remembrance which I have spoken to you.
- 4) Peace I leave with you—my peace I give you—not as the world gives you.

I Am the Vine

Chapter 15

- 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) Abide in me.
 - i) Branch cannot bear of itself.
 - ii) The Father is glorified when we produce much fruit.
- 2) These things I have spoken that my joy might remain in you, and that your joy might be full.

- 3) This is my commandment.
 - a) Love one another as I have loved you.
 - b) No greater love than a man give his life for his friend.
 - c) You are my friend—I love you enough to give my life for you.
 - d) I call you friend because I have withheld nothing from you—the servant doesn't know all.
- 4) 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.
- 5) If the world hate me, it will hate you.
 - a) I have spoken these things to you that you be not offended.
 - b) They shall put you out of the synagogues.
 - c) Whosoever kills you will think they're doing God service.
 - d) They do these things because they don't know the Father (can be a professor of the faith and still not know the Father).
- 6) 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.
 - c) A little while you won't see me; a little while you will see me.
 - i) You weep, but the world rejoices.
 - ii) You weep, but your sorrow will be turned into joy.
 - iii) A woman in travail has sorrow because her time is not yet; when she is delivered of a child, she rejoices.
 - iv) You have sorrow, but I will see you again; your heart shall rejoice; your joy no man takes from you.
 - d) 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 17

The Lord's Prayer

- 1) Father, the hour is come.
 - a) Glorify thy Son, that thy Son also may glorify thee.
 - b) You have given him power over all flesh.
 - c) Given him power to give eternal life to as many as thou hast given him.

- d) I have glorified you on the earth.
- e) I have finished the work which you gave me to do.
- 2) Father, glorify me with your glory that I had with you before the world was.
 - a) Jesus was with the Father from the beginning.
 - i) The preexistent Christ.
 - ii) In the beginning was the Word...
 - iii) By Him all things were created.
 - b) Jesus had laid aside His deity to take on the form of man—now was the time for Him to pick it back up.
- 3) I pray for them (disciples; believers)—I pray not for the world, but for those you have given me.
- 4) I am now no more in the world, but these are in the world.
 - a) They are not *of* the world.
 - b) Keep them through your own name.
 - c) That they may be one, as we are.
- 5) I pray not that you should take them out of the world, but that you should keep them from the evil.
 - a) We're in the world but not *of* the world.
 - b) There is a purpose to be accomplished in the earth.
- 6) Sanctify them through your truth—you word is truth.
 - a) Sanctify means “to be set apart for a special task.”
 - b) Also means to equip people with the qualities of mind and heart and character that are necessary for that task.
- 7) As you have sent me into the world, even so have I also sent them into the world.
- 8) I also pray for those who shall believe on me through their word.
 - a) Unity of the believers.
 - i) That they may be one, as you and I are one.
 - ii) That they may be one in us.
 - b) And the glory you gave me, I have given them that they may be one, even as we are one.
 - i) I in them, and thou in me, that they may be made perfect in one.
 - ii) I will that they will be where I am
 - (1) That they may behold my glory, which you have given me.
 - (2) You have loved me from the foundation of the world.
 - c) I have declared unto them your name—that the love you have loved me with may be in them, and I in them.

LESSON EIGHT

The Final Days

- 1) The betrayal of Jesus by Judas.
 - a) When Jesus identified himself, the captors went backward and fell to the ground.
 - b) Peter draws the sword and cuts off Malchus' right ear (servant of the high priest).
 - c) To Peter: "Put up your sword—the cup the Father has given me, shall I not drink it?"
- 2) Jesus taken before Caiaphas the high priest.
 - a) Peter denies Jesus.
 - i) To the damsel at the door.
 - ii) To the soldiers warming by the fire.
 - iii) To the servant of the high priest who saw Peter in the garden.
 - b) Jesus led to judgment hall—accusers did not go in, lest they be defiled—it was the Passover.
- 3) 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."
 - (1) Did not the law permit it?
 - (2) Not lawful according to Roman law?
 - b) Pilate: "Are you king of the Jews?"
 - c) 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.
 - d) Pilate: "Are you a king?"
 - e) 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."
 - f) Pilate took Jesus and scourged him.
 - i) Soldiers platted a crown of thorns—purple robe.
 - ii) "Hail, King of the Jews!"
 - g) Pilate: "I find no fault in him."
 - h) Jews: "Our law says he should die—he made himself the Son of God.
- 4) 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."
- 5) 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!"
 - c) Pilate had inscribed on the cross: "Jesus of Nazareth the King of the Jews."
 - i) Chief priest: "Write he *sayeth* he is King of the Jews."
 - ii) Pilate: "What I have written I have written."
- 6) "Woman, behold thy son!"
- 7) "Behold thy mother."

The Resurrection

- 1) Mary Magdalene the first evangelist.
 - a) Came to Simon Peter first.
 - b) Peter and the other disciple came to the sepulcher.
 - c) As of yet, they did not know the scripture that Jesus would be raised from the dead.
- 2) “Mary!”
 - a) She recognized Jesus (my sheep know my voice).
 - b) “Touch me not; I have not yet ascended to my Father.”
- 3) Peace appears behind closed doors to his disciples.
 - a) “Peace be unto you.”
 - b) “Receive ye the Holy Ghost.”
 - c) “Whosoever sins you remit shall be remitted unto them; whosoever sins you retain, they are retained.
- 4) Thomas: “Except I see the print of the nails in his hand, put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”
 - a) Jesus appears eight days later to his disciples.
 - i) “Peace be unto you.
 - ii) To Thomas: Behold my hands; thrust your hand into my side—be not faithless but believe.
 - iii) Thomas: “My Lord and my God.”
 - b) “Thomas, because you have seen me, you have believed: blessed are they that have not seen, and yet have believed.
 - c) Many signs Jesus did in the presence of his disciples that are not written in this book.
- 5) These are written—
 - a) That you might believe that Jesus is the Christ, the Son of God
 - b) That believing you might have life through his name.

Conclusion

Chapter 21

- 1) Peter: “I go fishing.”
 - a) Disciples: “We go with you.”
 - b) That night they caught nothing.
- 2) Jesus stood on the shore, but the disciples did not know it was Jesus.
 - a) Jesus: “Children, have you any meat?”
 - b) “No.”
 - c) Jesus: “Cast the net on the right side of the ship, and you shall find.”
 - d) Catch of fish so great could not draw in the net.
- 3) When Peter saw the Lord, he clothed himself, jumped in the lake, because he was naked.
- 4) Jesus: “Bring of the fish you have now caught.”
- 5) “Come and dine.”
- 6) This was the third time Jesus showed himself to his disciples after he was risen from the dead.
- 7) “Simon, son of Jonas, do you love me?”

- a) Lord, you know I love you—“then feed my lambs.”
 - b) “Then feed my sheep.”
 - c) “Feed my sheep.”
- 8) “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.” (Speaking of the death Peter would die)
- 9) 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.”
- 10) This other disciple testified of these things and wrote these things—we know his testimony is true.
- 11) 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.