**John I**

**Let’s meet Jesus**

**Introduction:**

Matthew: Jesus is revealed through his fulfillment of prophecy and of the Jewish messianic expectation. Theme verse: Matthew 5:17 I did not come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Mark: Theme of Mark:

Jesus: Messiah and Son of God: suffering servant and savior of mankind. Jesus the man of action.

Theme verse: Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Luke: Jesus is revealed as Messiah primarily through his ministry to the poor, the sick, disadvantaged, women, the outcast and Gentiles. Theme verse: Luke 2:11 (to lowly shepherds) Today in the town of David a Savior has been born to you; he is Christ the Lord.

John: Jesus is revealed through his miracles and through his statements about himself. (and also through his fulfillment of the expectation of Jewish festivals)

Central Theme

Jesus is the Son of God who reveals the father, providing eternal life to all who believe in him

Key Verse: John 1:14 and/or 3:16

Purpose John 20:30-31

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.

Chronology and organization of the events are based on Jewish festivals.

From John comes the tradition that Jesus’ ministry lasted 3 years.

The nature of Christ is developed through the festivals as foreshadows of Jesus (as we will see).

**Symbols and metaphors** (light, life, bread, gate, door, lamb, shepherd, etc.

**The use of irony** (ex. John 3:14 When I am lifted up, will draw all men to me.….

Can anything good come from Nazareth? John 1:46

Emphasis on who Jesus is. Jesus does not hide who he is at all. He makes it clear from the beginning exactly who he is.

7 I AM statements

I AM the bread of life 6:35

I AM the light of the world 8:12,9:5

I AM the door (and the gate) 10:7

I AM the good shepherd 10:1,14

I AM the resurrection and the life 11:25

I AM the Way the Truth and the Life 14:6

I AM the true vine 15:1

All are metaphors

7 signs **Miracles as signs** of who Jesus is

[knew the heart and thoughs of Nathanael 1:43-50]

Water to wine 2:1-11

Healing of official’s son 4:43-54

Healing at pool of Bethesda 5:1-5

Feeding of 5000 6:1-14

Walking on water 6:16-21

Healing the man born blind 9:1-12

Resurrection of Lazarus 11:1-44

[miraculous catch of fish John 21:1-13]

Several of these are unique to Gospel of John

John 1:1-18 The Prologue

In this prologue John reveals to us who Jesus is. It is a summary of what he will be telling us about Jesus in his gospel. “It is like an overture to a symphony (except I am not sure what an overture is)” It is very philosophical is style—geared for a Greek audience, using terms that Greeks would understand.

The prologue introduces many of the metaphors that John will be using throughout his gospel light, truth, life, word, glory

**John 1:1 In the beginning was the Word. The Word was with God and the Word was God.**

ἐν ἀρχῇ - *en archon* In the beginning – John is purposefully echoing the first words of Genesis “ In the beginning” God created the heavens and the earth.

In the beginning was the Word.

And let’s not forget where we are going with this. John 1:14 The Word became flesh and made his dwelling among us.

**John uses a word loaded with Greek philosophical connotations for Jesus.**

**“LOGOS” Means word but a lot more than the English word “word.”**

**Logos (English logical) means underlying principle, omnipresent wisdom, reason**

**Jewish: The Word of God is all Powerful**

**Ps 33:6**

By the word of the Lord the heavens were made,their starry host by the breath of his mouth.

**Isaiah 55:11**

so is my word that goes out from my mouth:It will not return to me empty,but will accomplish what I desireand achieve the purpose for which I sent it.

The Word is the creative power of God. John is identifying the “Word” of the OT as Jesus.

John 1:1 the Word (logos) was with God and the Word was God.

John is laying down who Jesus is. That is his purpose in the book—that we might understand and believe who he is.

What does this mean? Yesterday I was with Josh. I am Josh.

Here we are coming face-to-face with the trinity (Tertullian 190s AD)

Can you explain the trinity?

Deuteronomy 6:4 Hear O Israel, the Lord is one God.

Yet here, the Word was with God and the Word was God.

Can you explain that? I cannot. Ice, water, steam Sun, light, heat

Here is my explanation: Arguably the most essential trait about God is not his power, his omnipresence, his justice. It is his relational nature. Our God is a relational God. The “trinity” is about the essential relational nature of our Creator/God.

Our God is a God who would be known.

John 1:2-5 Introduces Jesus through several metaphors that will be used throughout the book.

v. 3 Creator (also in Colossians 1:16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers of authorities; all things have been created through him and for him… In him all things hold together.” Hebrews 1:3 …sustaining all things by his powerful word… He is Creator and Sustainer.

This Word who became flesh and dwelt in a human body is Creator and Sustainer of all things! That is who we worship.

The Synoptic gospels do not hit us across the head with Jesus right at the beginning, but John does!

v. 4 Jesus is life and Jesus is light.

Outside of Jesus there is no life.

The light shines in the darkness. This is a really dark world, but Jesus is the light of that dark world.

v. 5 The light shines into the darkness, but the darkness has not overcome/understood it. Here is one of those double-meanings we will see so often in John. The darkness has not overcome it also means the darkness has not understood it.

