

# JOHN

( *Come to Jesus to have life.* )

## Overview to the Context Outline of Gospel of John

The Gospel of John covers the brief period of time from when Jesus arrives on the scene taking his message to the public as a young man around 30 years old, through to his death only three years later.

### **Framework: Feasts and Pilgrimages to Jerusalem**

The other three Gospels, (Matthew, Mark, Luke), are called 'synoptic' gospels, basically meaning the events of Jesus's life they cover are written from the same general view; (syn – same, optic – eye).

But this fourth Gospel of John highlights a different perspective by including a variety of otherwise additional details from another perspective.

Much of the other three synoptic Gospels explain the part of Jesus' ministry that takes place in the Province of Galilee. From John's Gospel, we learn that during that time, however, Jesus made several trips back and forth to Jerusalem. And these trips back and forth to Jerusalem often coincided with Jewish religious festivals.

The Context Outline presents the activities of Jesus in John's Gospel as a combination of those journeys to Jerusalem, often for religious celebrations.

With each trip back to Jerusalem, the reader can almost eventually feel tension developing, with increasing agitation and hostility building up toward Jesus from the 'religious' establishment. Opposition to Jesus increases so much over time, that **some readers might conclude that Jesus almost knew that the last visit to Jerusalem was indeed going to be his last, because he simply had to know that he was angering the religious community to the point that there was potential to be some sort of confrontation and retaliation.**

These Feasts and any corresponding visits to Jerusalem are partly how the Context Format outlines the Gospel of John to simply provide a memorable frame of reference.

There may be no valued added by dividing up these unique events of John's Gospel by feasts and trips to Jerusalem, beyond offering a framework to provide a way to help keep the events straight, as they progress.

### **Purpose: Who exactly is this Jesus, who does he claim to be, and so what.**

So, the events broken out according to this framework are NOT **why** John's Gospel was written.

The Gospel was written with the specific **purpose** of promoting discussion about **WHO JESUS WAS**, the potential effect on us, **and whether it matters or not.**

This author's purpose is stated specifically in the Gospel at:

John 20:30-31 - Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book.

But these are written **that**

**[\*]** you may believe that Jesus is the Christ, the Son of God,  
and that by believing you may have life in his name.

That topic is carried through the whole Gospel.

It is all about whether Jesus is the Son of God, or not, and if it makes any difference to us, or not.

As a beginning point to determine for ourselves who Jesus is, a typical place to start are various ways of presenting Jesus's types of claims of who he is:

There are seven illustrating pictures that are typically highlighted in this book, and often they are backed up with a miracle that reinforces the idea. The seven illustrations are:

I AM the Bread of Life  
I AM the Light of the World  
I AM the Gate to the Sheep Pen  
I AM the Good Shepherd  
I AM the Resurrection and the Life  
I AM the Way, the Truth, and the Life  
I AM the Vine

References typically considered repeating Exodus 3:14 equivalents of God's name (YHWH) are generally:

6:20 – it IS I, don't be afraid;  
8:24 – If you do not believe that I AM,  
8:28 – When you have lifted up the Son of Man, then you will know I AM,  
8:58 – before Abraham was born, I AM;  
18:5 – 'I AM He', Jesus said

And there are a few more instances sometimes included in this category.

Then beyond that, there are over 30 additional times where Jesus refers to himself, in some form, in terms of the words 'I am...' to explain who he is.

A few times, this story walks us through how a person looks at Jesus initially as a man, and then going through different phases where they eventually see him as something more –

John 4 where a woman wonders if He is the predicted Messiah, Christ;  
John 9 where a man sees Him as Lord;  
John 16 even the disciple come to see him as from God and  
John 20 where an individual disciple sees him as God.

This intends to eventually stir the question of who we, for ourselves, consider Jesus to be.

A second major topic carried throughout this book is that of Jesus being the source of life – and answers the 'So what?' piece of the puzzle.

Life, as in the life of God, is woven in the fabric from beginning to end.

It starts at John 1:4 'In Him is life' making a supernatural claim,  
continues teaching it as needing to be spiritually born again and being sustained by living bread and water,  
demonstrates it by speaking words that heal a dying boy, and raises a dead man,  
illustrates it with pictures of vines and sheep pen examples,  
participates in it by Jesus's own resurrection from the dead,  
John 17:3 even settles the definition of life... ultimately as relationship with God the Father, and Son,

and the story ultimately concludes offering life to us through Jesus.

Jesus basically wants... (ASSERTION)

Additional notes at the end (UNDER CONSTRUCTION) of the Gospel of John introduce some more interesting and provocative topics in this Gospel.

## JOHN

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Miracle 7 - Someone else's Death and Resurrection*

11:1 - 54

**IX. Celebration Visit (Last Time) - PASSOVER CELEBRATION ( THIRD YEAR )**

**A. EARLY IN THE WEEK, VARIOUS ATTITUDES AS THEY ANTICIPATE JESUS'S ARRIVAL**

11:55 – 12:50

*Jesus Anointed for Burial by Mary  
'Triumphal Entry' -- five days (5) before Passover*

**B. ANOTHER DAY AT END OF WEEK ( FROM THE LAST SUPPER TO HIS CRUCIFIXION THE NEXT DAY )**

**1. Jesus' last Passover Supper and Private Discussion with his Disciples**

a. *Jesus washes the disciples feet.*

13:1 - 17

b. *Jesus dismisses Judas from his circle of close friends*

13:18 - 30

c. *Final Conversation in the intimacy of his closest disciples – they finally believe*

13:31 – 16:33

*Illustrating Claim 6 - I AM THE WAY, THE TRUTH, AND THE LIFE*

*Illustrating Claim 7 - I AM THE VINE*

**2. Private Discussion with his Heavenly Father - prays in the Garden**

17:1 – 25

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**PURPOSE OF THE GOSPEL BEING WRITTEN**



## JOHN

ACT ONE: VARIOUS INITIAL INTRODUCTIONS OF JESUS

– A TIME OF PERFORMING MIRACULOUS SIGNS THAT ARE GENERALLY ACCEPTED WELL

## I. THE AUTHOR'S OWN CONCLUSION ABOUT WHO JESUS IS – WHILE INTRODUCING TOPICS DISCUSSED LATER

HIS DIVINE NATURE

## GOD

**1**:<sup>1</sup> In the beginning was the Word, and the **Word was with God**, and the **Word was God**. <sup>2</sup> He was **with God in the beginning**.

## CREATOR

<sup>3</sup> Through him all things were made; without him nothing was made that has been made.

## LIFE

<sup>4</sup> **In him was life**, and

## LIGHT

that life was **the light of men**. <sup>5</sup> The light **shines in the darkness**, but the darkness has not understood it.

<sup>6</sup> There came a man who was sent from God; his name was John. <sup>7</sup> He came as a witness to testify concerning that light, so that through him all men might **believe**. <sup>8</sup> He himself was not the light; he came only as a witness to the light.

<sup>9</sup> **The true light that gives light to every man** was coming into the world.

HIS HUMAN NATUREBELIEVING IN HIM IS THE PATH TO GOD'S LIFE

<sup>10</sup> He was in the world, and though the world was made through him, the world did not recognize him.

<sup>11</sup> He came to that which was his own, but his own did not receive him.

<sup>12</sup> **[\*] Yet to all who received him, to those who *believed in his name*, he gave the right to become children of God--** <sup>13</sup> children born not of natural descent, nor of human decision or a husband's will, but **born of God**.

HUMAN, YET GOD WITH US

<sup>14</sup> The **Word became flesh** and made his dwelling among us.

SENT FROM GOD THE FATHER ABOVE

We have seen his glory, the glory of the One and Only, who **came from the Father**, full of ( grace and truth ).

<sup>15</sup> John testifies concerning him.

He cries out, saying,

"This was he of whom I said,

"He who comes after me has surpassed me because he was before me."

AND WHO EXACTLY IS THIS "WORD OF GOD" ... ?

<sup>16</sup> From the fullness of his grace we have all received one blessing after another.

<sup>17</sup> For the law was given through Moses;

( **grace and truth** ) came through **Jesus** Christ.

REVEALED GOD; AND NOW LIVES IN THE HEAVENLY THRONE ROOM

<sup>18</sup> No one has ever seen God,

but **God the One and Only**, who is at the Father's side, has **made him known**.

II. JERUSALEM AREA VISIT – BACK TO THE BEGINNING WHERE IT ALL STARTED FOR JOHN, THE AUTHOR

A. JOHN THE BAPTIST INTRODUCED JESUS – AS LAMB OF GOD AND SON OF GOD

1. JOHN THE BAPTIST INTRODUCING JESUS TO THE PUBLIC

<sup>19</sup> Now this was John's testimony when the Jews of Jerusalem sent **priests** and **Levites** to ask him who he was.

**WHO JOHN THE BAPTIST IS NOT**

<sup>20</sup> He did not fail to confess, but confessed freely,  
"I am not the Christ."

<sup>21</sup> They asked him,  
"Then who are you? Are you Elijah?"

He said,  
"I am not."

"Are you the Prophet?"

He answered,  
"No."

**WHO JOHN THE BAPTIST IS, AND WHAT THE BAPTIST CAME TO DO**

<sup>22</sup> Finally they said,  
"Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

**THE ONE SENT AHEAD TO ANNOUNCE AND POINT TO THE MESSIAH**

<sup>23</sup> John replied in the words of Isaiah the prophet,  
"I am the voice of one calling in the desert,  
`MAKE STRAIGHT THE WAY FOR THE LORD.'"

(see ISAIAH 40:3)

<sup>24</sup> Now some **Pharisees** who had been sent <sup>25</sup> questioned him,  
"Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

<sup>26</sup> "I baptize with water," John replied,  
"but among you stands one you do not know. <sup>27</sup> He is the one who comes after me,  
the thongs of whose sandals I am not worthy to untie."

<sup>28</sup> This all happened at Bethany on the other side of the Jordan, where John was baptizing.

**THE BAPTIST PROCLAIMING THE ARRIVAL OF THE ANTICIPATED LORD**

( AND WHO SHOWS UP ?... )

**(A) LAMB OF GOD – TAKES AWAY SIN OF WORLD ( REMOVES THE NEGATIVE )**

<sup>29</sup> The next day John saw Jesus coming toward him and said,  
"Look, the Lamb of God, who takes away the sin of the world! <sup>30</sup> This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.' <sup>31</sup> I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel."

**(B) SON OF GOD – BAPTIZES WITH HIS HOLY SPIRIT ( REPLACES WITH POSITIVE )**

<sup>32</sup> Then John gave this testimony:  
"I saw the Spirit come down from heaven as a dove and remain [3306] on him. <sup>33</sup> I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain [3306] is he who will baptize with the Holy Spirit.' <sup>34</sup> I have seen and I testify that this is the Son of God."

## 2. JOHN THE BAPTIST INTRODUCING JESUS TO HIS OWN DISCIPLES

### a. JOHN THE BAPTIST DIRECTS TWO OF HIS DISCIPLES TOWARD JESUS

<sup>35</sup> The next day John was there again with two of his disciples. <sup>36</sup> When he saw Jesus passing by, he said,

"Look, the Lamb of God!"

<sup>37</sup> When the two disciples heard him say this, they followed Jesus.

... ONE OF WHOM WAS JOHN THE AUTHOR ( See : )

<sup>38</sup> Turning around, Jesus **saw them following** and asked,  
"What do you want?"

They said,

"Rabbi" (which means Teacher), "where are you staying [3306]?"

<sup>39</sup> "Come," he replied,

"and you will see."

So

they went and saw where he was staying [3306], and spent [3306] that day with him. It was about the tenth hour.

### b. ANDREW BRINGS HIS BROTHER ( SIMON PETER ) ALONG TO COME MEET JESUS

<sup>40</sup> Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus.

<sup>41</sup> The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). <sup>42</sup> And he brought him to Jesus.

Jesus looked at him and said,

"You are Simon son of John. You will be called Cephass" (which, when translated, is Peter).

## B. JESUS LEAVES TO GO BACK HOME TO CAPERNAUM, GALILEE

### INVITES PHILIP TO COME FOLLOW ALONG

<sup>43</sup> The next day Jesus decided to leave for Galilee.

Finding Philip, he said to him,  
**"Follow me."**

<sup>44</sup> Philip, like Andrew and Peter, was from the town of Bethsaida.

### PHILIP TELLS A FRIEND ( NATHANAEL ) TO COME MEET JESUS

<sup>45</sup> Philip found Nathanael and told him,

"We have found the one Moses wrote about in the Law, and about whom the prophets also wrote-- Jesus of Nazareth, the son of Joseph."

<sup>46</sup> "Nazareth! Can anything good come from there?" Nathanael asked.  
 "Come and see," said Philip.

<sup>47</sup> When Jesus saw Nathanael approaching, he said of him,  
*"Here is a true Israelite, in whom there is nothing false."*

<sup>48</sup> "How do you know me?" Nathanael asked.

Jesus answered,

*"I saw you while you were still under the fig tree before Philip called you."*

<sup>49</sup> Then Nathanael declared,

"Rabbi, you are the Son of God; you are the King of Israel."

<sup>50</sup> Jesus said,

**"You believe** because I told you I saw you under the fig tree.  
*You shall see greater things than that."*

### JESUS PREDICTS GREATER THINGS TO COME

<sup>51</sup> He then added,

*"I tell you the truth,*

*you shall see heaven open, and the angels of God ascending and descending on the Son of Man."* (NIV)

## C. SIGN 1 – TURNING WATER TO WINE – INTRODUCING HIS GLORY

**2:1** On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, <sup>2</sup> and Jesus and his disciples had also been invited to the wedding.

<sup>3</sup> When the wine was gone, Jesus' mother said to him,  
 "They have no more wine."

<sup>4</sup> "Dear woman, why do you involve me?" Jesus replied.  
*"My time has not yet come."*

<sup>5</sup> His mother said to the servants,  
**"Do whatever he tells you."**

<sup>6</sup> Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

<sup>7</sup> Jesus said to the servants,  
*"Fill the jars with water";*

so  
 they filled them to the brim.

<sup>8</sup> Then he told them,  
*"Now draw some out and take it to the master of the banquet."*  
 They did so, <sup>9</sup> and

the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside <sup>10</sup> and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved **the best** till now."

<sup>11</sup> This, the first of his miraculous **SIGNS**, Jesus performed at Cana in Galilee.  
 He thus **revealed his glory**, and his disciples **put their faith in** him.

<sup>12</sup> After this he went down to Capernaum with his mother and brothers and his disciples.  
 There they stayed [3306] for a few days.

( HOME )

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III. JERUSALEM VISIT – PASSOVER CELEBRATION ( FIRST YEAR ) – IN SPRINGTIME

A. JESUS'S RELEVANCE TO THOSE WHO ARE 'RELIGIOUS' ( IN JERUSALEM OF JUDEA )

1. JESUS CLEARS THE TEMPLE ( FIRST TIME )

THREE YEARS BEFORE HIS DEATH

<sup>13</sup> When it was almost time for the **Jewish Passover**, Jesus went up **to Jerusalem (1/5)**.

<sup>14</sup> In the **temple courts** he found men selling cattle, sheep and doves, and others sitting at tables exchanging money. ( *SEE LEVITICUS :* )

**VIOLENTLY CONFRONTS FALSE ACTS DONE IN THE LORD'S HOUSE  
( INSINCERE COMMODITY BROKERS )**

<sup>15</sup> So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

<sup>16</sup> To those who sold doves he said,

"Get these out of here! How dare you turn **my Father's** house into a market!"

<sup>17</sup> His disciples remembered that it is written:

"ZEAL FOR YOUR HOUSE WILL CONSUME ME."

**JESUS PROCLAIMS HIS MISSION STATEMENT – HIS DEATH AND RESURRECTION**

<sup>18</sup> Then the Jews demanded of him,

"What miraculous **SIGN** can you show us to **prove your authority** to do all this?"

<sup>19</sup> Jesus answered them,

"*Destroy this **temple**, and I will raise it again in three days.*"

<sup>20</sup> The Jews replied,

"It has taken forty-six years to build this temple, and you are going to raise it in three days?"

<sup>21</sup> But the temple he had spoken of was his **body**.

<sup>22</sup> After he was raised from the dead, his disciples recalled what he had said. Then they **believed** the Scripture and the words that Jesus had spoken.

2. JESUS'S REVEALS HIS GLORY - THROUGH MORE MIRACULOUS SIGNS - IN JERUSALEM

<sup>23</sup> Now while he was in **Jerusalem** at the **Passover Feast**, many people saw the miraculous **SIGNS** he was doing and **believed** in his name. <sup>24</sup> But Jesus would not **entrust** himself to them, for he knew all men. <sup>25</sup> He did not need man's testimony about man, for he knew what was in a man. (NIV)

### 3. JESUS THE (A) LAMB OF GOD, OFFERS THE KINGDOM OF GOD – EVEN TO A RELIGIOUS LEADER ( CALLING HIM TO REPENT FROM HIS RELIGION – AND INSTEAD, COME TO GOD’S SON TO HAVE LIFE )

3:1 Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council.

2 He **came to Jesus** at night and said,  
"Rabbi, we know you are a **teacher** who has come **from God**. For no one could perform the miraculous **signs** you are doing **if God were not with him**."

#### KINGDOM OF GOD – ITS ABOUT GOD’S HOLY SPIRIT ( NOT ABOUT RELIGION )

3 In reply Jesus declared,  
"I tell you the truth,

**no one can see the kingdom of God unless he is born again.**"

#### NICODEMUS WONDERS HOW TO BE BORN AGAIN

4 "How can a man be born when he is old?" Nicodemus asked.

"Surely he cannot enter a second time into his mother's womb to be born!"