John purposefully puts a double meaning into this phrase. The world cannot overcome Jesus, but neither can they, on their own, understand him.

If Jesus stopped sustaining, everything would instantly fall apart!

John 1:6-9 introduces JTB More about Jesus as light. Skipping that.

John 1:9-13 Because of Jesus, we can become children of God.

John 1:14 *Logos* became *sarx*. Word became meat. Wow!!!! God became literally flesh/meat. This is a shocking thing—a scandalous thing to the Greek mind.

The Creator/Sustainer, light and life of the world took on human flesh.

Council of Chaldedon AD 451 perfectly God and perfectly human. Jesus became like us so that we could become like God. Hebrews 5: He became a perfect/complete high priest.

He came and tabernacled (HCSV “took up residence”) among us. (A lot of emphasis on the Feast of Tabernacles in John) In Jesus God pitched his tent among men.

This brings us back to God dwelling among his people in the tabernacle, but also the Feast of Tabernacles of the Jews in which they remembered every year that God dwelt among them.

Oh, but this is SO MUCH better!!!! God in his tabernacle represented both his presence, but also his distance/separation.

Why did God/Logos come in flesh and tabernacle with us?

1. 1:14 So that we could see his glory.

2. 1:18 So that we could see God.

Jesus is the one who makes God known. To the extent that it is possible to see God, this is what we have in Jesus.

1:14 We beheld his glory. *Shekinah* (Heb) *Doxa* (Greek).

Like the glory in the temple/tabernacle. (Jesus tabernacled among us) When Solomon’s temple was completed and dedicated, the priests ran out of there because the light was so intense. 1 Kings 8:10-11 (read it?)

Glory a common theme in John.

The glory of the monogeneis The unique Son. The only one of its kind.

How is Jesus different? V. 14b full of grace and truth v. 17 For the law was given through Moses; grace and truth came through Jesus Christ.

grace and truth versus law. (Galatians class)

Q: Which is important to you personally, grace or truth?

Jesus is full of both.

Jesus brought equal measures of grace and truth.

Moses = Law and judgment Jesus = grace and truth.

John 1:16-18

John 1:16 Grace upon grace. Not just grace! Grace piled upon grace. That is what Jesus brought. Piles of grace. Forgiveness upon forgiveness.

John 1:18 - “Monogeneis “ Monogeneis = ONE Begotten (Unique), One and Only. The One like no other.

Nicene Creed: Begotten, not made.

John 1:18 No one has seen God (a reference to Moses Exodus 33:18-20 “No one can see me and live.” Moses saw God’s “back.”

But Jesus the unique one has made him known. We get the word exegesis from this. (for you Bible nerds) Jesus explained God to us.

What would God say in this situation? Look at Jesus

How would God feel about this? Look at Jesus

How would God deal with disappointment, joy, anger, etc. Look at Jesus

What would Jesus do is not a bad rule of life.

Glory!!! Oh, the glory of God in human flesh. That is Jesus. That is who we will meet in the Gospel of John.

**John II**

**Jesus at Cana The First Sign**

This week: Jesus meets Nathaniel and Jesus at Cana.

John 1:35-51

John 1:35 John the Baptist is there with two of his closest disciples. Apparently, they are Andrew, Peter’s brother and John “the disciple who Jesus loved.”

Andrew, Peter, James and John, were all pre-disposed to be spiritual men. They were not just four random dudes Jesus happened upon at Bethsaida.

This explains their dropping their nets weeks or months later in Mark 1.

JTB is willing for his closest disciples to go with Jesus. (John 3:30 “He must become greater. I must become less.)

v. 37 Notice the first question Jesus asks in John. “What do you want?”

When you read John, remember that the questions Jesus asks Nicodemus, the Woman at the Well, Martha, etc. are being asked of you.

So…. What do you want? What do you want from Jesus? Let’s be clear.

Why are you here today? What are you hoping for? Jesus asks penetrating questions that get “real.”

John 1:39 Jesus says, “Come and you will see.”

Jesus calls disciples to hang out with him.

Then in 1:41-42 the first thing Andrew does is he invites Simon Peter.

Later, John 1:46 Philip says the same to Nathanael. “Come and see.”

Jesus says this to us and we should say the same to our friends, fellow students, co-workers, family members and co-workers. “Come and see Jesus.”

Andrew Caldera said to his mom and sister, “Come and see.” Tony and Ana Marie said to Jon and Patricia, “Come and see.”

Can you do that?

v. 43 to Philip: come, follow me. (Did he say and I will make you a fisher of men? Maybe. What did Philip do immediately? He invited Nathanael.)

v. 46 How would you describe Nathanael’s reaction to Philip sharing his faith?

Skeptical at best. Nazareth? Really? That God-forsaken little town?

(but we know from Luke that Jesus loves God-forsaken things, right?)

Well, what about all the contradictions in the Bible?

Christians are a bunch of hypocrites!

What about predestination? What about all the killing in the Bible?

I am a Catholic, Jehovah Witness, Muslim. I don’t believe in God.

Come and see!!!

I remember the first time Andrew came to actual church and looked around. Wow!!! Then he invited his family.

John 1:47 What happened here?

A true Israelite: Wow!

Under the fig tree:

Jesus read Nathanael’s mind. This is the only way to explain his extreme reaction. Jesus knew what Nathanael knew Philip did not know.

Did Jesus do things like this with people often? I know you took the cookies from the cookie jar… I do not know. He did with the Samaritan woman at the well.

v. 49 “Rabbi, you are the Son of God; you are the king of Israel.”

Theme of John: Revealing who Jesus is. Who is he?

Rabbi/Teacher

Son of God

King of Israel (and we, are spiritual Israel)

v. 41 Andrew to Peter: Messiah

John gets down to revealing who Jesus is right away.

[Does this contradict the synoptic gospels where Jesus does not say who he is? No! In these scenes it is not Jesus but others who say who Jesus is]

Nathanael realized that Jesus was the Son of God, just because Jesus said, “I saw you while you were still under the fig tree before Philip called you.”

This is the first sign/miracle of Jesus in John. Jesus knows exactly what you are thinking. Hopefully you will do what Nathanael did: Acknowledge him as God and as king!

Do you understand the implication? God knows what is going on in your mind and in your heart.

1:50-51 Reading your mind: That’s nothing. You will see that I AM HE

John 1:51 a reference to Jacob’s “ladder.” Genesis 28:10-13.

I am opening a way—a new way—of access to heaven for human beings.

Angels ascending and descending = God’s communicating to mankind through Jesus.

Jesus is the bridge between humans and God.

John 2:1-12 Jesus in Cana: Water to Wine. The first of Jesus seven signs in John.

Miracles have a pattern:

Miracle

Response or challenge

Follow-up teaching

Response

This one is different from all the others in that it was not a public miracle. It was done in private.

2:1 On the third day. This was a two-day walk from Bethsaida (Peter and Andrew’s home town). (Show the map)

Q: Why was Jesus at this wedding?

A: Because these were friends of the family and he was invited (along with Peter, James, John Andrew and Nathanael). Cana is very close to Nazareth. Nathanael is from Cana (John 21:2)

v. 3 Clearly Mary and Jesus were close family friends.

Apparently, Jesus went to an occasional party.

But… To run out of wine at a wedding banquet was a great social embarrassment.

v. 4 A surprising statement. Mother, I have started my ministry. Why do you involve me in civilian affairs?

My hour has not yet come. If I start doing miracles now, it will mess up God’s timing for my ministry. There is a definite plan here.

But, because you are my mother…

v. 5 “Do whatever he tells you.” Was Mary asking Jesus to work a miracle? Maybe…. She already believed she had a remarkable son! Sinless.

Why did Jesus do this miracle?

1. Because his mother asked him to.

2. Because of the great symbolical significance of the Marriage feast (Isaiah 25:4-6), and of turning water (purification to the Jews) to wine (purification for our sins).

Marriage feast Isaiah 25:4-6 Revelation 19:6-9

Jesus is inviting us to a spiritual wedding feast in the kingdom of God, which may explain why his first sign was given at a wedding feast.

empty jars = Jewish ritual wine = New Covenant

What does this miracle tell us about Jesus?

1. Jesus is Creator.

2. When he makes wine, he makes the best!!!

3. Jesus makes plenty of wine. We will not run out.

In Matthew, Mark and Luke Jesus’ miracles primarily point toward the Kingdom of God. This one does as well

John 2:11 The Greek word is not “miracle” it is “sign” In John, Jesus’ miracles point to something. They show something. They reveal who Jesus is.

In John, the miracles point out the glory of God and produce belief in Jesus. John 2:11

If you do not want to believe in Jesus, stay away from John.

In passing: John 2:12-13 Jesus stayed in Capernaum. This is the first of three Passovers mentioned in John (John 2:13, John 6:4 and John 11:55/13:1)

So, what did we learn about Jesus today?

Jesus is asking you, “What do you want?” Why are you here?

To those who do not yet know God, Jesus asking us to say, “Come and see!”

Jesus knows your very thoughts and actions. Negative: Not getting away with anything. Positive: God knows your heart and motives.

Jesus is Rabbi, he is Messiah, he is Son of God and he is King of Israel.

Jesus is opening a way, a portal of access to the Father.

Although Jesus is Messiah, Rabbi, Son of God and King of Israel, he is in many ways a regular guy. He goes to weddings with his friends and has a good time there.

Jesus is a miracle worker who makes good stuff that never runs out.

**John III**

**Jesus and Nicodemus**

This week: Jesus and Nicodemus.

One of the unique things about the Gospel of John is that we have several long dialogues with unbelievers who are coming to belief. One of them is Nicodemus.

John wants you to put yourself in their sandals.

The interviews have a pattern:

Jesus makes an enigmatic statement which provokes thought

Confusion

Jesus explains the statement

Jesus identified

John 3 and 4 Personal interviews

John 3:1-12 The insider believes. (John 4 the outsider believes)

v. 1 Nicodemus is a member of the Sanhedrin—the ruling council of the Jews. He is a heavy hitter, both politically as a member of the Sanhedrin and religiously, as a Pharisee.

v. 2 Why does he come at night? Is he fearful of reprisals and peer pressure?