5 Jesus answered,

"I tell you the truth,

*no one can enter the kingdom of God unless he is born of water and the Spirit. 6  
Flesh gives birth to flesh, but **the Spirit gives birth to spirit**. 7 You should not be  
surprised at my saying, `You must be born again.' 8 The wind blows wherever it  
pleases. You hear its sound, but you cannot tell where it comes from or where it is  
going. So it is with everyone **born of the Spirit**."*

#### NICODEMUS WONDERS HOW TO BE BORN OF THE SPIRIT

9 "How can this be?" Nicodemus asked.

10 "You are Israel's teacher," said Jesus,

"and do you not understand these things?

#### BELIEVE IN JESUS TO HAVE LIFE

11 I tell you the truth,

*we speak of what we know, and we testify to what we have seen, but still you people  
do not accept our testimony. 12 I have spoken to you of earthly things and you do not  
**believe**; how then will you **believe** if I speak of heavenly things? 13 **No one has  
ever gone into heaven except the one who came from heaven-- the Son of Man**.*

#### SON OF MAN

14 *Just as **Moses lifted up the snake in the desert**, ( see NUMBERS 21:4-9 )*

*so **the Son of Man must be lifted up**,*

*15 **that everyone who believes in him may have eternal life**.*

#### SON OF GOD

16 "For God so loved the world that he **gave his one and only Son**,

*[\*]that **whoever believes in him shall not perish but have eternal life**.*

17 For **God did not send his Son into the world** to condemn the world, but **to save the world through him**.

18 **Whoever believes in him**  
*is not condemned, but*

*whoever does not **believe***

*stands condemned already because he has not **believed** in the  
name of **God's one and only Son**.*

19 This is **the verdict**: **Light has come into the world, but**

#### REASON WHY WICKED MEN STAY IN DARKNESS

***men loved darkness instead of light** because their deeds were evil.*

20 *Everyone who does evil hates the light, and  
will not come into the light for fear that his deeds will be  
exposed.*

#### REASON WHY WISE MEN COME INTO THE LIGHT

21 *But whoever lives by the truth comes into the light,  
so that it may be seen plainly that what he has done has  
been done through God."*

### JESUS LEAVES THE CITY OF JERUSALEM

#### 4. JOHN THE BAPTIST'S VIEW OF JESUS BAPTIZING IN THE JUDEAN COUNTRYSIDE

<sup>22</sup> After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.

<sup>23</sup> Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized. <sup>24</sup> (This was before John was put in prison.)

#### JOHN THE BAPTIST CONFIRMS HIS EARLIER COMMENTS

##### – JESUS IS NOT MERE MAN, BUT ONE SENT FROM ABOVE OFFERING LIFE

<sup>25</sup> An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing.

<sup>26</sup> They came to John and said to him,

"Rabbi, that man who was with you on the other side of the Jordan-- the one you testified about-- well, he is baptizing, and everyone is going to him."

<sup>27</sup> To this John replied,

"A man can receive only what is given him from heaven. <sup>28</sup> You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.'

##### THE BAPTIST FINDS JOY IN THE CURRENT SITUATION

<sup>29</sup> The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.

<sup>30</sup> He must become greater; I must become less.

<sup>31</sup> "The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth.

The one who comes from heaven is above all.

<sup>32</sup> He testifies to what he has seen and heard, but no one accepts his testimony.

<sup>33</sup> The man who has accepted it has certified that God is truthful.

<sup>34</sup> For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

##### COME TO GOD'S SON TO HAVE LIFE

<sup>35</sup> The Father loves the Son and has placed everything in his hands.

<sup>36</sup> **Whoever believes in the Son has eternal life, but**

whoever rejects the Son

will not see life, for God's wrath remains [3306] on him." (NIV)

#### JESUS LEAVES FROM JUDEAN COUNTRY SIDE TO GO BACK TO GALILEE

**4:**<sup>1</sup> The Pharisees heard

that Jesus was gaining and baptizing more disciples than John, <sup>2</sup> although in fact it was not Jesus who baptized, but his disciples.

<sup>3</sup> When the Lord learned of this, he left Judea

## B. JESUS WHO (B) BAPTIZES WITH THE HOLY SPIRIT, AND HIS RELEVENCE ALSO TO THE NON-RELIGIOUS

### ON THE WAY FROM JERUSALEM PASSOVER FEAST BACK TO GALILEE

and went back once more to Galilee.

#### 1. JESUS CLAIMS TO BE MESSIAH TO SAMARITAN WOMEN AT A WELL

<sup>4</sup> Now he had to go through Samaria.

<sup>5</sup> So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.

<sup>7</sup> When a Samaritan woman came to draw water, Jesus said to her,

"Will you give me a drink?"

<sup>8</sup> (His disciples had gone into the town to buy food.)

#### WOMAN ( AND AN IMMORAL SOCIAL OUTCAST ) SPEAKING TO JESUS AS A 'MAN' – ( 1<sup>ST</sup> STEP )

<sup>9</sup> The Samaritan woman said to him,

"You are a Jew and I am a Samaritan woman.

How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

#### JESUS INVITES HER TO COME TO HIM TO HAVE LIFE – GOD'S PROMISED SPIRIT

<sup>10</sup> Jesus answered her,

"If you knew *the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.*"

<sup>11</sup> "Sir," the woman said,

"you have nothing to draw with and the well is deep. Where can you get this living water?"

<sup>12</sup> **Are you greater than our father Jacob**, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

#### THE WATER JESUS GIVES IS LIVING WATER THAT BECOMES A FOUNTAIN WITHIN

<sup>13</sup> Jesus answered,

"Everyone who drinks this water will be thirsty again,

<sup>14</sup> but whoever drinks the water I give him will *never thirst.*

*Indeed, the water I give him will become in him a spring of water welling up to eternal life.*"

<sup>15</sup> The woman said to him,

"Sir, give me this water so that *I won't get thirsty and have to keep coming here to draw water.*"

#### JESUS DEMONSTRATES HE IS INDEED GREATER THAN FATHER JACOB

<sup>16</sup> He told her,

"Go, call your husband and come back."

#### ISSUE #1 – EARTHLY RELATIONSHIPS ( A LIFE FILLED WITH RELATIONAL CARNAGE )

<sup>17</sup> "I have no husband," she replied.

Jesus said to her,

"You are right when you say you have no husband. <sup>18</sup> The fact is, you have had five husbands, and the man you now have is not your husband.

What you have just said is quite true."

#### WOMAN BEGINS SPEAKING TO JESUS AS A 'PROPHET' – ( 2<sup>ND</sup> STEP )

[Q: WHERE IS THE RIGHT PLACE TO WORSHIP – EXTERNALLY]

<sup>19</sup> "Sir," the woman said,

"I can see that you are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."

#### ISSUE #2 – HEAVENLY RELATIONSHIP – WITH HEAVENLY FATHER

[A: THE QUESTION REALLY IS, WHAT KIND OF WORSHIPERS TO BE – INTERNALLY]

<sup>21</sup> Jesus declared,

"**Believe** me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup> You Samaritans worship what you do not know; we worship what we do know, for **salvation** is from the Jews.

#### JESUS INVITES HER TO TRUE WORSHIP ( CALLING FOR CHANGE/REPENTENCE )

<sup>23</sup> Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of **worshipers the Father seeks**. <sup>24</sup> **God is spirit**, and his worshipers must **worship in spirit and in truth**."

#### JESUS CLAIMS TO BE THE EXPECTED MESSIAH... GREATER THAN EVEN FATHER ABRAHAM

<sup>25</sup> The woman said,

"I know that Messiah" (called **Christ**) "is coming.

When he comes, he will explain **everything** to us."

<sup>26</sup> Then Jesus declared,

*I who speak to you am he.*"

## 2. SAMARITAN WOMAN ASKS OTHERS ABOUT THIS JESUS; TELLING THEM ABOUT HIM

<sup>27</sup> Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?"

### WOMAN TELLING OTHERS TO COME MEET JESUS – THE 'CHRIST' PROMISED IN SCRIPTURES (3<sup>RD</sup> STEP)

<sup>28</sup> Then, leaving her water jar, the woman went back to the town and said to the people,

<sup>29</sup> "Come, see a man who told me **everything** I ever did. Could this be **the Christ ?**"

<sup>30</sup> They came out of the town and **made their way toward him.**

### DISCIPLES RESPONSE – CONCERNED ABOUT MATERIAL FOOD

<sup>31</sup> Meanwhile his disciples urged him, "**Rabbi**, eat something."

<sup>32</sup> But he said to them, "*I have food to eat that you know nothing about.*"

<sup>33</sup> Then his disciples said to each other, "Could someone have brought him food?"

### JESUS SENT BY GOD, DOING THE WORK/WILL OF GOD

<sup>34</sup> "**My food**," said Jesus, "**is**

**to do the will of him who sent me and to finish his work.**

#### DO NOT WAIT

<sup>35</sup> *Do you not say, 'Four months more and then the harvest?'*

#### WATCH MY EXAMPLE AND SEE THE RESULTS

*I tell you, open your eyes and look at the fields! They are ripe for harvest.*

<sup>36</sup> **Even now** the reaper draws his wages, **even now** he harvests the crop for eternal life, so that the sower and the reaper may be glad together.

<sup>37</sup> *Thus the saying 'One sows and another reaps' is true.*

<sup>38</sup> **I sent you to reap what you have not worked for.** Others have done the hard work, and you have reaped the benefits of their labor."

### SAMARITAN'S RESPONSE -- HARVEST OF BELIEF IN JESUS AS 'SAVIOR OF THE WORLD'

<sup>39</sup> Many of the Samaritans from that town **believed** in him **because of the woman's testimony**, "He told me everything I ever did."

<sup>40</sup> So when the Samaritans **came to him**, they urged him to stay [3306] with them, and he stayed [3306] two days.

<sup>41</sup> And **because of his words** many more became **believers.**

<sup>42</sup> They said to the woman,

"We no longer **believe** just because of what you said; now we have **heard** for ourselves, and we know that this man really is the **Savior** of the world."

<sup>43</sup> After the two days he **left for Galilee.**

### 3. SIGN 2 – HEALS A DYING SON – JESUS HAS THE WORDS OF LIFE

<sup>44</sup> (Now Jesus himself had pointed out that a prophet has no honor in his own country.)

<sup>45</sup> When he arrived in Galilee, the Galileans welcomed him. They had **seen all** that he had **done** in Jerusalem at the Passover Feast, for they also had been there. <sup>46</sup> Once more he visited Cana in Galilee, where he had turned the water into wine.

#### UNCLEAN GENTILE COMES TO JESUS WITH PHYSICAL NEED...

And there was a certain royal official whose son lay sick at Capernaum.

<sup>47</sup> When this man heard that Jesus had arrived in Galilee from Judea, **he went to him** and begged him to come and heal his son, who was close to death.

<sup>48</sup> *"Unless you people see miraculous signs and wonders," Jesus told him, "you will never **believe**."*

<sup>49</sup> The royal official said,

"**Sir**, come down before my child **dies**."

#### JESUS AS SOURCE OF LIFE

<sup>50</sup> Jesus replied,

"You may go. **Your son will live.**"

The man **took Jesus at his word** and departed.

#### ... OFFICIAL REALIZES AND MAKES THE SPIRITUAL CONNECTION OF WHAT HAPPENED

<sup>51</sup> While he was still on the way, his servants met him with the news that **his boy was living**.

<sup>52</sup> When he inquired as to the time when his son got better, they said to him,

"The fever left him yesterday at the seventh hour."

<sup>53</sup> Then the father realized that this was **the exact time at which Jesus had said** to him, "Your son will live." So he and all his household **believed**.

<sup>54</sup> This was the second miraculous **SIGN** that Jesus performed, having come from Judea to Galilee. (NIV)

**ACT TWO: JESUS'S CLAIMS THAT CREATE EVER-INCREASING OPPOSITION AND CONFRONTATION**  
**( ASSOCIATING HIMSELF WITH FOUR (4) SPECIFIC JEWISH FEAST CELEBRATIONS ! )**

**IV. CELEBRATION VISIT: A FEAST OF THE JEWS – JESUS' CLAIM TO BE GOD'S SON; EQUAL WITH GOD**

**A. SIGN 3 - HEALING AN INVALID WHICH BREAKS THE SABBATH LAW TRADITION**  
**( THE FIRST CHARGE AGAINST JESUS )**

**5** <sup>1</sup> Some time later, Jesus went up to Jerusalem (2/5) for a feast of the Jews.

<sup>2</sup> Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. <sup>3</sup> Here a great number of disabled people used to lie-- the blind, the lame, the paralyzed.

<sup>5</sup> One who was there had been an invalid for thirty-eight years.

**INVALID RECEIVES INSTRUCTIONS TO BREAK A SABBATH LAW FROM A MAN, A STRANGER**

<sup>6</sup> When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him,

*"Do you want to get well?"*

<sup>7</sup> "Sir," the invalid replied,

"I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."

<sup>8</sup> Then Jesus said to him,

*"Get up! Pick up your mat and walk."*

**INVALID FOLLOWS INSTRUCTIONS FROM A MAN HE DOES NOT KNOW**

<sup>9</sup> At once the man was cured; he picked up his mat and walked.

The day on which this took place was a Sabbath,

<sup>10</sup> and so the Jews said to the man who had been healed,

*"It is the Sabbath; the law forbids you to carry your mat."*

<sup>11</sup> But he replied,

"The man who made me well said to me, 'Pick up your mat and walk.'"

<sup>12</sup> So they asked him,

"Who is this fellow who told you to pick it up and walk?"

<sup>13</sup> The man who was healed had no idea who it was, for Jesus had slipped away into the crowd that was there.

**JESUS REVEALS HIS IDENTITY TO THE MAN WHO WAS HEALED (CALLS FOR HIM TO REPENT)**

<sup>14</sup> Later Jesus found him at the temple and said to him,

*"See, you are well again. Stop sinning or something worse may happen to you."*

<sup>15</sup> The man went away and told the Jews that it was Jesus who had made him well.

**RESPONSE – INITIAL UNFAVORABLE RESPONSE FROM 'HIS OWN'**

<sup>16</sup> So, because Jesus was doing these things on the Sabbath, the Jews persecuted him.

## B. EXPLANATION OF SIGN 3 – JESUS CLAIMS TO BE EQUAL WITH GOD

( A SECOND CHARGE AGAINST HIM )

### JESUS CLAIMS GOD AS HIS FATHER, HAVING THE SAME NATURE OF, AND, DOING THE WORK OF GOD

<sup>17</sup> Jesus said to them,

**"My Father is always at his work to this very day, and I, too, am working."**

### RESPONSE – INCREASED REJECTION

<sup>18</sup> For this reason the Jews tried all the harder to kill him; not only was he **breaking the Sabbath**, but he was even **calling God his own Father, making himself equal with God.**

<sup>19</sup> Jesus gave them this answer:

#### 1.) JESUS'S OWN TESTIMONY ABOUT HIS EQUALITY WITH GOD

"I tell you the truth,

#### THINGS WE WILL SEE IN THE SON, AS IN THE FATHER:

- **THE SON SEES AND DOES SAME WORKS AS GOD**

the Son can do nothing by himself; he can do only what he sees his Father doing, because **whatever the Father does the Son also does.** <sup>20</sup> For the Father loves the Son and shows him all he does. Yes, to your amazement **he will show him even greater things than these.**

- **THE SON IS GIVER OF LIFE**

<sup>21</sup> For just as the Father raises the dead and gives them life, even so the **Son gives life to whom he is pleased to give it.**

- **THE SON IS JUDGE**

<sup>22</sup> Moreover, **the Father judges no one, but has entrusted all judgment to the Son,**

- **THE SON IS SENT BY GOD AND IS TO BE GIVEN SAME HONOR**

<sup>23</sup> that all may **honor the Son just as they honor the Father.** He who does not honor the Son does not honor the Father, who sent him.

<sup>24</sup> "I tell you the truth,

- **THE SON HAS WORDS OF LIFE IN HIMSELF JUST AS GOD'S WORDS OF LIFE**

**[\*] whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.**

<sup>25</sup> I tell you the truth,

a time is coming and has now come when **the dead will hear the voice of the Son of God and those who hear will live.** <sup>26</sup> For as the Father has life in himself, so he has **granted the Son to have life in himself.** <sup>27</sup> And he has **given him authority to judge** because he is the Son of Man.

#### OUR LIFE ON EARTH HAS AN IMPACT ON OUR ETERNITY

<sup>28</sup> "Do not be amazed at this, for a time is coming when **all who are in their graves will hear his voice** <sup>29</sup> and come out-- those who have done good will rise to **live**, and those who have done evil will rise to be **condemned.** <sup>30</sup> By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

## 2.) OTHER WITNESSES THAT TESTIFY ABOUT JESUS ( See DUETERONOMY : )

<sup>31</sup> "If I testify about myself, my testimony is not valid.

- **JOHN THE BAPTIST**

<sup>32</sup> There is another who testifies in my favor, and I know that **his testimony about me is valid.**

<sup>33</sup> "You have sent to John and he has testified to the truth. <sup>34</sup> **Not that I accept human testimony; but I mention it that you may be saved.** <sup>35</sup> John was a lamp that burned and gave light, and you chose for a time to enjoy his light.

- **THE VERY MISSION THAT THE FATHER SENT HIM TO ACCOMPLISH**

<sup>36</sup> "I have testimony weightier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.

- **THE FATHER HIMSELF**

<sup>37</sup> And **the Father who sent me has himself testified concerning me.** You have never heard his voice nor seen his form, <sup>38</sup> nor does his word dwell [3306] in you, for you do not **believe** the one he sent.

- **THE SCRIPTURES/PROPHETS ( COME TO JESUS TO HAVE LIFE )**

<sup>39</sup> **You diligently study the Scriptures because you think that by them you possess eternal life.** These are the **Scriptures that testify about me,** <sup>40</sup> **yet you refuse to come to me to have life.**

<sup>41</sup> "I do not accept praise from men, <sup>42</sup> but I know you. I know that you do not have the love of God in your hearts. <sup>43</sup> **I have come in my Father's name,** and you do not accept me; but if someone else comes in his own name, you will accept him. <sup>44</sup> How can you **believe** if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God?

<sup>45</sup> "But **do not think I will accuse you before the Father.** Your accuser is Moses, on whom your hopes are set. <sup>46</sup> If you **believed Moses,** you would **believe** me, for **he wrote about me.** <sup>47</sup> But since you do not believe what he wrote, how are you going to **believe** what I say?" (NIV)

## JESUS LEAVES JERUSALEM

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V. SPECIFIC CELEBRATION: – JESUS ASSOCIATES HIMSELF WITH THE PASSOVER LAMB OF GOD

( See EXODUS 11:1 – 12:30 )

ONE YEAR BEFORE HIS DEATH

6<sup>1</sup> Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), <sup>2</sup> and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick.  
<sup>3</sup> Then Jesus went up on a mountainside and sat down with his disciples.

4 The Jewish Passover Feast was near.

A. SIGN 4 - FEEDING A CROWD OF THE FIVE THOUSAND – BREAD AND FISH

**PROVIDING PHYSICAL FOOD FOR LIFE**

<sup>5</sup> When Jesus looked up and saw a great crowd coming toward him, he said to Philip,

*"Where shall we buy bread for these people to eat?"*

<sup>6</sup> He asked this only to test him, for he already had in mind what he was going to do.

<sup>7</sup> Philip answered him,

"Eight months' wages would not buy enough bread for each one to have a bite!"

<sup>8</sup> Another of his disciples, Andrew, Simon Peter's brother, spoke up,

<sup>9</sup> "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?"

<sup>10</sup> Jesus said,

*"Have the people sit down."*

There was plenty of grass in that place, and the men sat down, about five thousand of them. <sup>11</sup> Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

<sup>12</sup> When they had all had enough to eat, he said to his disciples,

*"Gather the pieces that are left over. Let nothing be wasted."*

<sup>13</sup> So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

**INITIAL RESPONSE**

<sup>14</sup> After the people saw the miraculous sign that Jesus did, they began to say,

"Surely this is the Prophet who is to come into the world."

<sup>15</sup> Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

B. SIGN 5 - WALKING ON WATER

<sup>16</sup> When evening came, his disciples went down to the lake, <sup>17</sup> where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. <sup>18</sup> A strong wind was blowing and the waters grew rough.

<sup>19</sup> When they had rowed three or three and a half miles, they saw Jesus approaching the boat, walking on the water; and they were terrified.

<sup>20</sup> But he said to them,

*"It is I\*\*; don't be afraid."*

<sup>21</sup> Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

### C. EXPLANATION OF SIGN 4 – JESUS'S 'I AM THE BREAD OF LIFE' ANALOGY

#### PUBLICLY PRESENTS HIS GOSPEL IN CHURCH

<sup>22</sup> The next day the **crowd** that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone.

<sup>23</sup> Then some boats from Tiberias landed near the place where the people had eaten the bread after the **Lord** had given thanks. <sup>24</sup> Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went **to Capernaum** in search of Jesus.

<sup>25</sup> When they found him on the other side of the lake, they asked him,  
"Rabbi, when did you get here?"

#### JESUS: YOU ARE COMING TO ME FOR THE WRONG REASON – FOR PHYSICAL NEEDS ONLY !

<sup>26</sup> Jesus answered,  
"I tell you the truth,  
you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill.

<sup>27</sup> Do not work for food that spoils, but for food that endures [3306] to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval."

#### CROWD: WHAT WORK DO WE DO FOR THIS SPIRITUAL FOOD OF LIFE

<sup>28</sup> Then they asked him,  
"What must we do to do the works God requires?"

#### JESUS: IT IS NOT AN ISSUE OF WE DO, THE ISSUE IS WHAT WORKS OF GOD YOU TRUST HIM TO DO

<sup>29</sup> Jesus answered,  
"The work of God is this: to believe in the one he has sent."

<sup>30</sup> So they asked him,  
"What miraculous sign then will you give that we may see it and believe you? What will you do? <sup>31</sup> Our forefathers ate the manna in the desert; as it is written: 'HE GAVE THEM BREAD FROM HEAVEN TO EAT.'"

<sup>32</sup> Jesus said to them,  
"I tell you the truth,  
it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven.

<sup>33</sup> For the bread of God is he who comes down from heaven and gives life to the world."

<sup>34</sup> "Sir," they said,  
"from now on give us this bread."

#### JESUS EXPANDS CONCEPT – I AM THE BREAD OF LIFE... COME TO HIM TO HAVE LIFE

<sup>35</sup> Then Jesus declared,  
"I am the bread of life.

- He who comes to me will never go hungry, and he who believes in me will never be thirsty.
- <sup>36</sup> But as I told you, you have seen me and still you do not believe. <sup>37</sup> All that the Father gives me will come to me, and whoever comes to me I will never drive away.
- <sup>38</sup> For I have come down from heaven not to do my will but to do the will of him who sent me. <sup>39</sup> And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.
- <sup>40</sup> [\*] For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

<sup>41</sup> At this the **Jews** began to grumble about him because he said, "I am the bread that came down from heaven."

**JEW: THIS IS A MAN WE KNOW, HE IS NOT FROM HEAVEN**

<sup>42</sup> They said,

"Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?"

<sup>43</sup> "Stop grumbling among yourselves," Jesus answered.

**COME TO JESUS TO HAVE LIFE**

<sup>44</sup> "No one can **come** to me unless the Father who sent me draws him, and I will raise him up at the last day.

<sup>45</sup> It is written in the Prophets:

'THEY WILL ALL BE TAUGHT BY GOD.'

Everyone who listens to the Father and learns from him comes to me. <sup>46</sup> No one has seen the Father except the one who is from God; only he has seen the Father.

**BELIEVE**

<sup>47</sup> I tell you the truth,

**he who believes has everlasting life.**

**EXPLAINS THE MEANING OF BREAD IN THE ILLUSTRATION ( MANNA )**

<sup>48</sup> **I am the bread of life.**

**YOU CAN EAT PHYSICAL BREAD, BUT YOU STILL DIE**

<sup>49</sup> Your forefathers **ate** the manna in the desert, yet they **died**.

**THERE IS ANOTHER LIVING BREAD THAT SAVES YOU EVEN FROM DEATH**

<sup>50</sup> But **here is the bread that comes down from heaven, which a man may eat and not die.** <sup>51</sup> **I am the living bread** that came down from heaven. **If anyone eats of this bread, he will live forever.**

**This bread is my flesh, which I will give for the life of the world."**

**JEW: STILL THINKING IN PHYSICAL TERMS**

<sup>52</sup> Then the Jews began to argue sharply among themselves,

"How can this man give us his flesh to eat?"

**JESUS EXPANDS CONCEPT FURTHER – WE MUST FEED ON HIM TO HAVE LIFE**

<sup>53</sup> Jesus said to them,

"I tell you the truth,

**unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.**

<sup>54</sup> **Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.**

<sup>55</sup> **For my flesh is real food and my blood is real drink.**

<sup>56</sup> **Whoever eats my flesh and drinks my blood remains [3306] in me, and I in him.**

<sup>57</sup> **Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.** <sup>58</sup> **This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."**

<sup>59</sup> He said this while teaching **in the synagogue in Capernaum**.

#### D. RESPONSES TO SIGN 4 – AS HE ASKS FOR MORE PERSONAL COMMITMENT TO HIM

##### 1.) REJECTION

<sup>60</sup> On hearing it, many of his disciples said,

"This is a hard teaching. Who can accept it?"

**HIS HOLY SPIRIT AS GIVER OF LIFE (CALLS FOR REPENTENCE)**

<sup>61</sup> Aware that his disciples were grumbling about this, Jesus said to them,

*"Does this offend you? <sup>62</sup> What if you see the **Son** of Man ascend to where he was before! <sup>63</sup> The **Spirit** gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life. <sup>64</sup> Yet there are some of you who do not **believe**."*

For Jesus had known from the beginning which of them did not **believe** and who would betray him.

<sup>65</sup> He went on to say,

*"This is why I told you that no one can **come to me** unless the **Father** has enabled him."*

<sup>66</sup> From this time many of his disciples turned back and no longer followed him.

##### 2.) ACCEPTANCE – SELF PROFESSED BELIEF

<sup>67</sup> "You do not want to leave too, do you?" Jesus asked the Twelve.

<sup>68</sup> Simon Peter answered him,

"**Lord**, to whom shall we go? You have the words of eternal life.

<sup>69</sup> We **believe** and know that you are the Holy One of God."

<sup>70</sup> Then Jesus replied,

*"Have I not chosen you, the Twelve? Yet one of you is a devil!"*

<sup>71</sup> (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.) (NIV)

VI. CELEBRATION VISIT: FEAST OF TABERNACLES

ALSO KNOWN AS FEAST OF SHELTERS, GATHERING, BOOTHS, OR LIGHTS

( SEVEN (7) DAY FALL HARVEST CELEBRATION OF LIFE ! )

SIX MONTHS BEFORE HIS DEATH

A. FEAST AT JERUSALEM IN TEMPLE COURTS – CLAIMS TO BE SOURCE OF WATER OF LIFE

1. BEFORE FEAST

<sup>7:1</sup> After this, Jesus went [around in Galilee], purposely staying away from Judea because the Jews there were waiting to take his life.

<sup>2</sup> But when the [Jewish Feast of Tabernacles] was near,

DIFFERENT WAYS TO RESPOND TO HIM

a. THOSE CLOSE TO HIM - BROTHERS

<sup>3</sup> Jesus' **brothers** said to him,

"You ought to leave here and go to Judea, so that your disciples may see the miracles you do. <sup>4</sup> No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world."

<sup>5</sup> For even his own brothers did not **believe** in him.

<sup>6</sup> Therefore Jesus told them,

*"The right time for me has not yet come; for you any time is right. <sup>7</sup> The world cannot hate you, but it hates me because I testify that what it does is evil. <sup>8</sup> You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come."*

<sup>9</sup> Having said this, he stayed [3306] in Galilee. <sup>10</sup> However, after his brothers had [left for the Feast], he went also, not publicly, but in secret.

b. THOSE NOT CLOSE TO HIM – BACK IN JERUSALEM

JEWS – ANTICIPATING HIS ARRIVAL AT THE FEAST

<sup>11</sup> Now at the Feast the **Jews** were watching for him and asking, "Where is that man?"

CROWD – DIVIDED, FEARFUL OF JEWS

<sup>12</sup> Among the **crowds** there was widespread whispering about him. Some said,

"He is a good man."

Others replied,

"No, he deceives the people."

<sup>13</sup> But no one would say anything publicly about him for fear of the Jews.

## 2. MID-POINT OF FEAST

### JESUS CONTINUES EXPLANATION OF SIGNS 3 AND 4

- <sup>14</sup> Not until halfway through the **Feast** did Jesus go up to the temple courts (3/6) and begin to teach.
- <sup>15</sup> The Jews were amazed and asked,  
"How did this man get such learning without having studied?"
- <sup>16</sup> Jesus answered,  
**"My teaching is not my own. It comes from him who sent me.**
- <sup>17</sup> *If anyone chooses to do God's will,  
he will find out whether my teaching comes from God or whether I speak on my own.*
- <sup>18</sup> *He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him.*
- <sup>19</sup> *Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?"*
- <sup>20</sup> "You are demon-possessed," the crowd answered.  
"Who is trying to kill you?"
- <sup>21</sup> Jesus said to them,  
*"I did one miracle, and you are all astonished. <sup>22</sup> Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the Sabbath. <sup>23</sup> Now if a child can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the Sabbath? <sup>24</sup> **Stop judging by mere appearances, and make a right judgment.**"*
- <sup>25</sup> At that point some of the people of Jerusalem began to ask,  
"Isn't this the man they are trying to kill? <sup>26</sup> Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Christ? <sup>27</sup> But we know where this man is from; when the Christ comes, **no one will know where he is from.**"
- <sup>28</sup> Then Jesus, still **teaching in the temple courts**, cried out,  
"Yes, you know me, and you know where I am from.  
**I am not here on my own, but he who sent me is true. You do not know him, <sup>29</sup> but I know him because I am from him and he sent me."**

### RESPONSES TO HIS CLAIM TO BE FROM GOD

#### CROWD - DIVIDED

<sup>30</sup> At this they **tried to seize** him, but no one laid a hand on him, because his time had not yet come.

<sup>31</sup> Still, many in the crowd **put their faith in him.**

They said,

"When the Christ comes, will he do more miraculous signs than this man?"

#### JEWISH RELIGIOUS LEADERS – SEEK TO SILENCE HIM ; SENDS TEMPLE GUARDS

<sup>32</sup> The Pharisees heard the crowd whispering such things about him. Then **the chief priests and the Pharisees sent temple guards** to arrest him.

### JESUS: PREDICTS HIS RETURN TO THE FATHER ABOVE ( FIRST TIME )

<sup>33</sup> Jesus said,

**"I am with you for only a short time, and then I go to the one who sent me. <sup>34</sup> You will look for me, but you will not find me; and where I am, you cannot come."**

#### MEN HAVING ONLY A GEOGRAPHICAL FOCUS

<sup>35</sup> The Jews said to one another,

"Where does this man intend to go that we cannot find him?

Will he go where our people live scattered among the Greeks, and teach the Greeks?

<sup>36</sup> What did he mean when he said,

'You will look for me, but you will not find me,' and

'Where I am, you cannot come'?"

### 3. ENDING OF FEAST –

<sup>37</sup> On the last and greatest day of the **Feast**,

#### **COME TO JESUS TO HAVE A DRINK OF LIVING WATER – GOD'S PROMISED HOLY SPIRIT**

Jesus stood and said in a loud voice,

"If anyone is thirsty, let him **come to me and drink**. <sup>38</sup> Whoever **believes** in me, as the Scripture has said, streams of living water will flow from within him."

<sup>39</sup> By this he meant the Spirit, whom those who **believed** in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

(see **ISAIAH 44:3**)

#### **RESPONSES TO HIS INVITATION**

##### **PEOPLE - DIVIDED**

<sup>40</sup> On hearing his words, some of the people said,  
"Surely this man is the **Prophet**."

<sup>41</sup> Others said,  
"He is the **Christ**."

Still others asked,  
"How can the Christ come from Galilee? <sup>42</sup> Does not the **Scripture** say that the Christ will come from David's family and from Bethlehem, the town where David lived?"

<sup>43</sup> Thus the people were **divided** because of Jesus.

<sup>44</sup> Some wanted to **seize** him, but no one laid a hand on him.

##### **JEWISH TEMPLE GUARDS - IMPRESSED**

<sup>45</sup> Finally **the temple guards went back to** the chief priests and Pharisees, who asked them,

"Why didn't you bring him in?"

<sup>46</sup> "No one ever spoke the way this man does," the guards declared.

##### **PHARISEES - ACCUSATIONS**

<sup>47</sup> "You mean he has deceived you also?" the Pharisees retorted.

<sup>48</sup> "Has any of the rulers or of the Pharisees **believed** in him? <sup>49</sup> No! But this mob that knows nothing of the law-- there is a curse on them."

##### **NICODEMUS – CHALLENGES LEGALITY OF THEIR PROCEDURES UP TO THIS POINT**

<sup>50</sup> Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked,

<sup>51</sup> "Does our law condemn anyone without first hearing him to find out what he is doing?"

<sup>52</sup> They replied,

"Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

<sup>53</sup> Then each went to his own home. (NIV)

## B. AFTER FESTIVAL CELEBRATION IS ENDED – WOMEN CAUGHT IN ADULTERY

**8**<sup>1</sup> But Jesus went to the Mount of Olives. <sup>2</sup> At dawn he appeared again in the temple courts, where all the **people gathered** around him, and he sat down to teach them.

### 1. JESUS JUDGES WITH RIGHTEOUS JUSTICE

#### JESUS GRACIOUSLY CONFRONTS THE WRONGS OF THE ACCUSERS

<sup>3</sup> The teachers of the law and the Pharisees brought in a woman caught in adultery.

#### RELIGIOUS LEADERS SELECT PARTS OF SCRIPTURES TO SUPPORT THEMSELVES

They made her stand before the group <sup>4</sup> and said to Jesus,  
"Teacher, this woman was caught in the act of adultery.

<sup>5</sup> In the Law **Moses commanded** us to stone such women.  
Now what do **you** say?"

<sup>6</sup> They were using this question as a trap, in order to have a basis for accusing him.

#### REPEATS THE REST OF THE LAW – THAT THEY OMITTED

But Jesus bent down and started to write on the ground with his finger.

<sup>7</sup> When they kept on questioning him,  
he straightened up and said to them,  
*"If any one of you is without sin, let him be the first to throw a stone at her."*

<sup>8</sup> Again he stooped down and wrote on the ground.

<sup>9</sup> At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.

#### JESUS GRACIOUSLY CONFRONTS THE WRONGS OF THE ACCUSED – WITHOUT SHAMING

<sup>10</sup> Jesus straightened up and asked her,  
*"Woman, where are they? Has no one condemned you?"*

<sup>11</sup> "No one, sir," she said.

#### FORGIVENESS FROM 1) PENALTY OF SINS ( I AM NOT MAD, NOR ARE YOU BAD )

*"Then **neither do I condemn you,**"* Jesus declared.