He calls Jesus Rabbi. He recognizes Jesus as a Teacher from God because of his miracles.

Is Nicodemus “open?” Yes.

In fact, Nicodemus became a follower of Jesus. John 7:50 Nicodemus who was one of their own number… John 19:39 Nicodemus, along with Joseph of Arimathea a secret disciple, took care of Jesus’ body.

Nicodemus is the “open” well-educated and influential non-believer.

Are there any other Nicodemus’s out there in Bakersfield? Are you willing to share with “sharp” influential, smart people?

Nicodemus’ attitude seems to be: Jesus, I am so glad to get some time with a fellow spiritual man. I am a Pharisee after all… You are young, I am older. We have a lot in common. Let me give you some advice.

Jesus turns this upside down in an instant.

v. 3 Jesus: You must be born again to be a citizen of the real kingdom of God (not of Israel, which is now in subjection to Rome)

v. 4 Nicodemus (like the woman at the well in Ch. 4) Confused and asks a question that shows he is clueless!!!

So, I have to go back into my mother’s womb. A bizarre image!!!

Nicodemus, although open, represents the spiritual blindness of the Pharisees.

Nicodemus doesn’t get it.

v. 5-6 Jesus: I am not talking about physical birth. I am talking about spiritual birth.

Or more accurately, spiritual rebirth.

Nicodemus, you come to me as a kind of spiritual equal.

You have no idea what you are talking about.

Your “birth” as a Jew was a physical one. That did not require faith at all. You have not even gotten started.

You must undergo at total and absolute transformation in order to enter the kingdom of God.

Nicodemus, despite your education, spiritually, you are like an infant or less than an infant!

Q: Have you personally had this total transformation—this new birth?

So… What are we talking about? What does this new birth entail?

v. 5. In case you did not get it, it involves water and Spirit.

v. 6 “Flesh gives birth to flesh.” In other words, there is a physical birth, but there is also a spiritual birth, and I am talking about the second!

v. 9 Spiritual birth? I have never heard about this. Please explain.

v. 10 Jesus Arrggghhh… seems a bit hard on Nicodemus. “Don’t you understand these things?” But he could have read Ezekiel 36:24-28.

Jesus is talking about water immersion baptism and the subsequent receiving of the Holy Spirit. Acts 2:36-38. This is not rocket science.

v. 11 Bear witness to what we have seen. John the Baptist (and Jesus’ disciples) have been baptizing already for a while, and teaching about the coming of the Kingdom.

v. 12 earthly vs heavenly things. Jesus is saying that the teaching about being born again of the water and the Spirit to enter the Kingdom is pretty basic stuff for any sound Old Testament student.

Now, I am going on to talk about even deeper things. This is a stinging rebuke to Nicodemus.

John 3:13-21

v. 13 Now, I will deliver these newer and deeper truths, as I am the one who came down from heaven (unlike Moses)

Moses was great, but he only did physical things which are a foreshadow of the spiritual things.

v. 14 The solution to spiritual blindness? Look to Jesus. (Numbers 21:7-9)

Notice the parallels between Numbers 21:7-9 and the death of Jesus.

The people sin.

Snakes bite the people.

People saved by a snake, lifted on a pole.

Why a snake? 2 Cor 5:21 [on the cross] God made him who knew no sin to become sin for us so that we might become the righteousness of God.

Irony… so the son of Man must be lifted up. Lifted up in more than one sense.

In order for us to be saved, Jesus must be lifted up on the cross.

In order for others to be saved, Jesus must be lifted up by us!!!

In order for us to be saved, Jesus must be lifted up from the grave.

In order for us to be saved, Jesus must be lifted up (ascend) to heaven.

The Son of God came from heaven and took on flesh so that those of us who live in the flesh can have access to heaven. We will be lifted up because Jesus was lifted up on the cross.

Lifted up:

a. The snake in the desert by Moses.

b. Jesus on the cross.

c. Jesus raised from the dead.

d. Jesus lifted up (ascended) to heaven.

e. Us lifting Jesus up as we share our faith in him.

f. So we, too will be lifted up, as Jesus was lifted up.

But this is a present reality, not only a future reality, as, in baptism, we are buried with Christ and also raised with Christ. Because he was lifted up, we are lifted up. (Romans 6:1-7)

John 3:16 Is this Jesus or is this John speaking at this point? NIV quotes end at v. 15.

To summarize so far, This is how much God loved us. He sent his son in the flesh to be lifted up on the cross. Why?

So that we could be lifted up—have eternal life.

v. 17 That is why Jesus came in the flesh—to save, not to judge.

Do not be deceived. Jesus can and will judge (John 5:27 The Father has given the Son authority to judge), but that is not why he came in the flesh.

v. 16-21 Stark contrasts!

Have you been born again by water and the Holy Spirit?