#### FREEDOM FROM 2) POWER OF SIN PRINCIPLE ( CALLS FOR REPENTENCE )

*"Go now and leave your life of sin."*

## 2. JESUS'S 'I AM LIGHT OF LIFE IN OUR DARKNESS' ANALOGY

<sup>12</sup> When Jesus spoke again to the people, he said,

**"I am the light of the world.**

**Whoever follows me will never walk in darkness, but will have the light of life."**

<sup>13</sup> The Pharisees challenged him,

"Here you are, appearing as your own witness; your testimony is not valid."

(SEE DUETERONOMY)

<sup>14</sup> Jesus answered,

"Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. <sup>15</sup> You judge by human standards; I pass judgment on no one. <sup>16</sup> But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me. <sup>17</sup> In your own Law it is written that the testimony of two men is valid. <sup>18</sup> I am one who testifies for myself; my other witness is the Father, who sent me."

<sup>19</sup> Then they asked him,

"Where is your father?"

"You do not know me or my Father," Jesus replied.

"If you knew me, you would know my Father also."

<sup>20</sup> He spoke these words while teaching in the temple area near the place where the offerings were put. Yet no one seized him, because his time had not yet come.

### a. LIFE THROUGH HIS DEATH – FOR FORGIVENESS FROM 1) PENALTY OF SINS

<sup>21</sup> Once more Jesus said to them,

**"I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come."**

<sup>22</sup> This made the Jews ask,

"Will he kill himself? Is that why he says, 'Where I go, you cannot come'?"

<sup>23</sup> But he continued,

**"You are from below; I am from above. You are of this world; I am not of this world. <sup>24</sup> I told you that you would die in your sins; if you do not believe that I am \*\*, you will indeed die in your sins."**

<sup>25</sup> "Who are you?" they asked.

"Just what I have been claiming all along," Jesus replied.

<sup>26</sup> "I have much to say in judgment of you. But he who sent me is reliable, and **what I have heard from him I tell the world.**"

<sup>27</sup> They did not understand that he was telling them about his Father.

<sup>28</sup> So Jesus said,

**"When you have lifted up the Son of Man, then you will know that I am \*\* and that I do nothing on my own but speak just what the Father has taught me. <sup>29</sup> The one who sent me is with me; he has not left me alone, for I always do what pleases him."**

### RESPONSE – INITIAL ACCEPTANCE OF THE BENEFITS OF BELIEF

<sup>30</sup> Even as he spoke, many **put their faith in** him.

**b. LIFE THROUGH HIS LIFE – FOR EVERLASTING FREEDOM FROM 2) POWER OF SIN PRINCIPLE**

<sup>31</sup> To the Jews who had **believed** him,

**JESUS: I CAN TAKE YOU THE NEXT STEP AND SET YOU FREE**

Jesus said,

"If you hold to [3306] **my teaching**, you are really my disciples. <sup>32</sup> Then you will know the truth, and the truth **will set you free.**"

**JEW: WE ARE ALREADY FREE, WE ARE OUR OWN PEOPLE, AND WE ARE NOT SLAVES**

<sup>33</sup> They answered him,

"We are Abraham's descendants and have never been slaves of anyone.

How can you say that we shall be set free?"

**JESUS: YOU MAKE YOURSELF SLAVES TO SIN BY DOING YOUR FATHER'S EVIL WILL.**

<sup>34</sup> Jesus replied,

"I tell you the truth,

**everyone who sins is a slave to sin.**

<sup>35</sup> Now a slave has no permanent place [3306] in the family, but a son belongs [3306] to it forever. <sup>36</sup> So if **the Son sets you free**, you will be free indeed.

<sup>37</sup> I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word. <sup>38</sup> **I am telling you what I have seen in the Father's presence**, and you do what you have heard from your father."

**JEW: WE ARE CHILDREN OF ABRAHAM**

<sup>39</sup> "Abraham is our father," they answered.

**JESUS: ABRAHAM IS NOT YOUR FATHER**

"If you were Abraham's children," said Jesus,

"then you would do the things Abraham did. <sup>40</sup> As it is, you are determined to kill me, a man who has **told you the truth that I heard from God**. Abraham did not do such things. <sup>41</sup> You are doing the things your own father does."

**JEW: YOU ARE RIGHT, WE ARE CHILDREN OF GOD !**

"We are not illegitimate children," they protested.

"The only Father we have is God himself."

**JESUS: YOU DO NOT BELONG TO GOD, BUT ARE CHILDREN OF THE DEVIL !**

<sup>42</sup> Jesus said to them,

"If God were your Father, you would love me, for I came from God and now am here. I have **not come on my own; but he sent me**. <sup>43</sup> Why is my language not clear to you? Because you are unable to hear what I say. <sup>44</sup> You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. <sup>45</sup> Yet because **I tell the truth**, you do not **believe** me! <sup>46</sup> Can any of you prove me guilty of sin? If I am telling the truth, why don't you **believe** me? <sup>47</sup> He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God."

**JEW: WE ARE NOT CHILDREN OF THE DEVIL, YOU ARE!**

<sup>48</sup> The Jews answered him,

"Aren't we right in saying that you are a Samaritan and demon-possessed?"

<sup>49</sup> "**I am** not possessed by a demon," said Jesus,

"but **I honor my Father** and you dishonor me. <sup>50</sup> **I am** not seeking glory for myself; but there is one who seeks it, and he is the judge.

<sup>51</sup> I tell you the truth,

**if anyone keeps my word, he will never see death.**"

<sup>52</sup> At this the Jews exclaimed,

"Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death. <sup>53</sup> Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?"

**JESUS: I AM GOD ! AND HAVE BEEN FROM THE VERY BEGINNING**

<sup>54</sup> Jesus replied,

"If I glorify myself, my glory means nothing. **My Father, whom you claim as your God, is the one who glorifies me**. <sup>55</sup> Though you do not know him, **I know him**. If I said I did not, I would be a liar like you, but **I do know him and keep his word**. <sup>56</sup> Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

<sup>57</sup> "You are not yet fifty years old," the Jews said to him,

"and you have seen Abraham!"

<sup>58</sup> "I tell you the truth," Jesus answered,

**"before Abraham was born, I am\*\*!"**

**RESPONSE – AS HE ASKS FOR DEEPER LEVEL OF PERSONAL COMMITMENT**

<sup>59</sup> At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds. (NIV)

**C. BEFORE LEAVING TOWN – IF ONCE IS NOT ENOUGH ! JESUS CHALLENGES MAN’S SABBATH TRADITION AGAIN !**

**1. SIGN 6 - RESTORING EYES OF A MAN BORN BLIND – FIRST PHYSICALLY, THEN SPIRITUALLY**

9:1 As he went along, he saw a man blind from birth.

**a. A MAN THAT DOES NOT SEE**

<sup>2</sup> His disciples asked him,

"Rabbi, who sinned, this man or his parents, that he was born blind?"

<sup>3</sup> "Neither this man nor his parents sinned," said Jesus,

"but this happened so that the work of God might be displayed in his life. <sup>4</sup> As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.

<sup>5</sup> While **I am** in the world, **I am** the light of the world."

**SABBATH VIOLATION !**

<sup>6</sup> Having said this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes.

**SOMETHING UNSEEN (A COMMAND)**

<sup>7</sup> "Go," he told him,

"wash in the Pool of Siloam" (this word means Sent).

**FAITH IN UNSEEN (OBEDIENCE) AND RESULT**

So

the man went and washed, and came home seeing.

**b. THE MAN SEES JESUS AS 'A MAN' – (1<sup>ST</sup> STEP)**

<sup>8</sup> His neighbors and those who had formerly seen him begging asked,

"Isn't this the same man who used to sit and beg?"

<sup>9</sup> Some claimed that he was.

Others said, "No, he only looks like him."

But he himself insisted, "I am the man."

<sup>10</sup> "How then were your eyes opened?" they demanded.

<sup>11</sup> He replied,

"**The man** they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."

<sup>12</sup> "Where is this man?" they asked him.

"I don't know," he said.

**c. THE MAN SEES JESUS AS 'A PROPHET' – (2<sup>ND</sup> STEP)**

<sup>13</sup> They brought to the Pharisees the man who had been blind. <sup>14</sup> Now the day on which Jesus had made the mud and opened the man's eyes was a Sabbath.

<sup>15</sup> Therefore the Pharisees also asked him how he had received his sight.

"He put mud on my eyes," the man replied,

"and I washed, and now I see."

**DIFFERENT WAYS TO RESPOND TO HIS HEALINGS**

<sup>16</sup> Some of the Pharisees said,

"This man is **not from God**, for he does not keep the Sabbath."

But others asked,

"How can a sinner do such miraculous signs?"

So they were **divided**.

<sup>17</sup> Finally they turned again to the blind man,

"What have you to say about him? It was your eyes he opened."

The man replied,

"He is **a prophet**."

#### d. RELIGIOUS JEWS CONTINUE REFUSING TO ACCEPT MIRACLE

<sup>18</sup> The Jews still did not **believe** that he had been blind and had received his sight until they sent for the man's parents.

<sup>19</sup> "Is this your son?" they asked.

"Is this the one you say was born blind? How is it that now he can see?"

<sup>20</sup> "We know he is our son," the parents answered,

"and we know he was born blind. <sup>21</sup> But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself."

<sup>22</sup> His parents said this because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue. <sup>23</sup> That was why his parents said, "He is of age; ask him."

#### e. THE MAN SEES JESUS, NOT AS A SINNER, BUT AS ONE 'FROM GOD' – (3<sup>RD</sup> STEP)

<sup>24</sup> A second time they summoned the man who had been blind.

"Give glory to God," they said.

"We know **this man is a sinner.**"

<sup>25</sup> He replied,

"Whether he is a sinner or not, I don't know. One thing I do know. I was blind but now I see!"

<sup>26</sup> Then they asked him,

"What did he do to you? How did he open your eyes?"

<sup>27</sup> He answered,

"I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?"

<sup>28</sup> Then they hurled insults at him and said,

"You are this fellow's disciple! We are disciples of Moses! <sup>29</sup> We know that **God spoke to Moses**, but as for this fellow, **we don't even know where he comes from.**"

<sup>30</sup> The man answered,

"Now that is remarkable! You don't know where he comes from, yet he opened my eyes.

<sup>31</sup> We know that God does not listen to sinners. He listens to the **godly man who does his will**. <sup>32</sup> Nobody has ever heard of opening the eyes of a man born blind.

<sup>33</sup> If this man were not **from God**, he could do nothing."

<sup>34</sup> To this they replied,

"You were steeped in sin at birth; how dare you lecture us!"

And they threw him out.

#### f. THE MAN SEES JESUS AS 'LORD' – (4<sup>TH</sup> STEP)

<sup>35</sup> Jesus heard that they had thrown him out, and when he found him,

he said,

"Do you **believe in the Son of Man?**"

<sup>36</sup> "Who is he, sir?" the man asked.

"Tell me so that I may **believe** in him."

**JESUS REVEALS HIMSELF; POINTS THE MAN TO HIMSELF**

<sup>37</sup> Jesus said,

"You have now seen him; in fact, **he is the one speaking with you.**"

**SIMPLE DECLARATION OF BELIEF FROM A MAN WHO WAS BLIND AND NOW SEES**

<sup>38</sup> Then the man said,

"**Lord**, I **believe**," and he **worshiped** him.

<sup>39</sup> Jesus said,

"For judgment I have come into this world,  
so that the blind will see and those who see will become blind."

## 2. EXPLANATION OF SIGN 6 –

### JESUS'S 'I AM THE GATE FOR THE SHEEP' AND '... THE GOOD SHEPHERD' ANALOGIES

#### FULL REVELATION OF HIS EARTHLY MINISTRY

<sup>40</sup> Some Pharisees who were with him heard him say this and asked,  
"What? Are we blind too?"

<sup>41</sup> Jesus said,  
"If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains [3306]. (NIV)

**10:**<sup>1</sup> "I tell you the truth,  
the man who does not enter the sheep pen by the gate, but climbs in by some other way,  
is a thief and a robber.

<sup>2</sup> The man who enters by the gate  
is the shepherd of his sheep.

<sup>3</sup> **The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.** <sup>4</sup> When he has brought out all his own, **he goes on ahead of them, and his sheep follow him because they know his voice.**

<sup>5</sup> But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice."

<sup>6</sup> Jesus used this **figure of speech**, but they did not understand what he was telling them.

#### EXPLAINS HIS PARABLE

<sup>7</sup> Therefore Jesus said again,  
"I tell you the truth,

#### CLAIMS TO BE THE GATE TO LIFE...

**I am the gate** for the sheep.

<sup>8</sup> All who ever came before me were thieves and robbers, but the sheep did not listen to them.

<sup>9</sup> **I am the gate;**

whoever **enters through me will be saved. He will come in and go out, and find pasture.** <sup>10</sup> The thief comes only to steal and kill and destroy; **I have come that they may have life, and have it to the full.**

#### ...THROUGH HIS OWN DEATH

<sup>11</sup> **I am the good shepherd.**

The good shepherd **lays down his life** for the sheep. <sup>12</sup> The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. <sup>13</sup> The man runs away because he is a hired hand and cares nothing for the sheep.

<sup>14</sup> **"I am the good shepherd;**

I know my sheep and my sheep know me-- <sup>15</sup> just as the Father knows me and I know the Father-- and **I lay down my life for the sheep.** <sup>16</sup> I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. <sup>17</sup> The reason my Father loves me is that **I lay down my life-- only to take it up again.** <sup>18</sup> No one takes it from me, but **I lay it down** of my own accord. I have authority to **lay it down** and authority to **take it up again.** This command I received from my Father."

## 3. RESPONSES TO SIGN 6

<sup>19</sup> At these words the Jews were again divided.

<sup>20</sup> Many of them said,  
"He is demon-possessed and raving mad.  
Why listen to him?"

<sup>21</sup> But others said,  
"These are not the sayings of a man possessed by a demon.  
Can a demon open the eyes of the blind?"

#### IT IS ASSUMED THAT JESUS LEAVES JERUSALEM

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## VII. SPECIFIC CELEBRATION: FEAST OF DEDICATION ( HANNAKAH CELEBRATION )

## THREE MONTHS BEFORE HIS DEATH

## A. JESUS'S CLAIM TO BE THE SAME AS THE FATHER

<sup>22</sup> Then came the **Feast of Dedication** **at Jerusalem (4/6)**. It was winter, <sup>23</sup> and Jesus was in the temple area walking in Solomon's Colonnade.

<sup>24</sup> The Jews gathered around him, saying,  
"How long will you keep us in suspense?  
**If you are the Christ, tell us plainly.**"

<sup>25</sup> Jesus answered,  
*"I did tell you, **but you do not believe** .  
The miracles I do in my Father's name speak for me, <sup>26</sup> **but you do not believe**  
because you are not my sheep.*

<sup>27</sup> **My sheep listen** to my voice; **I know them**, and **they follow me**. <sup>28</sup> **I give them**  
**eternal life**, and they shall never perish; **no one can snatch them out of my hand**. <sup>29</sup>  
*My Father, who has given them to me, is greater than all; no one can snatch them  
out of my Father's hand.*

<sup>30</sup> **I and the Father are one.**"

## B. RESPONSES TO JESUS'S CLAIM TO BE GOD'S SON

## 1. REJECTION / BLINDNESS ( RESPONSE OF RELIGIOUS LEADERS WHO SUPPOSEDLY 'SEE' )

<sup>31</sup> Again the Jews picked up stones to stone him,  
<sup>32</sup> but Jesus said to them,  
*"I have shown you many great miracles from the Father. For which of these do you stone  
me?"*  
<sup>33</sup> "We are not stoning you for any of these," replied the Jews,  
*"but for blasphemy, because **you, a mere man, claim to be God.**"*

## JESUS STILL ENCOURAGES HIS ENEMIES TO BELIEVE

<sup>34</sup> Jesus answered them,  
*"Is it not written in your Law,  
'I HAVE SAID YOU ARE GODS'?*  
<sup>35</sup> *If he called them 'gods,' to whom the word of God came-- and the Scripture cannot be  
broken—*  
<sup>36</sup> *what about **the one whom the Father set apart as his very own and sent into the  
world?** Why then do you accuse me of blasphemy because I said, 'I am God's Son'?*  
<sup>37</sup> *Do not **believe** me unless I do what my Father does. <sup>38</sup> But if I do it, even though  
you do not **believe** me, **believe** the miracles, that you may know and understand  
that **the Father is in me, and I in the Father.**"*  
<sup>39</sup> Again they tried to seize him, but he escaped their grasp.

## 2. ACCEPTANCE / BELIEF ( RESPONSE OF NON-RELIGIOUS )

<sup>40</sup> Then Jesus went **back across the Jordan** to the place where John had been baptizing in the early  
days. Here he stayed [3306] <sup>41</sup> and many people came to him.  
They said,  
*"Though John never performed a miraculous sign,  
all that John said about this man was true."*  
<sup>42</sup> And in that place many **believed** in Jesus. (NIV)

## JESUS LEAVES JERUSALEM

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**ACT THREE: JESUS DEMONSTRATES AUTHORITY/POWER OVER LIFE ( FIRST SOMEONE ELSE, AND THEN HIMSELF )**

**VIII. JERUSALEM AREA VISIT – SIGN 7 – RAISING LAZARUS FROM THE DEAD**

**CIRCUMSTANCES SURROUNDING SIGN 7**

**11**:<sup>1</sup> Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. <sup>2</sup> This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the **Lord** and wiped his feet with her hair.

<sup>3</sup> So the sisters sent word to Jesus,  
"Lord, the one you love is sick."

**JESUS' MESSAGE BACK TO THE SISTERS**

<sup>4</sup> When he heard this, Jesus said,  
*"This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it."*

<sup>5</sup> Jesus loved Martha and her sister and Lazarus.