Have you been utterly transformed by Jesus?

v. 16 perish vs have eternal life

v. 18 condemned already vs not condemned

Those who have heard of Jesus and who choose not to come into the light are already condemned!!! Wow!!!

v. 19 Light vs Darkness

The world wants to preserve some grey area, but there is none.

v. 19 Do you love darkness? I hope not.

v. 20 Well, then, come into the light!!!! Light eliminates darkness.

What deed of darkness do you need to bring into the light? What have you been hiding?

As light kills bacteria, spiritual light kills spiritual darkness.

Find someone today (not tomorrow!!!) Get open. Throw off that Thanksgiving lethargy. Do not delay.

God is calling you today.

If you have not yet repented of your sins and been baptized into Christ, then you stand condemned, you are in the darkness you are not saved. You are not yet in the kingdom of God. You need to do something about that right away.

But if you are saved, but if you need to bring anything out into the light, do so today. Do not delay.

John 3:22-36 John the Baptist says, (v. 30) He must become greater; I must become less. v. 36 Whoever believes in the Son (of God) has eternal life, but whoever does not do what he says will not see life.

Next: Jesus and the Samaritan woman at the well.

**John IV**

**Jesus and the Samaritan Woman at the Well**

John 4 The Samaritan Woman at the Well: The outsider believes.

John 4:1-9

Context: John 2:4 Jesus to his mom: My time has not yet come.

Jesus has been in Jerusalem and he is gaining and baptizing many disciples. (John 3:30 JTB: He must become greater; I must become less) It is getting too “hot” for him in Jerusalem.

Jesus’ time has not yet come so he leaves Jerusalem and returns to Galilee. He can go around, up the Jordan Valley (as most Galilean Jews do), or he can take the direct through Samaria.

Jesus arrives at Jacob’s Well, near Sychar in Samaria.

Jacob’s Well at Shechem: Gen 33:19, 48:22, Josh 24:32

Jacob buys a plot of land with a well where he is buried.

Also, Joseph, the father of Ephraim and Menassah is buried there. (Josh 24:32)

Ephraim was the chief tribe of the Northern Kingdom, so was very important to the Samaritans.

This place was especially important to Israel/Northern Kingdom of the Jews—the people who eventually became the Samaritans.

v. 6 It was about noon—not the normal time for women to come to the well for water. Why is this woman coming alone, and not sharing social time with the other women?

Hmmm….

Jesus wants water, but he has no way to get it (it is too deep) without a dipper, so he asks the woman.

Q: Do you think that Jesus knows what is about to happen with this woman? Is the Holy Spirit speaking to him as he sometimes does to us?

Jesus breaks deeply-ingrained social norms.

A Samaritan. v. 9 Jews do not associate with Samaritans.

To touch a Samaritan or to drink from one of their vessels would produce ceremonial uncleanness (not acc. to the Bible, but to the Pharisees)

An unmarried Samaritan woman.

A 1. “sinful” 2. unmarried 3. Samaritan 4. woman. Three strikes and you are out, but not to Jesus!

Jesus is a revolutionary. Breaking every racial, gender and religious barrier.

Who do you feel uncomfortable talking to? (old, young, Latino, white, wealthy, poor, etc.)

John 4:10-26

v. 10 Here is that “enigmatic statement!”

“living” water is water that is flowing, rather than still (like in a well!)

v. 11 Here is the “confused response.”

Where can you get living water here at this well? I am confused!

(How can I be born again of the water and the Spirit? Note the similarity)

Q: Where can we find living water? Where can we find the life-giving Spirit? In Christ!!! Jesus offers living water.

v. 12 Out of nerves or defensiveness, the Samaritan woman throws out a diversionary “religious” issue between Jews and Samaritans.

People do this. What about miraculous gifts? What about church on Saturday? What about giving blood or celebrating Halloween?

We need to do what Jesus did:

1. Respectfully and gently answer the question. And

2. Bring the conversation around to the heart of the matter—matters related to eternal life!!!

v. 14 The water I have to give produces eternal life!!! Jesus is offering eternal life!!!

John 7:37-39. Jesus is talking about the Holy Spirit.

Who here wants eternal life? Where is it found? In Christ!

v. 15 Is she still confused or is she being sarcastic? Not sure. Probably sarcastic. She still does not believe.

v. 16-19 The third “miracle” of Jesus.

v. 19 (like Nathanael) Sir: I can see you are a prophet!

Q: How does Jesus feel about this woman? He has GREAT COMPASSION for her!!!!

Does she believe now? She is open, but not yet, so she throws out another religious controversy to take the attention away from her sin!!!

Samaritans (who only use the Pentateuch) worship at Mt. Gerizim, not at Jerusalem. This goes all the way back to 1, 2 Kings where in the Northern kingdom they worshipped on every high hill.

As before, Jesus:

1. Respectfully and gently answers the question. And

2. Brings the conversation around to the heart of the matter—matters related to eternal life!!!

v. 21-23 Woman, this is a non-issue when it comes to eternal life, but since you asked, you Samaritans are wrong and the Jews are right!!!

v. 21, 23 a time is coming… When Jesus is crucified and raised, fulfilling the Law and the Prophets, setting in place the New Covenant, then this distinction will be null and void, because his kingdom is not of this world.

v. 24 But let’s stick to things related to eternal life. Let’s talk about the essential issues.