<sup>6</sup> Yet when he heard that Lazarus was sick, he **stayed [3306] where he was two more days.**

<sup>7</sup> **Then** he said to his disciples,  
"Let us go back to Judea(5/6)."

<sup>8</sup> "But Rabbi," they said,  
"a short while ago the Jews tried to stone you, and yet you are going back there?"

<sup>9</sup> Jesus answered,  
*"Are there not twelve hours of daylight? A man who walks by day will not stumble, for he sees by this world's light. <sup>10</sup> It is when he walks by night that he stumbles, for he has no light."*

<sup>11</sup> After he had said this, he went on to tell them,  
*"Our friend Lazarus has fallen asleep; but I am going there to wake him up."*

<sup>12</sup> His disciples replied,  
"Lord, if he sleeps, he will get better."

<sup>13</sup> Jesus had been speaking of his death, but his disciples thought he meant natural sleep. <sup>14</sup> So then he told them plainly,  
*"Lazarus is dead, <sup>15</sup> and for your sake I am glad I was not there, so that you may **believe**. But let us go to him."*

<sup>16</sup> Then Thomas (called Didymus) said to the rest of the disciples,  
"Let us also go, **that we may die with him.**"

**JESUS RETURNS TO JERUSELEM AREA – AFTER EVEN TWO MORE ADDITIONAL DAYS OF JOURNEY**

<sup>17</sup> On his arrival, Jesus found that Lazarus had already been in the tomb for four days. <sup>18</sup> Bethany was less than two miles from Jerusalem, <sup>19</sup> and many Jews had come to Martha and Mary to comfort them in the loss of their brother.

**EXPLANATION OF SIGN 7 – JESUS'S 'I AM THE RESURRECTION AND THE LIFE' ANALOGY**

<sup>20</sup> **When Martha heard** that Jesus was coming, she went out to meet him, but Mary stayed at home.

<sup>21</sup> "Lord," Martha said to Jesus,  
*"if you had been **here**, my brother would not have died. <sup>22</sup> But I know that even now God will give you whatever you ask."*

<sup>23</sup> Jesus said to her,  
*"Your brother will rise again."*

<sup>24</sup> Martha answered,  
*"I know he will rise again in the resurrection at the last day."*

<sup>25</sup> Jesus said to her,  
***I am the resurrection** and the life.  
**TO THOSE THAT ARE DEAD**  
He who **believes** in me will live, even though he dies; <sup>26</sup> and  
**TO THOSE THAT ARE STILL LIVING**  
[\*]whoever lives and **believes** in me will never die.  
Do you **believe** this?"*

<sup>27</sup> "Yes, Lord," she told him,  
"I **believe** that you are the Christ, the Son of God, who was to come into the world."

<sup>28</sup> And after she had said this, she went back and called her sister Mary aside.  
"The Teacher is here," she said, "and is asking for you."

- <sup>29</sup> **When Mary heard** this, she got up quickly and went to him.  
<sup>30</sup> Now Jesus had not yet entered the village, but was still at the place where Martha had met him. <sup>31</sup>  
 When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.
- <sup>32</sup> When Mary reached the place where Jesus was and saw him, she fell at his feet and said,  
 "Lord, if you had been **here**, my brother would not have died."
- <sup>33</sup> When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.
- <sup>34</sup> "Where have you laid him?" he asked.  
 "Come and see, **Lord**," they replied.
- <sup>35</sup> Jesus wept.
- <sup>36</sup> Then the Jews said,  
 "See how he loved him!"
- <sup>37</sup> But some of them said,  
 "Could not he who opened the eyes of the blind man have kept this man from dying?"

### SIGN 7 – JESUS'S WORD RAISES LAZARUS FROM THE DEAD

- <sup>38</sup> Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.  
<sup>39</sup> "Take away the stone," he said.  
 "But, **Lord**," said Martha, the sister of the dead man,  
 "by this time there is a bad odor, for he has been there four days."  
<sup>40</sup> Then Jesus said,  
 "Did I not tell you that if you **believe**, you would see the glory of God?"  
<sup>41</sup> So they took away the stone.
- Then Jesus looked up and said,  
 "Father, I thank you that you have heard me. <sup>42</sup> **I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.**"
- <sup>43</sup> When he had said this, Jesus called in a loud voice,  
 "**Lazarus, come out!**"
- <sup>44</sup> The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.  
 Jesus said to them,  
 "Take off the grave clothes and let him go."

### RESPONSES TO SIGN 7 – RAISING THE DEAD TO LIFE

#### ACCEPTANCE

- <sup>45</sup> Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, **put their faith in him.**

#### REJECTION BY THE RELIGIOUS LEADERS

- <sup>46</sup> But some of them went to the Pharisees and told them what Jesus had done.  
<sup>47</sup> Then the chief priests and the Pharisees called a meeting of the Sanhedrin.  
 "What are we accomplishing?" they asked.  
 "Here is this man performing many miraculous signs. <sup>48</sup> If we let him go on like this, everyone will **believe** in him, and then the Romans will come and take away both our place and our nation."

#### BETTER THAT WE KILL HIM, RATHER THAN THE PEOPLE GET LED ASTRAY

- <sup>49</sup> Then one of them, named Caiaphas, who was high priest that year, spoke up,  
 "You know nothing at all! <sup>50</sup> You do not realize that it is better for you that one man die for the people than that the whole nation perish."  
<sup>51</sup> He did not say this on his own, but as high priest that year he prophesied that **Jesus would die for the Jewish nation**, <sup>52</sup> and not only for that nation but also for the scattered children of God, to bring them together and make them one.

- <sup>53</sup> So from that day on they **plotted to take his life.**

### JESUS RETREATS FROM JERUSALEM AREA

- <sup>54</sup> Therefore Jesus **no longer moved about publicly** among the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed [3306] with his disciples.

IX. CELEBRATION VISIT (LAST TIME TO JERUSALEM, NEVER TO RETURN HOME) – PASSOVER CELEBRATION

WEEK OF HIS DEATH

PRINCIPLE: HIS OWN DEATH AND RESURRECTION

<sup>55</sup> When it was almost time for the **Jewish Passover**, many went up from the country **to Jerusalem (6/6)** for their ceremonial cleansing before the Passover.

A. EARLY IN THE WEEK, VARIOUS ATTITUDES AS THEY ANTICIPATE JESUS'S ARRIVAL

1. SIX DAYS BEFORE HIS DEATH AT PASSOVER

ANTICIPATION – PEOPLE WONDERING IF JESUS WILL BE AT PASSOVER CELEBRATION

<sup>56</sup> They kept looking for Jesus, and as they stood in the temple area they asked one another, "What do you think? Isn't he coming to the Feast at all?"

REJECTION – RELIGIOUS LEADERS TRYING TO STAMP OUT OPPOSITION

<sup>57</sup> But the chief priests and Pharisees had given orders that if anyone found out where Jesus was, he should report it so that they might arrest him. (NIV)

ACCEPTANCE – JESUS ANOINTED BY MARY

**12:**<sup>1</sup> **Six days before the Passover**, Jesus arrived **at Bethany**, where Lazarus lived, whom Jesus had raised from the dead.

<sup>2</sup> Here a dinner was given in Jesus' honor.

Martha served,  
while Lazarus was among those reclining at the table with him.

<sup>3</sup> Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

CONFRONTATION – A DISCIPLE (JUDAS) CHALLENGES MARY'S TRIBUTE TO JESUS

<sup>4</sup> But one of his disciples, Judas Iscariot, who was later to betray him, objected,

<sup>5</sup> "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."

<sup>6</sup> He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

JESUS FULLY AWARE OF WHAT LIES AHEAD

<sup>7</sup> "Leave her alone," Jesus replied.

"It was intended that she should save this perfume for the day of my burial.

<sup>8</sup> You will always have the poor among you, but you will not always have me."

INQUISITIVENESS – CROWD OF CURIOSITY SEEKERS

<sup>9</sup> Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead.

REJECTION – RELIGIOUS LEADERS PLANNING A 'COVER UP'

<sup>10</sup> So the chief priests made plans to kill Lazarus as well, <sup>11</sup> for on account of him many of the Jews were going over to Jesus and **putting their faith in** him.

## 2. FIVE DAYS BEFORE HIS DEATH AT PASSOVER

### TEMPORARY ACCEPTANCE – CROWDS' EMPTY, SHORT-TERM, AND FALSE CELEBRATION

#### TRIUMPHAL ENTRY -- FIVE DAYS BEFORE PASSOVER

<sup>12</sup> The next day the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem.

<sup>13</sup> They took palm branches and went out to meet him, shouting,  
"Hosanna!"

"Blessed is he who comes in the name of the Lord!"

"Blessed is the King of Israel!"

<sup>14</sup> Jesus found a young donkey and sat upon it, as it is written,

<sup>15</sup> "DO NOT BE AFRAID, O DAUGHTER OF ZION; SEE, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."

<sup>16</sup> At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that they had done these things to him.

<sup>17</sup> Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. <sup>18</sup> Many people, because they had heard that he had given this miraculous sign, went out to meet him.

#### REJECTION – RELIGIOUS LEADERS' JEALOUSY OF TRUTH

<sup>19</sup> So the Pharisees said to one another,  
"See, this is getting us nowhere. Look how the whole world has gone after him!"

#### FOREIGNERS SEEKING OUT JESUS

<sup>20</sup> Now there were some Greeks among those who went up to worship at the Feast.

<sup>21</sup> They came to Philip, who was from Bethsaida in Galilee, with a request.

"Sir," they said, "we would like to see Jesus."

<sup>22</sup> Philip went to tell Andrew;  
Andrew and Philip in turn told Jesus.

### 3. JESUS'S RESPONSES

#### a. BEGINS TO ADDRESS HIS OWN DEATH

<sup>23</sup> Jesus replied,

*"The hour has come for the Son of Man to be glorified.*

<sup>24</sup> *I tell you the truth,*

*unless a kernel of wheat falls to the ground and dies, it remains [3306] only a single seed. But if it dies, it produces many seeds. <sup>25</sup> The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. <sup>26</sup> Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.*

<sup>27</sup> *"Now my heart is troubled, and what shall I say? 'Father, save me from this hour'?*

*No, it was for this very reason I came to this hour. <sup>28</sup> Father, glorify your name!"*

Then a voice came from heaven,

*"I have glorified it, and will glorify it again."*

<sup>29</sup> The **crowd** that was there and heard it **said** it had thundered; **others said** an angel had spoken to him.

<sup>30</sup> Jesus said,

*"This voice was for your benefit, not mine. <sup>31</sup> Now is the time for **judgment on this world**; now the prince of this world will be **driven out**. <sup>32</sup> But I, **when I am lifted up from the earth, will draw all men to myself.**"*

<sup>33</sup> He said this to show the kind of death he was going to die.

<sup>34</sup> The crowd spoke up,

*"We have heard from the Law that the Christ will remain [3306] forever, so how can you say, 'The Son of Man must be lifted up'? Who is this 'Son of Man'?"*

**( NOT YET KNOWING ABOUT THE COMING RESURRECTION )**

<sup>35</sup> Then Jesus told them,

*"You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going. <sup>36</sup> **Put your trust in the light while you have it, so that you may become sons of light.**"*

#### b. JESUS LEAVES BEHIND THE CROWDS TO FOCUS ON HIS INTIMATE FRIENDS

When he had finished speaking, Jesus left and hid himself from them.

### c. JESUS'S COMMENTS ON THE PEOPLES RESPONSES

#### DIFFERENT WAYS TO RESPOND TO HIS MIRACULOUS SIGNS

##### NON-BELIEVERS

<sup>37</sup> Even after Jesus had done all these miraculous signs in their presence, they still would not **believe** in him.

<sup>38</sup> This was to fulfill the word of Isaiah the prophet:

"LORD, WHO HAS **BELIEVED** OUR MESSAGE AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?"

<sup>39</sup> For this reason they could not **believe**, because, as Isaiah says elsewhere:

<sup>40</sup> "HE HAS BLINDED THEIR EYES AND DEADENED THEIR HEARTS, SO THEY CAN NEITHER SEE WITH THEIR EYES, NOR UNDERSTAND WITH THEIR HEARTS, NOR TURN-- AND I WOULD HEAL THEM."

<sup>41</sup> Isaiah said this because he saw Jesus' glory and spoke about him.

##### BELIEVERS, BUT NON-DOERS

<sup>42</sup> Yet at the same time many even among the leaders **believed** in him. But because of the Pharisees they **would not confess** their faith **for fear** they would be put out of the synagogue; <sup>43</sup> for they loved praise from men more than praise from God.

#### HIS RESPONSE TO THEM BOTH

<sup>44</sup> Then Jesus cried out,

##### BELIEVERS – TO BELIEVE IN JESUS IS TO BELIEVE IN GOD – TO SEE JESUS IS TO SEE GOD

"When a man **believes** in me, he does not **believe** in me only, but in the one who sent me. <sup>45</sup> When he looks at me, he sees the one who sent me. <sup>46</sup> I have come into the world as a light, so that no one who **believes** in me should stay [3306] in darkness.

##### UNBELIEVERS

<sup>47</sup> "As for the person who hears my words but **does not keep them**, I do not judge him. For **I did not come to judge the world, but to save it**. <sup>48</sup> There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. <sup>49</sup> For **I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it**. <sup>50</sup> I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say." (NIV)

**B. ANOTHER DAY AT END OF WEEK ( from his last meal to his crucifixion the next day )**

**1. JESUS'S LAST PASSOVER SUPPER AND PRIVATE DISCUSSION WITH HIS DISCIPLES**

**13**<sup>1</sup> It was just before the Passover Feast, Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he **now showed them the full extent of his love.**

<sup>2</sup> The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus.

**a. JESUS WASHES HIS DISCIPLES FEET – AS AN EXAMPLE LESSON**

<sup>3</sup> **Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God;** <sup>4</sup> so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. <sup>5</sup> After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

<sup>6</sup> He came to Simon Peter, who said to him,

"**Lord**, are you going to wash my feet?"

<sup>7</sup> Jesus replied,

"*You do not realize now what I am doing, but later you will understand.*"

<sup>8</sup> "No," said Peter,

"you shall never wash my feet."

Jesus answered,

"*Unless I wash you, you have no part with me.*"

<sup>9</sup> "Then, **Lord**," Simon Peter replied,

"not just my feet but my hands and my head as well!"

<sup>10</sup> Jesus answered,

"*A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you.*"

<sup>11</sup> For he knew who was going to betray him, and that was why he said not every one was clean.

**EXPLANATION OF HIS EXAMPLE**

<sup>12</sup> When he had finished washing their feet, he put on his clothes and returned to his place.

**DO AS I HAVE DONE TO YOU ( see John 15:9, 12 )**

"Do you understand what I have done **for** you?" he asked them.

<sup>13</sup> "You call me 'Teacher' and '**Lord**,' and rightly so, for that is what **I am.**" <sup>14</sup>

Now that I, your **Lord** and Teacher, have washed your feet, you also should wash one another's feet. <sup>15</sup> I have set you an example that you should **do as I have done for you.**

<sup>16</sup> I tell you the truth,

**no servant is greater than his master, nor is a messenger greater than the one who sent him.** <sup>17</sup> Now that you know these things, you will be blessed if you do them.

**b. JESUS DISMISSES JUDAS FROM HIS CIRCLE OF CLOSE FRIENDS**

<sup>18</sup> "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture:  
*'HE WHO SHARES MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'*

<sup>19</sup> "I am telling you now before it happens, so that when it does happen you will **believe** that  
**I am He**."

<sup>20</sup> I tell you the truth,  
 whoever accepts anyone I send accepts me; and **whoever accepts me accepts the one who sent me.**"

**JUDAS DEPARTS; ( FULFILLMENT OF SCRIPTURE )**

<sup>21</sup> After he had said this, Jesus was troubled in spirit and testified,  
*"I tell you the truth,  
 one of you is going to betray me."*

<sup>22</sup> His disciples stared at one another, at a loss to know which of them he meant. <sup>23</sup> One of them, the disciple whom Jesus loved, was reclining next to him.

<sup>24</sup> Simon Peter motioned to this disciple and said,  
 "Ask him which one he means."

<sup>25</sup> Leaning back against Jesus, he asked him,  
 "Lord, who is it?"

<sup>26</sup> Jesus answered,  
*"It is the one to whom I will give this piece of bread when I have dipped it in the dish."*

Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon.

<sup>27</sup> As soon as Judas took the bread, Satan entered into him.

*"What you are about to do, do quickly,"* Jesus told him,

<sup>28</sup> but no one at the meal understood why Jesus said this to him.

<sup>29</sup> Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. <sup>30</sup> As soon as Judas had taken the bread, he went out. And it was night.

c. JESUS CONTINUES HIS LAST CONVERSATION IN THE INTIMACY OF HIS CLOSEST DISCIPLES

1.) RELATIONSHIP WITH GOD AND ONE ANOTHER

a.) INTRODUCTION: COMMAND TO LOVE ONE ANOTHER... AS HE HAS DONE TO US

<sup>31</sup> When he was gone, Jesus said,  
"Now is the Son of Man glorified and God is glorified in him. <sup>32</sup> If God is glorified in him, God will glorify the Son in himself, and will glorify him at once."  
<sup>33</sup> "My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: **Where I am going, you cannot come.**  
**A NEW FORM OF AN OLD COMMAND**  
<sup>34</sup> "A new command I give you:  
**Love one another.**  
**As I have loved you, so you must love one another.**  
<sup>35</sup> By this all men will know that you are my disciples, if you love one another."

b.) DISCIPLES WONDERING ABOUT JESUS GOING AWAY

<sup>36</sup> Simon Peter asked him,  
"Lord, where are you going?"  
Jesus replied,  
"Where I am going, you cannot follow now, but you will follow later."  
<sup>37</sup> Peter asked,  
"Lord, why can't I follow you now? I will lay down my life for you."  
<sup>38</sup> Then Jesus answered,  
"Will you really lay down your life for me?  
I tell you the truth,  
before the rooster crows, you will disown me three times! (NIV)

**14**<sup>1</sup> "Do not let your hearts be troubled. **Trust in God; trust also in me.** <sup>2</sup> In my Father's house are many rooms; if it were not so, I would have told you. **I am going there to prepare a place for you.** <sup>3</sup> And if I go and prepare a place for you, **I will come back and take you to be with me** that you also may be where I am. <sup>4</sup> You know the way to the place where I am going."