DO NOT let yourself be dragged into disputes over unimportant matters (how often to take the Lord’s Supper, miraculous gifts, age of the earth, nature of end-times…)

Let’s talk about spiritual matters. Worship will no longer involve physical things. Objects (ark, altar) and places (Jerusalem, Mt. Moriah) will no longer be important to worship. It will be spiritual.

Let’s talk about the truth. New worship will involve truth of the Bible but also true (ie genuine, from the heart) worship, rather than mere ritual.

Samaritan Woman: OK, we can all agree on this: God will save us through His Messiah.

v. 26. A total blow-away. “I who speak to you—I am he.”

BTW, essentially, Jesus said “I, I AM” Jesus claimed, not only to be the Messiah, but to be God!!!!! (Exodus 3:14, John 8:58)

Note: the first time Jesus told anyone that he was the Messiah or that he was God/Yaweh was to a Samaritan woman. Awesome!!!!

John 4:27-38 Now the disciples are confused!!! Why are you talking to her?

But not the Samaritan woman (v. 29) (although she was so flustered she left her water jar behind.) She now believes that Jesus is (probably?) the Messiah.

The Samaritan woman first saw Jesus as a thirsty man, then as a Jew, then as a Rabbi, then as a prophet (v, 19), and, finally, as the Messiah and Savior of the world.

Note, like Philip before her, she says, “Come and see.”

Have you done that yet? John is telling you how to share your faith.

v. 31-34 Are you like Jesus in this way? When we are having the time of our life, we literally lose the need to eat.

Q: What fills you up? What gets you excited? Studying the Bible with someone?

v. 35-38 White unto harvest. This is how we know the wheat is ready to harvest. No green left. Even during a pandemic? Yes!!!!!

Do not say, “When the pandemic ends (after 4 months), I will start sharing my faith again.”

This is humanistic thinking, as the normal time from sowing to harvest was 4 months.

v. 38 God has been working, even while we sleep. People are out there, ready to be reaped!! Like Jan’s new friend Lucy.

There are campus students out there right now who could be baptized in the next two weeks. Do you believe it? I do!!!

John 4:39-42 Many Samaritans (yes, Samaritans!) believe.

“This man is the savior of the world.” Again the theme of John. Who Jesus is revealed through his statement about himself and through his miracles.

The person you think will NEVER be open may very well be white for harvest.

Stages of belief:

1. thirsty man

2. Jewish man

3. Rabbi

4. Prophet

5. Messiah

6. Savior of the world.

Jesus is all these things.

Yes, and even the most estranged, most distant, most unlikely to believe will believe if they see Jesus. Let us help them to meet Jesus.

**John V The Healing at the Pool of Bethsaida**

This week: John 5:1-30

John 5:1-6

v. 1 Some time later. Jesus spent several months in Galilee, probably recorded in Matthew, Mark or Luke, but now he is back in Jerusalem for one of the festivals.

His time has still not yet come, so he is staying in the background.

An unidentified festival.

The Feast of Tabernacles? “the Festival.”

What is important to the story is this is a Sabbath, not the identity of the festival.

Bethsaida/Bethesda surrounded by five covered colonnades,

an upper and a lower pool,

steps leading to the lower pool,

great crowds of people.

Normal day, dozens of invalids, waiting for the water to be “stirred”

Lots of “disabled” parking spots.

But… Sabbath and great festival. Huge crowds.

And… “Jewish Leaders (probably Pharisees)

looking for unruly behavior or unauthorized teaching

Is the water hot or cold? What do you think? How many levels of steps lead down to the water?

Jesus quietly walks into this scene. Who will he go up and talk to?

Us... Someone like ourselves. Not Jesus.

A man who has been completely disabled for 38 years.

Probably his family drop him off in the morning and leave him there.

How would he feel about his situation?

Why did Jesus choose this man?

John 5:6 Jesus: Do you want to get well. Theme verse today.

Jesus asks penetrating questions. Not a trivial question. John wants you to ask yourself.

If he got well, he might have to start working.

Maybe he was comfortable in his situation—as bad as it was.

Do you want to get well? Or are you comfortable being religious?

What if Jesus healed you? How would you have to change your life?

Are you willing to be a disciple? To have to live a pure life? To share your faith? To be persecuted?

John 5:7-15

v. 7 “Sir, I have no one to help me into the pool when the water is stirred.”

(v. 3-4 angel stirring not in original. Stirring from upper pool)

Hmmm…. What kind of answer is that? How about “Yes!!!”

Was he frustrated? Was he just making an excuse?

He hadn’t gotten in first even once in 38 years? Had he totally given up?

Have you given up on God changing you? Have you fallen into sin so many times, you are ready to just give up?

So, you do not get open any more.

v. 8 Jesus: Get up! Pick up your mat and walk!

Jesus third sign/miracle. (2nd Official’s son John 4 a Gentile believes)

1. Reveals God’s glory.

2. Produces belief. a tell us about Jesus?

He said Get up!!! At once!!!! To be healed, you need to get up and take action!