<sup>5</sup> Thomas said to him,  
"Lord, we don't know where you are going, so how can we know the way?"

<sup>6</sup> Jesus answered,  
**JESUS'S 'I AM THE WAY, THE TRUTH, AND THE LIFE' ANALOGY**

**"I am the way and the truth and the life.** No one comes to the Father except through me. <sup>7</sup> If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

<sup>8</sup> Philip said,  
"Lord, show us the Father and that will be enough for us."

<sup>9</sup> Jesus answered:  
**JESUS STILL GIVES THEM, AND US, ACCESS TO HIM**

"Don't you know me, Philip, even after I have been among you such a long time? **Anyone who has seen me has seen the Father.** How can you say, 'Show us the Father'? <sup>10</sup> Don't you **believe that I am in the Father, and that the Father is in me?** The words I say to you are not just my own. Rather, it is the Father, living in [3306] me, who is doing his work. <sup>11</sup> **Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.**

**JESUS STILL GIVES THEM, AND US, ACCESS TO HIM**

<sup>12</sup> I tell you the truth,  
anyone who has **faith in me** will do what I have been doing. He will do even greater things than these, because **I am going to the Father.** <sup>13</sup> And I will do whatever you ask in my name, so that the Son may bring glory to the Father. <sup>14</sup> You may ask me for anything in my name, and I will do it.

## c.) BUT YOU WILL NOT BE LEFT ALONE

## RELATE TO THE FATHER, AS I DO - LOVE AND OBEY (COMMAND)

## i.) HOLY SPIRIT

<sup>15</sup> "If you **love** me, you will **obey** what I command. <sup>16</sup> And **I will ask the Father, and he will give you another Counselor to be with you** forever-- <sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with [3306] you and will be in you.

## ii.) SON

<sup>18</sup> I will not leave you as orphans; **I will come to you.** <sup>19</sup> Before long, the world will not see me anymore, but you will see me. **Because I live, you also will live.** <sup>20</sup> On that day you will realize that **I am in my Father, and you are in me, and I am in you.** <sup>21</sup> Whoever has my commands and **obeys** them, he is the one who **loves** me. He who loves me will be loved by my Father, and **I too will love him and show myself to him.**"

<sup>22</sup> Then **Judas (not Judas Iscariot)** said,  
"But, **Lord**, why do you intend to show yourself to us and not to the world?"

## iii.) FATHER

<sup>23</sup> Jesus replied,  
"If **anyone** **loves** me, he will **obey** my teaching. My Father will **love him**, and **we will come to him and make our home with him.** <sup>24</sup> He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

## HOLY SPIRIT WILL BE WITH YOU

<sup>25</sup> "All this I have spoken while still with [3306] you.

<sup>26</sup> But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

<sup>27</sup> **Peace I leave with you; my peace I give you.** I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

<sup>28</sup> "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for **the Father is greater than I.** <sup>29</sup> I have told you now before it happens, so that when it does happen you will **believe.**

## EXAMPLE SET BY JESUS

<sup>30</sup> I will not speak with you much longer, for the prince of this world is coming. He has no hold on me, <sup>31</sup> but the world must learn that **I love** the Father and that **I do** exactly **what my Father has commanded me.**

"Come now; let us leave. (NIV)

## ON HIS WAY WALKING TO GARDEN OF GETHEMANE

d.) HOW TO ACTUALLY ACCOMPLISH HIS COMMAND TO LOVE ( PROMISE )

JESUS' 'I AM' CLAIM (#9) -- I AM THE VINE (m7/7)

OUR PURPOSE IS TO 'BEAR FRUIT' TO THE FATHER

15<sup>1</sup> **I am the true vine**, and my Father is **the gardener**.  
2 He cuts off every branch in me that bears no fruit,  
while every branch that does bear fruit he prunes so that it will be even more  
fruitful.

WE CAN NOT DO IT ON OUR OWN

<sup>3</sup> You are already clean because of the word I have spoken to you. <sup>4</sup> Remain in [3306] me, and I will remain in you. No branch can bear fruit by itself; it must remain in [3306] the vine. Neither can you bear fruit unless you remain [3306] in me.

<sup>5</sup> **I am the vine**; you are **the branches**.  
If a man remains in [3306] me and I in him,  
he will bear much fruit;  
apart from me you can do nothing.  
<sup>6</sup> If anyone does not remain in [3306] me,  
he is like a branch that is thrown away and withers;  
such branches are picked up, thrown into the fire and burned.

HOW TO BEAR FRUIT

- <sup>7</sup> If you remain in [3306] me and
- my words remain in [3306] you,
- ask whatever you wish, and it will be given you.

<sup>8</sup> This is to my Father's glory,  
that you bear much fruit,  
showing yourselves to be my disciples.

e.) CONCLUSION: LOVE ONE ANOTHER... AS HE HAS DONE TO US

FRUIT DEFINED: LOVING OTHERS ... WITH LOVE OF GOD

<sup>9</sup> **As the Father has loved me, so have I loved you.**

Now remain in [3306] my love.

<sup>10</sup> **If you obey my commands, you will remain in [3306] my love,**

just as I have **obeyed** my Father's commands and remain in [3306] his **love**.

<sup>11</sup> I have told you this so that my joy may be in you and that your joy may be complete.

<sup>12</sup> **My command is this: Love each other as I have loved you.**

<sup>13</sup> Greater love has no one than this, that he lay down his life for his friends.

<sup>14</sup> You are my friends if you do what I command. <sup>15</sup> I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. <sup>16</sup> You did not choose me, but I chose you and appointed you to go and bear fruit-- fruit that will last [3306]. Then the Father will give you whatever you ask in my name.

17 This is my command: Love each other.

## 2.) RELATIONSHIP WITH THE WORLD -- LOVE IN RESPONSE TO AND AMIDST OPPOSITION

### EXPERIENCE HATRED/PERSECUTION FROM THE WORLD, AS I DO

<sup>18</sup> "If the world hates you, keep in mind that it hated me first.

<sup>19</sup> If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.

<sup>20</sup> Remember the words I spoke to you: **No servant is greater than his master.**

If they persecuted me, they will persecute you also.

If they obeyed my teaching, they will obey yours also.

<sup>21</sup> They will treat you this way because of my name, for they do not know the One who sent me.

<sup>22</sup> If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin.

<sup>23</sup> **He who hates me hates my Father as well.** <sup>24</sup> If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father.

<sup>25</sup> But this is to fulfill what is written in their Law:

*'THEY HATED ME WITHOUT REASON.'*

### HIS HOLY SPIRIT WILL HELP YOU TESTIFY ABOUT JESUS AMIDST HOSTILITY ( YOU'RE NOT ON YOUR OWN )

<sup>26</sup> "When the Counselor comes, whom **I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.**

<sup>27</sup> And you also must testify, for you have been with me from the beginning. (NIV)

### DO NOT FALL AWAY BECAUSE OF HOSTILITY

**16<sup>1</sup>** "All this I have told you so that you will not go astray.

<sup>2</sup> They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. <sup>3</sup> They will do such things because they **have not known the Father or me.**

<sup>4</sup> I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you.

### 3.) RECEIVE DIRECTION FROM THE HOLY SPIRIT OF GOD, AS I DO

- HIS HOLY SPIRIT WILL CONVICT THE WORLD OF GUILT

<sup>5</sup> "Now **I am going to him who sent me**, yet none of you asks me, 'Where are you going?' <sup>6</sup> Because I have said these things, you are filled with grief.

<sup>7</sup> But I tell you the truth:

It is for your good that **I am going away**. **Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.**

<sup>8</sup> When he comes, he will convict the world of **guilt** in regard to sin and righteousness and judgment:

- <sup>9</sup> in regard to **sin**,  
because men do not **believe** in me;
- <sup>10</sup> in regard to **righteousness**,  
because **I am going to the Father, where you can see me no longer**; <sup>11</sup> and
- in regard to **judgment**,  
because the prince of this world now stands condemned.

- HIS HOLY SPIRIT WILL GUIDE INTO ALL TRUTH

<sup>12</sup> "I have much more to say to you, more than you can now bear. <sup>13</sup> But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

- HIS HOLY SPIRIT WILL BRING GLORY TO JESUS

<sup>14</sup> He will bring glory to me by taking from what is mine and making it known to you. <sup>15</sup> **All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.**

#### 4.) THE DISCIPLES ONLY NOW FINALLY BELIEVE JESUS CAME FROM GOD

<sup>16</sup> "In a little while you will see me no more, and then after a little while you will see me."

#### THE DISCIPLES HAVE SOME QUESTIONS

<sup>17</sup> Some of his disciples said to one another,

"What does he mean by saying,

`In a little while you will see me no more, and then after a little while you will see me,'  
and

`Because I am going to the Father?'"

<sup>18</sup> They kept asking,

"What does he mean by `a little while'? We don't understand what he is saying."

#### JESUS ANSWERS THEIR QUESTIONS WITHOUT THEM EVEN HAVING TO ASK HIM

<sup>19</sup> Jesus saw that they wanted to ask him about this, so he said to them,

"Are you asking one another what I meant when I said, `In a little while you will see me no more, and then after a little while you will see me'?"

<sup>20</sup> I tell you the truth,

you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.

<sup>21</sup> A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. <sup>22</sup> So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. <sup>23</sup> In that day you will no longer ask me anything.

I tell you the truth,

my Father will give you whatever you ask in my name. <sup>24</sup> Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.

<sup>25</sup> "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. <sup>26</sup> In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. <sup>27</sup> No, the Father himself loves you because you have loved me and have believed that I came from God. <sup>28</sup> I came from the Father and entered the world; now I am leaving the world and going back to the Father."

#### THE DISCIPLES FINALLY BEGIN TO BELIEVE; BECAUSE JESUS CAN READ THEIR MIND

<sup>29</sup> Then Jesus' disciples said,

"Now you are speaking clearly and without figures of speech. <sup>30</sup> Now we can see that you know all things and that you do not even need to have anyone ask you questions.

This makes us believe that you came from God."

<sup>31</sup> "You believe at last!" Jesus answered.

<sup>32</sup> "But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me.

<sup>33</sup> "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (NIV)

## 2. JESUS'S PRIVATE DISCUSSION WITH HIS FATHER - JESUS PRAYS IN THE GARDEN

17:1 After Jesus said this, he looked toward heaven and prayed:

## PRAYS FOR HIMSELF

"Father, the time has come. Glorify your Son,  
that your Son may glorify you.

<sup>2</sup> For you granted him authority over all people that he might give eternal life to all those you have given him.

## ETERNAL LIFE DEFINED

<sup>3</sup> Now **this is eternal life**: that they may know you, the only true God, and Jesus Christ, whom you have sent.

<sup>4</sup> I have brought you glory on earth by completing the work you gave me to do.

<sup>5</sup> And now, Father, glorify me in your presence with the glory I had with you before the world began.

## PRAYS FOR HIS DISCIPLES

<sup>6</sup> "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. <sup>7</sup> Now they know that everything you have given me comes from you. <sup>8</sup> For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. <sup>9</sup> I pray for them. I am not praying for the world, but for those you have given me, for they are yours. <sup>10</sup> All I have is yours, and all you have is mine. And glory has come to me through them.

<sup>11</sup> I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name-- the name you gave me-- so that they may be one as we are one. <sup>12</sup> While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

<sup>13</sup> "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. <sup>14</sup> I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. <sup>15</sup> My prayer is not that you take them out of the world but that you protect them from the evil one.

<sup>16</sup> They are not of the world, even as I am not of it. <sup>17</sup> Sanctify them by the truth; your word is truth. <sup>18</sup> As you sent me into the world, I have sent them into the world. <sup>19</sup> For them I sanctify myself, that they too may be truly sanctified.

## PRAYS FOR FUTURE BELIEVERS – UNITY

<sup>20</sup> "My prayer is not for them alone. I pray also for those who will believe in me through their message, <sup>21</sup> that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. <sup>22</sup> I have given them the glory that you gave me, that they may be one as we are one: <sup>23</sup> I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

<sup>24</sup> "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

<sup>25</sup> "Righteous Father, though the world does not know you, I know you, and they know that you have sent me. <sup>26</sup> I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them." (NIV)

### 3. HIS REJECTIONS

#### a. REJECTED AS A FRIEND BY SOMEONE CLOSE

#### – JUDAS RETURNS AND JESUS FALSELY ARRESTED

#### JESUS KNOWN TO JUDAS, SOLDIERS, AND RELIGIOUS LEADERS

#### ... AS JESUS OF NAZARETH

**18:**<sup>1</sup> When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it. <sup>2</sup> Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. <sup>3</sup> So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees.

#### NIGHT

They were carrying torches, lanterns and weapons.

<sup>4</sup> Jesus, knowing all that was going to happen to him, went out and asked them,

*"Who is it you want?"*

<sup>5</sup> "Jesus of Nazareth," they replied.

*"I am\*\* he,"* Jesus said.

(And Judas the traitor was standing there with them.)

<sup>6</sup> When Jesus said, "I am he," they drew back and fell to the ground.

<sup>7</sup> Again he asked them,

*"Who is it you want?"*

And they said,

*"Jesus of Nazareth."*

<sup>8</sup> *"I told you that I am he,"* Jesus answered.

*"If you are looking for me, then let these men go."*

#### JESUS FULFILLS HIS OWN WORD

<sup>9</sup> This happened so that the words he had spoken would be fulfilled:

*"I have not lost one of those you gave me."*

<sup>10</sup> Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

<sup>11</sup> Jesus commanded Peter,

*"Put your sword away! Shall I not drink the cup the Father has given me?"*

<sup>12</sup> Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him

**b. REJECTED BY LEADERS AND ONE OF HIS CLOSEST DISCIPLES  
– JESUS' MOCK TRIAL AND JUDGEMENT BEFORE PREISTS & LEADERS**

**1.) JESUS TAKEN TO ANNAS**

<sup>13</sup> and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup> Caiaphas was the one who had advised the Jews that it would be good if one man died for the people.

<sup>15</sup> Simon Peter and another disciple were following Jesus.

**JOHN GAINS ACCESS TO TRIAL**

Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard,  
<sup>16</sup> but Peter had to wait outside at the door.

**PETER'S FIRST DENIAL - JESUS' PROPHETIC WORDS FULFILLED**

The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.

<sup>17</sup> "You are not one of his disciples, are you?" the girl at the door asked Peter.  
He replied, "I am not."

<sup>18</sup> It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

<sup>19</sup> Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

**JESUS: I HAVE ONLY TAUGHT, THERE WERE WITNESSES, ASK THEM FOR YOUR EVIDENCE OF WRONG DOING.**

<sup>20</sup> "I have spoken openly to the world," Jesus replied.

*"I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. 21 Why question me? Ask those who heard me. Surely they know what I said."*

<sup>22</sup> When Jesus said this, one of the officials nearby struck him in the face.  
"Is this the way you answer the high priest?" he demanded.

<sup>23</sup> "If I said something wrong," Jesus replied,  
*"testify as to what is wrong. But if I spoke the truth, why did you strike me?"*

**2.) JESUS TAKEN TO CAIAPHAS... KNOWN AS ALONE AND ABANDONED**

<sup>24</sup> Then Annas sent him, still bound, to Caiaphas the high priest.

**PETER'S SECOND DENIAL**

<sup>25</sup> As Simon Peter stood warming himself, he was asked,  
"You are not one of his disciples, are you?"  
He denied it, saying,  
"I am not."

**PETER'S THIRD DENIAL**

<sup>26</sup> One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him,  
"Didn't I see you with him in the olive grove?"

<sup>27</sup> Again Peter denied it,

**MORNING**

and at that moment a rooster began to crow.

c. REJECTED AS KING BY COMMUNITY FOUR TIMES  
– PEOPLE LED ASTRAY BY LEADERS

1.) JESUS TAKEN TO PILATE – KNOWN TO PILATE AS KING OF THE JEWS.

<sup>28</sup> Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning,

**JEWES WORRIED ABOUT 'RELIGIOUS' IMAGE AND CORRECTNESS**

and **to avoid ceremonial uncleanness** the Jews did not enter the palace; they wanted to be able to eat the Passover.

a.) PILATE ASKS THE PEOPLE THE FIRST TIME

<sup>29</sup> So Pilate came out to them and asked,

"What charges are you bringing against this man?"

<sup>30</sup> "If he were not a criminal," they replied,

"we would not have handed him over to you."

<sup>31</sup> Pilate said,

"Take him yourselves and judge him by your own law."

**JEWES MANIPULATE LAW TO OBTAIN DESIRED ILLEGAL RESULTS**

"But we have no right to execute anyone," the Jews objected.

**( JESUS' PROPHETIC WORDS FULFILLED )**

<sup>32</sup> This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.

<sup>33</sup> Pilate then went back inside the palace, summoned Jesus and asked him,

"Are you the king of the Jews?"

<sup>34</sup> "Is that your own idea," Jesus asked,

"or did others talk to you about me?"

<sup>35</sup> "Am I a Jew?" Pilate replied.

"It was **your people** and your chief priests who handed you over to me.

What is it you have done?"