What else do you see here about the man’s response?

Had to trust Jesus

The cure was sudden and complete.

If we will be cured of our sin, we need to trust God and take action.

If we do, the cure is sudden and complete. (Acts 2:38)

v. 9-10 Now we discover that the Pharisees watching Jesus’ every move.

“It is the Sabbath.” A male-ego thing? Jesus publicly flaunting their authority?

Here this guy was crippled for 38 years, and they are worried about their silly rule.

v. 11 The guy who healed me said to pick up my mat. What can I say.

5:13 The man did not know who Jesus was. Surprising! The Jewish leaders did! Jesus had overturned the tables in the temple (John 2:13-17)

v. 14 Jesus Stop sinning! Believing and even obeying not enough. We need to continue repenting.

v. 15 Thanks a lot! There is no evidence that this man came to believe.

So, why did Jesus heal him?

1. Compassion.

2. To make a point about the Sabbath.

John 5:16-30

v. 17 “My father is always at work.” I have authority over the Sabbath.

An unresolvable conflict between the Pharisees and Jesus.

John 5:18 They tried all the more to kill him… Why?

Jesus is Lord of the Sabbath.

[the Sabbath was made for man, not man for the Sabbath. Mark 2:27 Lord of the Sabbath Matt 12:1-8, Mark 2:23-28, Luke 6:1-5]

Jesus, fearless, doubles down on these Pharisees

v. 21 “For just as the Father raises the dead and gives them life, even so the Son gives live to whom he is pleased to give it.

v. 22 The Father entrusts all judgment to the Son.

Jesus claims to be equal to God.

“Very truly I tell you, whoever hears my word and believes him who sent me has eternal life.” (v. 24)

Jesus the Lord of the Sabbath, (and of booths, Passover)

1. Jesus greater than/ Lord of the Sabbath Jn 5:1-18

2. Passover points to Jesus Jn 6:1-70

3. Booths/Tabernacles point to Jesus. Jn 7:1-9:41

4. Feast of Dedication (Hanukkah) points to Jesus. Jn 10

Jesus is Lord of the Sabbath, but he is also one greater than Moses.

John 5:31-39 Testimony about Jesus. Do you believe in Jesus?

Jesus: There are three things which testify about me:

a. John the Baptist (v. 31-35)

b. The miracles (the very works I am doing)

This is why I originally believed in Jesus. Miracle-worker.

Water to wine

Heals official’s son

Heals paralytic at pool of Bethsaida

Feeds 5000

Walks on water

Heals man born blind

Resurrection of Lazarus

c. Prophecy/Scripture (v. 39) How can I count the ways…?

What about you? Do you believe the testimony of Jesus?

John 5:41-47

v. 41 I do not accept glory from humans (but you do!)

Whose testimony do you care about? Whose opinion do you care about?

v. 44 Who do you seek glory from? Your boss? Your friends? Your family?

Humans or God?

5:45 Your accuser is Moses (the Old Testament) I am greater than Moses.

If you believed Moses, you would believe me (and therefore would not be offended that I healed on the Sabbath). You are rejecting Moses

BTW In chapter 6 Jesus is going to feed/give bread to multitudes, proving himself to be greater than moses.

Then he is going to walk on water—his version of Moses parting the water.

Jesus is greater than Moses. Jesus is “the one greater than Moses” Deuteronomy 18:15 The Lord your God will raise up for you a prophet like me (Moses) from among you, from your fellow Israelites. You must listen to him.

What about you?

Who will you listen to?

Who will you seek glory from?

Jesus, who did amazing miracles

Jesus who is literally the fulfillment of the entire Old Testament?

Do you REALLY want to get well?

Here is what you need to do.

Get up and walk.

And stop sinning.

Come to Jesus, the Lord of the Sabbath.

The fulfillment of Passover

The fulfillment of Tabernacle

The fulfillment of dedication

The one greater than Moses.

Come to Jesus

Come to Jesus who said, “Very truly I tell you, whoever hears my word and believes him who sent me has eternal life.” (v. 24)

**John VI Jesus the Second Moses/Jesus Fulfills Passover**

Review:

1. Jesus greater than/ Lord of the Sabbath Jn 5:1-18

2. Passover points to Jesus Jn 6:1-70

3. Booths/Tabernacles point to Jesus. Jn 7:1-9:41

4. Feast of Dedication (Hanukkah) points to Jesus. Jn 10

This week: Jesus the Second Moses/Jesus fulfills the Passover

Background:

Jn 5:39,40 The Scriptures are about me.

5:45 I am greater than Moses. If you believed Moses, you would believe me (and therefore would not be offended that I healed on the Sabbath). You are rejecting Moses

John 6:1-15 Jesus Feeds 10,000+. Sign #4

Theme: Jesus the second Moses/antitype to Moses and Jesus fulfills the Passover.

John 6:4 The Jewish Passover was near. (to set up the connection)

This is the second Passover in John. It is the only one he did not go to Jerusalem for. Why not? So that he could fulfill the Passover in this way?