<sup>36</sup> Jesus said,

"**My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.**"

<sup>37</sup> "You are a king, then!" said Pilate.

Jesus answered,

"**You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.**"

<sup>38</sup> "What is truth?" Pilate asked.

b.) PILATE ASKS THE PEOPLE A SECOND TIME

With this he went out again to the Jews and said,

"I find no basis for a charge against him. <sup>39</sup> But it is your custom for me to **release** to you one **prisoner** at the time of the **Passover**. Do you want me to release the king of the Jews?"

<sup>40</sup> They shouted back,

"No, not him! Give us Barabbas!" Now Barabbas had taken part in a rebellion. (NIV)

**19:1** Then Pilate took Jesus and had him flogged.

<sup>2</sup> The soldiers twisted together a crown of thorns and put it on his head.

They clothed him in a purple robe <sup>3</sup> and went up to him again and again, saying, "Hail, king of the Jews!"

And they struck him in the face.

**c.) PILATE ASKS THE PEOPLE A THIRD TIME**

<sup>4</sup> Once more Pilate came out and said to the Jews,  
"Look, I am bringing him out to you to let you know that **I find no basis for a charge** against him."

<sup>5</sup> When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them,

"Here is the man!"

<sup>6</sup> As soon as the chief priests and their officials saw him, they shouted,  
"Crucify! Crucify!"

But Pilate answered,  
"You take him and crucify him. As for me, I find no basis for a charge against him."

<sup>7</sup> The Jews insisted,  
"We have a law, and according to that law he must die, **because he claimed to be the Son of God.**"

<sup>8</sup> When Pilate heard this, he was even more afraid, <sup>9</sup> and he went back inside the palace.

"Where do you come from?" he asked Jesus,  
but Jesus gave him no answer.

<sup>10</sup> "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

<sup>11</sup> Jesus answered,  
"You would have no power over me if it were not given to you from above.  
*Therefore the one who handed me over to you is guilty of a greater sin.*"

<sup>12</sup> From then on, Pilate tried to set Jesus free,  
but the Jews kept shouting,

"If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

**d.) PILATE ASKS THE PEOPLE A FOURTH TIME**

<sup>13</sup> When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). <sup>14</sup> **It was the day of Preparation of Passover Week**, about the sixth hour.

"Here is your king," Pilate said to the Jews.

<sup>15</sup> But they shouted,

"Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the chief priests answered.

## 2.) JESUS TAKEN TO SOLDIERS -- AS THE PASSOVER LAMB AND REJECTED KING

<sup>16</sup> Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus.

<sup>17</sup> Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

<sup>18</sup> Here they crucified him, and with him two others-- one on each side and Jesus in the middle.

<sup>19</sup> Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS.

<sup>20</sup> Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek.

<sup>21</sup> The chief priests of the Jews protested to Pilate,  
"Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews."

<sup>22</sup> Pilate answered,  
"What I have written, I have written."

<sup>23</sup> When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. <sup>24</sup> "Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said, "THEY DIVIDED MY GARMENTS AMONG THEM AND CAST LOTS FOR MY CLOTHING."

So this is what the soldiers did.

<sup>25</sup> Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

<sup>26</sup> When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother,

*"Dear woman, here is your son,"*

<sup>27</sup> and to the disciple,

*"Here is your mother."*

From that time on, this disciple took her into his home.

<sup>28</sup> Later, knowing that all was now completed, **and so that the Scripture would be fulfilled,**

Jesus said,

*"I am thirsty."*

<sup>29</sup> A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips.

<sup>30</sup> When he had received the drink,

Jesus said,

*"It is finished."*

## C. THE GOSPEL SUMMARIZED

### 1. JESUS DIED

With that, he bowed his head and gave up his spirit.

<sup>31</sup> Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left [3306] on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down.

<sup>32</sup> The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other.

<sup>33</sup> But when they came to Jesus and found that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

<sup>35</sup> The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may **believe**.

<sup>36</sup> These things happened **so that the scripture would be fulfilled:**

"NOT ONE OF HIS BONES WILL BE BROKEN,"

<sup>37</sup> and, as another scripture says,

"THEY WILL LOOK ON THE ONE THEY HAVE PIERCED."

### 2. JESUS BURIED

<sup>38</sup> Later, Joseph of Arimathea asked Pilate for the body of Jesus.

Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away.

<sup>39</sup> He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.

<sup>40</sup> Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. <sup>41</sup> At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. <sup>42</sup> Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there. (NIV)

### 3. SIGN 8 – JESUS RAISED

(The following two Chapters 20-21 cover a forty day period)

#### a. EMPTY TOMB – EVERYONE THINKING THE BODY HAD BEEN STOLEN

**20**<sup>1</sup> Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.

<sup>2</sup> So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the **Lord** out of the tomb, and we don't know where they have put him!"

<sup>3</sup> So Peter and the other disciple started for the tomb.

<sup>4</sup> Both were running, but the other disciple outran Peter and reached the tomb first. <sup>5</sup> He bent over and looked in at the strips of linen lying there but did not go in.

<sup>6</sup> Then Simon Peter, who was behind him, arrived and went into the tomb.

He saw the strips of linen lying there, <sup>7</sup> as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen.

#### JOHN THE AUTHOR BELIEVES

<sup>8</sup> Finally the other disciple, who had reached the tomb first, also went inside. He saw and **believed**.

<sup>9</sup> (They still did not understand from Scripture that Jesus had to rise from the dead.)

<sup>10</sup> Then the disciples went back to their homes,

<sup>11</sup> but Mary stood outside the tomb crying.

#### b. APPEARENCE TO MARY MAGDALENE - AT THE TOMB AFTER THE DISCIPLES LEAVE

As she wept, she bent over to look into the tomb <sup>12</sup> and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot.

<sup>13</sup> They asked her,

"Woman, why are you crying?"

"They have taken my **Lord** away," she said,

"and I don't know where they have put him."

<sup>14</sup> At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

<sup>15</sup> "Woman," he said,

"*why are you crying? Who is it you are looking for?*"

Thinking he was the gardener, she said,

"Sir, if you have carried him away, tell me where you have put him, and I will get him."

<sup>16</sup> Jesus said to her,

"Mary."

She turned toward him and cried out in Aramaic,

"Rabboni!" (which means Teacher).

#### PREDICTS HIS ACSENSION TO THE FATHER

<sup>17</sup> Jesus said,

"Do not hold on to me, for I have not yet returned to the Father. Go instead to my **brothers** and tell them, **I am returning to my Father and your Father, to my God and your God.**"

#### MARY NOW KNOWS JESUS IS ACTUALLY ALIVE

<sup>18</sup> Mary Magdalene went to the disciples with the news:

"I have seen the **Lord**!"

And she told them that he had said these things to her.

**c. FIRST APPEARANCE TO DISCIPLES**

<sup>19</sup> On the evening of that first day of the week, when the disciples were together, with the doors locked for **fear** of the Jews,  
Jesus came and stood among them and said,  
**"Peace be with you!"**

<sup>20</sup> After he said this, he showed them his hands and side.  
The disciples were overjoyed when they saw the **Lord**.

<sup>21</sup> Again Jesus said,  
**"Peace be with you! As the Father has sent me, I am sending you."**

**JESUS HAS THE BREATH OF LIFE – GOD'S PROMISED HOLY SPIRIT**

<sup>22</sup> And with that he breathed on them and said,  
**"Receive the Holy Spirit."**

<sup>23</sup> ***If you forgive anyone his sins, they are forgiven;  
if you do not forgive them, they are not forgiven."***

#### d. SECOND APPEARANCE TO DISCIPLES

##### RELUCTANCE OF NON-BELIEF – DISCIPLE THOMAS

<sup>24</sup> Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came.

<sup>25</sup> So the other disciples told him,  
"We have seen the **Lord!**"

But he said to them,

"Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not **believe** it."

<sup>26</sup> A week later his disciples were in the house again, and Thomas was with them.

Though the doors were locked,  
Jesus came and stood among them and said,

"**Peace be with you!**"

##### JESUS' ENCOURAGEMENT TO BELIEVING

<sup>27</sup> Then he said to Thomas,

"Put your finger here; see my hands.  
Reach out your hand and put it into my side.  
Stop doubting and **believe.**"

##### THOMAS' SIMPLE DECLARATION OF BELIEF

<sup>28</sup> Thomas said to him,

"**My Lord and my God!**"

<sup>29</sup> Then Jesus told him,

"Because you have seen me,  
you have **believed**;  
**blessed are those who have not seen and  
yet have **believed.****"

#### PURPOSE OF THIS BOOKLET BEING WRITTEN

<sup>30</sup> Jesus did many other miraculous SIGNS in the presence of his disciples, which are not recorded in this book.

<sup>31</sup> But these are written **that**

[\*] you may **believe that**  
Jesus is the **Christ, the Son of God,**  
**and that by believing**  
you may **have life in his name.** (NIV)

e. **THIRD APPEARANCE TO DISCIPLES - BACK IN GALILEE**

**FEED MY SHEEP**

**21**:<sup>1</sup> Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way:

**1.) SIGN 9**

**PETER LEADS SOME DISCIPLES BACK TO FORMER OCCUPATION**

<sup>2</sup> Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

<sup>3</sup> "I'm going out to fish," Simon Peter told them, and they said,  
"We'll go with you."

So they went out and got into the boat, but that night they caught nothing.

**DISCIPLES GET DIRECTIONS FROM A MAN ON SHORE THEY DO NOT KNOW**

<sup>4</sup> Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

<sup>5</sup> He called out to them,  
"Friends, haven't you any fish?"

"No," they answered.

<sup>6</sup> He said,  
"Throw your net on the right side of the boat and you will find some."

**JESUS CHANGES THE WAY WE APPROACH OUR OCCUPATION**

When they did, they were unable to haul the net in because of the large number of fish.

<sup>7</sup> Then the disciple whom Jesus loved said to Peter,  
"It is the **Lord!**"

As soon as Simon Peter heard him say, "It is the **Lord**," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.

<sup>8</sup> The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards.

**JESUS GOES BEFORE HIS OWN**

<sup>9</sup> When they landed, they saw a fire of burning coals there with fish on it, and some bread.

<sup>10</sup> Jesus said to them,  
"Bring some of the fish you have just caught."

**JESUS CHANGES THE RESULTS OF OUR EFFORTS**

<sup>11</sup> Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn.

**JESUS FEEDS HIS DISCIPLES**

<sup>12</sup> Jesus said to them,  
"Come and have breakfast."

None of the disciples dared ask him,  
"Who are you?"

They knew it was the **Lord**.

<sup>13</sup> Jesus came, took the bread and gave it to them, and did the same with the fish.

<sup>14</sup> This was now the third time Jesus appeared to his disciples after he was raised from the dead.

## 2.) EXPLANATION OF SIGN 9

<sup>15</sup> When they had finished eating,

### PETER GIVEN A CHANCE TO REVERSE HIS PREVIOUS DENIALS

#### FIRST AFFIRMATION

Jesus said to Simon Peter,

*"Simon son of John, do you truly love me more than these?"*

"Yes, **Lord**," he said, "you know that I love you."

Jesus said,

*"Feed my lambs."*

#### SECOND AFFIRMATION

<sup>16</sup> Again Jesus said,

*"Simon son of John, do you truly love me?"*

He answered, "Yes, **Lord**, you know that I love you."

Jesus said,

*"Take care of my sheep."*

#### THIRD AFFIRMATION

<sup>17</sup> The third time he said to him,

*"Simon son of John, do you love me?"*

Peter was hurt because Jesus asked him the third time, "Do you love me?"

He said,

**"Lord**, you know all things; you know that I love you."

Jesus said,

*"Feed my sheep."*

### JESUS PREDICTS HOW PETER WILL DIE

<sup>18</sup> *I tell you the truth,*

*when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."*

<sup>19</sup> Jesus said this to indicate the kind of death by which Peter would glorify God.

Then he said to him,

**"Follow me!"**

### PETER'S DISTRACTED BY HOW JOHN WILL DIE INSTEAD

<sup>20</sup> Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "**Lord**, who is going to betray you?")

<sup>21</sup> When Peter saw him, he asked,

**"Lord**, what about him?"

<sup>22</sup> Jesus answered,

*"If I want him to remain [3306] alive until I return, what is that to you? You must follow me."*

<sup>23</sup> Because of this, the rumor spread among the brothers that this disciple would not die.

But Jesus did not say that he would not die; he only said, "If I want him to remain [3306] alive until I return, what is that to you?"

<sup>24</sup> This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

<sup>25</sup> Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written. (NIV)

( GOSPEL OF JOHN MAKES NO MENTION OF SUBSEQUENT ASCENSION )

## Notes on How to Begin Reading the Gospel of John

### Author of the Gospel of John

Historical tradition says that John, the disciple of Jesus, was the author of this Gospel. It is commonly thought that this Gospel was the latest of the four gospels written, and was written very late in John's life after a long matured life of walking with God the Father and the Spirit of the risen Lord Jesus .

This John would be the brother of James, who together are called the two Sons of Thunder.

So here, the reader gets the benefit of the disciple John's report of some selected situations and his conclusion as to their significance.

John does not mention himself as the author by name, in the gospel. When he does make reference to himself in his report, he does so by saying something like, 'the disciple that Jesus loved', such as at John 13:23, 19:26, 20:2, 21:7, 21:20 and one time, the author refers to himself as 'this disciple', as in John...

### Purpose of the Gospel of John

The Gospel of John includes events written with the purpose as stated in John 20:30-31 that, '**these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.**'

That suggests John is addressing his ideas of

- A) WHO JESUS IS (Son of God),
  - B) WHAT THE POTENTIAL RESULT IS ON US (life)
  - C) WHAT IS OUR RESPONSE IS TO BE TO THAT (either 'believe' or reject) and
- which ties into three primary themes in this Gospel.

It may be beneficial to read this report of John more than one time through, each time focusing on one of the three ideas by itself.

#### A) Who Jesus Is and What He Does

##### A time of Acceptance and another time of Rejection

Wrapped around the events of this Gospel are what seems to be two sections that, in general, have two very different emphases. John is all about various ways of introducing Jesus and responding to him throughout the entire story. But in the first section (Chapters 1 – 4), there does not seem to be any opposition to him as he is introduced. Then in Chapters 5 and on, there seems to be more and more increasing opposition to him as he is introduced.

John 1:11-13 highlight the same distinction. In Chapters 1-4, Jesus is accepted more readily, and in Chapters 5 and on, he is presenting himself to the Jewish religious establishment, who ultimately reject him.

So these two overall sections are reflected in this Context Outline.

##### Differing Opinions about how Important Jesus Is

The Gospel of John fairly presents a wide range of different people's view of who this Jesus is.

Opinions differ from one extreme end of the spectrum to the other extreme end.

Such opinions range from being very negative (like that Jesus is working for the devil), to the complete other positive end of the spectrum (thinking that, as John seems to suggest, Jesus was doing God's work, and even was actually God himself).

Various other views fall anywhere in between as well, such as Jesus being simply a crazy lunatic to some, just a man to others, or a prophet teacher with a special connection with God...to a variety of other opinions – such as being a special being from God higher than man, but less than God himself.

The reader is lead through various series of facts in hopes that the reader would come to their own conclusion that Jesus was the Son of God.

A couple different times, John writes about examples illustrating how a person's view of Jesus changes and can sometimes develop over time.

For example, in one story, the person does not even know Jesus at first, then thinks Jesus is just another man, gets to a point where Jesus is seen as a prophet, and eventually wonders if Jesus could actually be the promised Messiah the Jewish Scriptures say will eventually come. In this case, a person thinks of Jesus in a number of different ways. (See John 4).

Another instance records how one man apparently not even knowing who Jesus is, eventually reaches the conclusion that Jesus is from God, and eventually even looks to him as his Lord. (See John 9).

Even the very disciples themselves, grow in their understanding very slowly at first, until as late as John 16:30-31, where it is recorded that Jesus apparently reads their mind and answers their question before they ask the question that is on their mind – which is what it took for them to finally understand and believe he came from God.

The overall intent of the Gospel of John, then, is to ask the reader what they think of this Jesus. As you read through John, you are let in on what others think about who Jesus is, good and bad – and then seemingly nudged to form your own opinion.

John's conclusion that he wants the reader to consider is that Jesus is the Son of God, and offers each and every person spiritual life.

(The ultimate, rather intimate, question the Gospel of John seems to pose to us, is whether we consider Jesus as the creator god and our own personal Lord, or not. This is referred to through words such as: Lord, King, master, God's will, command, follow, obey, his way, his work. The heavenly Father is invisible and unknowable, but if Jesus is God, then Jesus may be the one and only revelation of who the heavenly Father really is.)

### **Who Jesus Says He Is – Words ( 'I am' statements ) and supporting Works**

One way people approach this Gospel of John is to highlight statements made by Jesus declaring who he is through what is typically called 'I am...' type of statements. It has been suggested that these statements have been paired up with miracles that strengthen, illustrate, or demonstrate his 'I am ...' statements.

For example, John records Jesus' claim, 'I am the resurrection...', and then follows up with an act of raising a person from the dead.

So there may be a thread of these WORDS and WORKS pair combinations that help us sort through what we hear Jesus say about himself, and then what we think about who he is.

The seven 'I am' passages that typically fit this pattern and are usually mentioned are at:

John 6:35, 8:12, 9:5, 10:7-14, 11:25, 14:6, 15:1-5.

There are additional 'I am' passages however, such as those found at John 4:26, 5:17, 8:58.

What can be noted in this 'words/works' combination approach is the incredible consistency between what he says and what he does. This sets him apart from all other people. Rarely will you find this degree of consistency, even if we begin to examine ourselves! Jesus's word and integrity is important to him.

### **Jesus Compared to other historical Jewish founders/prophets, and to heavenly God Almighty**

John describes Jesus as understanding that sometimes belief is easier with miraculous signs.

The Gospel of John presents seven to nine miracles, depending how they are counted. Each miracles selected point out something different that John wants the reader to know about Jesus. These miraculous signs are intended to teach about and point to the Giver, and not so much to

draw attention to the gifts. When people get distracted by the external event, Jesus seems to keep clarifying that the value in the miraculous sign is what it says about God.

Regarding these signs, and what they point to, the following suggestion can be quite compelling:

The initial miracle of Jesus in this Gospel duplicates a miracle that is typically associated with Moses, and known to be something that God would do, as at the time that God redeemed Israel out of Egypt. There Moses turns water to blood; here Jesus turns water to wine.

Another miracle is also directly similar to something typically associated with Moses. During Moses time, God provided daily manna from heaven to support the traveling nation for 40 years. Jesus similarly provided enough food for up to 12,000 to 15,000 people from a young boy's lunch.

It is almost as if Jesus started out by demonstrating an ability to do the **same** things thought to be attributed only to God through Moses – things that a 'Prophet' would do.

After establishing that common ground, very shortly after that, Jesus's conversation interestingly begins to point out how he is actually **different** than Moses and Abraham as 'Prophets' (see feeding 5k, water that leads to life, before Abraham, I am ) – and oddly enough, he goes on further to actually begin discussing similarities that rather align himself with God instead.

This is a most interesting process because the more he continues to share his perspective of his unique relationship and similarities with God 'his Father', the more the religious establishment becomes hostile – to the point of eventually being so agitated, they manipulate the situation by making up false charges against him, which eventually leads to his execution.

Related to this is how John reflects this increasing progression as revelation of his glory. A 'glory' idea starts as early as Chapter 1 and ends as late as Chapter .

Jesus' approach to glory seems different than the earlier times when Moses had to request to see the LORDS glory, and had to be hid in the cleft of a rock while God's glory passed by – because God's glory could not be looked upon. Throughout the Gospel of John, Jesus instead actually seems to display and invite us to see the fullness of his glory.

In a way, what used to be restricted is now available with open invitation.

What Jesus claims about himself, and who he is, is **highlighted in yellow**.

## **B) What Impact Can Jesus Have on an Individual (the ' so what? ' question)**

John 1:4 - **In him was life**, and that life was **the light of men**.

It is true that what you think of a person will influence your response to them.

If you think Jesus really does not mount up to all the hype that some seem to make of him, then a reader may respond with indifference.

Likewise, if a person just does not know much at all about a person, there will little or no response.

However, if another reader investigates and concludes otherwise, they may have other different responses.

The conclusion that John wants the reader to consider is that as the Son of God, Jesus is the giver of spiritual life and John wants the reader to be impacted by Jesus in such a way that they would accept Jesus as Savior and Lord to take up residence and make his home in their heart and life. He wants to give a piece of Himself to each of us.

### **The Gospel**

God is love. Man was created in God's image – in all of love's splendor and glory. We managed to lose that image and now fall short of the glory. Jesus Christ still has that image, and in him the fullness of God dwells. If you ask Him, Jesus Christ will dwell in your heart and bring with Him

God's image. Christ in us is our hope of glory restored – bringing back to our heart, that sacrificial love for others that we lost. The life we live now is by faith in Christ who lives in us – promising to give us His love... as we give it to others ( for Lord owns love ).

John explains the concept that because we have gone our own way, we are in debt to a holy God, and Jesus takes our debt upon himself and takes God's judgment of punishment for us, to the point of death. The effect is that our debt has been paid and we can, even now accept Jesus' payment for our sins, instead of our own payment, and once forgiven, be considered as 'clean' and 'righteous' by a holy God. Once cleaned by God for God, He will impart his Holy Spirit into our hearts.

Therefore, John writes a bit about the concept of spiritual life.

So, eternal life is a topic that is found in the Gospel of John.

### **Definition of Eternal Life**

And, of course, each reader is left to determine for themselves the concept of what life is to them. Eternal life is a concept many people talk about, but seemingly sometimes can not put to words – and when they do, it can sometimes serve their own purposes. So John puts forth a specific definition of what he is talking about when he says 'eternal life'.

John 17:3 defines '**eternal life**'.

Ask several different people what eternal life is and you probably will get several different answers – which is fair to some degree. Sometimes, people may even say that eternal life is not specifically defined anywhere any way.

John puts it to words as he includes his thoughts about life.

(It's something you know. ... not really 'what' you know, but 'who' you know.)

This concept of knowing God is an idea carried throughout various other books in the Bible.

Eternal Life is not a destination, but a relationship.

### **Spiritual Life**

One major idea in John, given the essence of John's gospel is about spiritual life, is to note what is suggested regarding various aspect of the cycle of life.

One may notice:

Jesus is the source of life.

Jesus gives the promised Spirit, the sustenance of life.

Spiritual life begins with and continues to involve forgiveness of sins.

Jesus is the Author of life even after death

... for someone else

... for then for himself, and for eternity.

It can be interesting, if not essential, to read the Gospel of John focusing on various aspects of 'life'.

Just like the Jewish scriptures of Deuteronomy mention the concept that 'I have set before you today life and death' (for example Deuteronomy 30), it seems that the Gospel of John can be seen as doing the same thing from a Christian perspective.

### **Jesus's calling is: a Call to Come to Himself**

#### **... to have Life**

A major theme in John is that we need to come to Jesus to have life – this is a topic from the beginning of the Gospel to the end:

1:4-9	John the Author's Opening Remarks of the Gospel
3:14-16	Jesus' answer to a religious Pharisee named Nicomdemus
3:35-36	John the Baptist to his own disciples
4:10,14	Jesus to a Samaritan Women at Jacob's well

4:50-53	Jesus to a Royal Official whose son was close to death
5:19-30	Jesus' response to the Jews after breaking the law and defending himself
5:40 *	Jesus' response to the Jews after breaking the law and defending himself
6:32-58,63	After Jesus fed 5,000 families for Passover Feast in Galilee
7:37-38	Jewish Feast of Tabernacles, six month before his death
10:10	Jesus to some religious leaders after the Feast of Tabernacles
10:27-28	Jesus to some religious leaders after the Feast of Tabernacles
11:25	When Jesus raised Lazarus back from the dead
17:1-3	Jesus on the cross
20:30-31	John the Author's review of why he wrote what he wrote

And what that life is that he is willing to give us is simply knowledge of God – according to 17:3 and 1:18.

**... to get other promises as well**

There are promises made in this Gospel.

An interested reader has to decide if Jesus actually has the power and is able to do what he promises.  
 Is he able to do what he says he would do?  
 ...becoming persuaded he has the power to perform what he has promised.

Readers also decide if this is even something that they want.

The promises are out there... we have to decide if these could be our expectations or not.

In the case where a person comes to the point of being assured of these as expectations, then the real issue that matters is whether each of us takes action in accordance with the expectations.

For example, when we get a severe weather forecast, we evaluate the reliability of the unforeseen circumstances take action in response to our expectations.  
 We get a stormy forecast, and act in accordance with it, out of an assurance of our expectations.  
 Noah got a forecast (promise), built an boat (action in accordance with the expectation), and prevailed (work/results of God).

**That is exactly the process that the bible calls FAITH, by definition.**

Faith is having an assurance of a promised expectation.  
 Believe is taking action and living in accordance with that expectation.

Jesus makes certain promises, and if they then become our expectations, he tells us the actions to take to get the results he promises.  
 Jesus makes certain promises, and if we become assured of those expectations, he tells us the actions to take to get the results he promises.  
 We will not take these actions if we do not believe him, or if the results are not that important to us.

But the promise only results when we take the appropriate action. That is the whole thing about FAITH.

PROMISE	FAITH BASED ACTION (BELIEF)
I will give the privilege to become a child of God	Receive him
I will give you life	Come to me Believe in me, have faith in me
I will give you life You will have life You will have life	Look to me Feed on me Know me
I will come to you and show myself	Love me Obey me Serve me Follow me Hear me, Listen to me Do what I say
	Trust me

I will give you God's gift (His Holy Spirit)

Ask me

You will produce fruit of love

Abide in me  
Keep my word

These are the things that Jesus wants to give us. Not so much just meeting our physical needs or desires as we typically want. Jesus is more interested in giving us the power to love others.

### **Holy Spirit**

John has much to say about the promised Holy Spirit. It starts as early as the first chapter at 1:33, and ends as late as 20:22. It has been said that there is more discussion about the Holy Spirit in the Gospel of John, than in any other of the four Gospels.

### **Repentance**

## **C) The Role of Belief**

Belief is the way that an individual can have life in his name.

Belief is often thought of only as something that we think. But that is not entirely the case.

As an example illustration, people can sit around having a conversation about the particulars of building up muscular 'strength' in one's body. But to be physically 'strong' is when someone actually possesses the characteristic, or quality, of 'strength'. 'Strength' and being 'strong' are related concepts, same root word, but with different emphasizes. In a grammatical sense – 'strength' is a noun in this case, and 'strong' is a verb.

The same goes with 'faith' and 'believe'. The concepts are related, they come from the same root but emphasize different things. Faith is the concept that can be discussed and learned about, but a believing person is one who actually possesses this thing called faith – this assurance. 'Faith' is a noun in this case, and 'belief' is a verb – in a grammatical sense.

'Faith' is the characteristic, 'believe' is possessing the characteristic; but the root word is the same.

Students may learn about, and describe, faith in the classroom, but then to go the next step, they would have to get out of the classroom and go out practicing actual belief – acting / living in accordance with one's faith / assurance.

The Gospel of John illustrates examples of belief, and having faith, more than discussing the topic of faith. Readers will find nearly 100 references to 'believing'. This is John's attempt to show faith in action. John teaches about faith by showing what it looks like to have it.

So, belief is another topic that is in the Gospel of John – and John seems to understand the relationship that belief has with action.

In fact, one might conclude that Faith + Action = Belief. Or perhaps, one might consider whether 'faith' without corresponding 'action' is not really 'belief'.

Works without faith is just as ineffective as faith without works.  
And this balance is an issue the reader will find illustrated in the Gospel of John.

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It is interesting to read John one time through following who believes in him and who does not believe in him, and what about Jesus they believed or did not believe.

There are different aspects of what belief might actually involve or look like. Listening, peace, following, loving, obeying, witnessing, repenting, selflessness, ...

It is interesting how, at different times, John tells about an incident and then describes various peoples different reactions to the same event. The contrast will be shown where some people will be accepting, while others will be rejecting.

Sometimes this is written in such a way that a question naturally occurs to the reader, without even being written, that seemingly asks, 'What reaction fits you?', or, 'What is your reaction to this?'

Belief is the way an individual responds to who He is - coming to Jesus, to have life.

## Definitions

John offers a few definitions and explanations along the way.

Two of particular interest are in John 15:12 and John 17:3.

### Love your neighbor ... as you love yourself ?

John 15:12 challenges our traditional approach to finishing the sentence that starts out, '**Love your neighbor as...**'. John finishes that sentence differently than most readers would, but that shows the impact John thinks that Jesus has on the definition of righteous living.

John basically says that Jesus takes the traditional view and raises 'the height of the bar' !

We are no longer to love our neighbor as '**we have loved ourselves**', anymore; but we are to love them as '**Jesus loves us**' !

And Jesus loves us as God loved him ! That means love your neighbor with the love of God.

So the task has become even more impossible for us to do than before, without having Jesus raise from the dead and take up residence in our heart. We are to take the love that God's Spirit in us has as a light into a world in darkness that lacks love.

### What exactly IS eternal life

John 17:3 defines '**eternal life**' – a concept many people talk about, but seemingly can not put to words.

You might ask three different people what it is and you probably will get three different answers – which is fair to some degree. But sometimes, some people have even said that it is not defined anywhere any way.

John puts it to words as he includes his thoughts about life.

(It's something you know. ... not really 'what' you know, but 'who' you know.)

This concept of knowing God is an idea carried throughout various other books in the Bible.

John seems to explore other basics for readers that are interested.

## Glory Revealed

#### 1:4-9 John the Author's Opening Remarks of the Gospel

<sup>4</sup> In him was life, and that life was the light of all mankind. <sup>5</sup> The light shines in the darkness, and the darkness has not overcome it. <sup>6</sup> There was a man sent from God whose name was John. <sup>7</sup> He came as a witness to testify concerning that light, so that through him all might believe. <sup>8</sup> He himself was not the light; he came only as a witness to the light. <sup>9</sup> The true light that gives light to everyone was coming into the world.

#### 3:14-16 Jesus' answer to a religious Pharisee named Nicodemus

<sup>14</sup> Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, <sup>15</sup> that everyone who believes may have eternal life in him. <sup>16</sup> For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

#### 3:35-36 John the Baptist to his own disciples

<sup>35</sup> The Father loves the Son and has placed everything in his hands. <sup>36</sup> Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

#### 4:10,14 Jesus to a Samaritan Women at Jacob's well

<sup>10</sup> Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."... <sup>14</sup> but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

#### 4:50-53 Jesus to a Royal Official whose son was close to death

<sup>50</sup> "Go," Jesus replied, "your son will live." The man took Jesus at his word and departed. <sup>51</sup> While he was still on the way, his servants met him with the news that his boy was living. <sup>52</sup> When he inquired as to the time when his son got better, they said to him, "Yesterday, at one in the afternoon, the fever left him." <sup>53</sup> Then the father realized that this was the exact time at which Jesus had said to him, "Your son will live." So he and his whole household believed.

#### 5:19-30 Jesus' response to the Jews after breaking the law and defending himself

<sup>19</sup> Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. <sup>20</sup> For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. <sup>21</sup> For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. <sup>22</sup> Moreover, the Father judges no one, but has entrusted all judgment to the Son, <sup>23</sup> that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him. <sup>24</sup> "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. <sup>25</sup> Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. <sup>26</sup> For as the Father has life in himself, so he has granted the Son also to have life in himself. <sup>27</sup> And he has given him authority to judge because he is the Son of Man. <sup>28</sup> "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice <sup>29</sup> and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned. <sup>30</sup> By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

#### 5:40 \* Jesus' response to the Jews after breaking the law and defending himself

<sup>39</sup> You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, <sup>40</sup> yet you refuse to come to me to have life.

## 6:32-58,63 After Jesus fed 5,000 families for Passover Feast in Galilee

<sup>32</sup> Jesus said to them, "Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. <sup>33</sup> For the **bread of God is the bread that comes down from heaven and gives life to the world.**" <sup>34</sup> "Sir," they said, "always give us this bread." <sup>35</sup> Then Jesus declared, "**I am the bread of life. Whoever comes to me** will never go hungry, and whoever believes in me will never be thirsty. <sup>36</sup> But as I told you, you have seen me and still you do not believe. <sup>37</sup> All those the Father gives me will **come to me**, and whoever **comes to me** I will never drive away. <sup>38</sup> For I have come down from heaven not to do my will but to do the will of him who sent me. <sup>39</sup> And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. <sup>40</sup> For my Father's will is that **everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.**"

<sup>41</sup> At this the Jews there began to grumble about him because he said, "I am the bread that came down from heaven." <sup>42</sup> They said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?" <sup>43</sup> "Stop grumbling among yourselves," Jesus answered. <sup>44</sup> "No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. <sup>45</sup> It is written in the Prophets: 'They will all be taught by God.' **Everyone who has heard the Father and learned from him comes to me.** <sup>46</sup> No one has seen the Father except the one who is from God; only he has seen the Father. <sup>47</sup> Very truly I tell you, the **one who believes has eternal life.** <sup>48</sup> **I am the bread of life.** <sup>49</sup> Your ancestors ate the manna in the wilderness, yet they died. <sup>50</sup> But here is the **bread that comes down from heaven, which anyone may eat and not die.** <sup>51</sup> **I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.**" <sup>52</sup> Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?" <sup>53</sup> Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. <sup>54</sup> Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. <sup>55</sup> For my flesh is real food and my blood is real drink. <sup>56</sup> Whoever eats my flesh and drinks my blood remains in me, and I in them. <sup>57</sup> Just as the living Father sent me and I live because of the Father, so the **one who feeds on me will live because of me.** <sup>58</sup> This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever **feeds on this bread will live forever.**" <sup>63</sup> **The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life.**

## 7:37-38 Jewish Feast of Tabernacles, six month before his death

<sup>37</sup> On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let **anyone who is thirsty come to me and drink.** <sup>38</sup> Whoever **believes in me**, as Scripture has said, **rivers of living water will flow from within them.**"

## 10:10 Jesus to some religious leaders after the Feast of Tabernacles

<sup>10</sup> The thief comes only to steal and kill and destroy; **I have come that they may have life**, and have it to the full.

## 10:27-28 Jesus to some religious leaders after the Feast of Tabernacles

<sup>27</sup> **My sheep listen to my voice; I know them, and they follow me.** <sup>28</sup> **I give them eternal life**, and they shall never perish; no one will snatch them out of my hand.

## 11:25 When Jesus raised Lazarus back from the dead

<sup>25</sup> Jesus said to her, "**I am the resurrection and the life.** The **one who believes in me will live**, even though they die;...

## 17:1-3 Jesus on the cross

<sup>1</sup> After Jesus said this, he looked toward heaven and prayed: “Father, the hour has come. Glorify your Son, that your Son may glorify you. <sup>2</sup> For **you granted him authority over all people that he might give eternal life to all those you have given him.** <sup>3</sup> Now this is eternal life: **that they know you, the only true God, and Jesus Christ, whom you have sent.**

**20:30-31 John the Author’s review of why he wrote what he wrote**

<sup>30</sup> Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. <sup>31</sup> But these are written that you may believe that Jesus is the Messiah, the Son of God, and that **by believing you may have life in his name.**