Jesus to Phillip: Where should we buy bread? (Phillip was from Bethsaida. He lived closer to this site than the other apostles) 200 denarii = 200 day’s wages for a common worker for even one bite. Phillip faces the facts.

Jesus gives bread (like the manna) and fish.

People’s response: Increased faith. 6:14 “Surely this is the prophet” (cf Deuteronomy 18:15-19 Notice the strong words to the Jews: listen to him).

They did not necessarily see the connection between “the Prophet” and the Messiah.

What did Moses do? 1. Gave them bread (sign #4), 2. part the Red Sea (sign #5), 3. gave water (Jesus will in John 7:38). Jesus will do all these things.

Jesus is reenacting the saving events in the history of Israel.

Jesus fulfills Passover. Jesus is the Second Moses. He is the one who saves.

Aside: Sign #5 Jesus walks on water Jn 6:16-24 (Matt14:22-33, Mark 6:47-51 where the power of Jesus is more emphasized. For example, Peter walking on the water. This is not the main emphasis of John with this miracle)

John’s emphasis: Jesus walks on the water as a parallel to Moses parting the water. An Exodus/Passover scene.

Q: Why did they leave without Jesus? (because Jesus knew exactly what he was doing… fulfilling Moses prefigure)

v. 20 “It is I” (I AM that I AM *ego eimi*) (Recalls Exodus 3:14 and John 4:26) Do not be afraid. Suddenly they are on the other side (recalling the crossing of the Red Sea)

[aside: This is when Peter walked on the water to Jesus (Matt 14:28-33]

Sign #5 (a bit of an aside, which only makes sense if you realize that John is showing Jesus as the antitype of Moses in the miracles he worked) Jesus walks on water Jn 6:16-24 (Matt14:22-33, Mark 6:47-51 where the power of Jesus is more emphasized. This is not the main emphasis of John with this miracle)

John’s emphasis: Jesus walks on the water as a parallel to Moses parting the Red Sea. An Exodus/Passover scene.

John 6:25-71 Discourse on Jesus as Bread of Life. A key discourse in John!

Read John 6:25-34

John 6:25-27 Seek spiritual food, not physical food (We need that message!)

v. 27 “Work” for spiritual food. An interesting concept. (Reminds us of Matthew 6:19 Store up treasures in heaven)

v. 28-29 What is the work of God? Believe. Ironic on the part of Jesus and ironic for “faith –only” Christians today (who would say that no work is required, and therefore baptism is not required for salvation)

v. 30 Jews demand a sign again (recall clearing the temple Jn 2). OK, you want us to believe in you: What work can you do to prove you are the One?

v. 31 Are you greater than Moses?

Jesus: Moses did not exactly give you bread, did he? Manna fell from the “heavens.” I give the bread that comes from heaven. I gave you bread just yesterday. I am greater than Moses. Isn’t that testimony enough?

(this comment is for the Jews, but also for the unbelieving reader If Jesus gave bread to 10,000+ is that enough for you to believe?)

Jesus does not yet make it absolutely clear he is talking about himself yet.

v. 31 Just like Jesus gives the water that springs up to eternal life, Jesus gives the REAL bread—the bread which, if eaten, produces eternal life.

(Moses’ manna had to be eaten that day or it would spoil)

Q: In what sense is Jesus the bread of life? Jesus is spiritual food.

What is “bread” for you? What is it that will fulfill you? What will God give you, spiritually that you can really chew on. Jesus offers this!

v. 34 We want this bread! (like woman at the well. Give me this water)

Read John 6:35-44

v. 35 I am the bread of life. This is the first of his seven “I AM” statements.

I AM Again, I, I AM, recalling Exodus 3:14 All of these I AM statements are claims of deity.

I AM the bread of life 6:35

I AM the light of the world 8:12,9:5

I AM the door (and the gate) 10:7

I AM the good shepherd 10:1,14

I AM the resurrection and the life 11:25

I AM the Way the Truth and the Life 14:6

I AM the true vine 15:1

Not I have the bread of life.

Not I offer the bread of life.

Not I bring the bread of life.

I AM the bread of life. The thing we need to eat is Jesus!

What do you hunger for (35b) What do you thirst for? (35c)

Jesus gives real spiritual food and real drink.

v. 36 Jesus: but you do not believe in me. Q: Do you really believe in Jesus. Do you consider him true spiritual food and drink?

If you do, then you have this bread, and Jesus will raise you up at the last day (v. 40)

People’s response: grumbling 6:41 (as they did against Moses in the wilderness Ex 16:22 and many others). “Is this not Jesus, the son of Joseph? We grew up with this guy. Galilee? Nazareth? What does he mean he came down from heaven?

Pattern: Jesus does a miracle. Jesus explains the meaning, but the people are confused.

John 6:43 Stop grumbling! What I am telling you is true. I AM the bread of life.

Read John 6:45-59

Jesus takes it higher: 6:48-51. What is he claiming? He is spiritual bread which, if eaten gives eternal life.

v. 51 Eat me and you will live. What an amazing claim of Jesus.

(Parallel to John 4:10 in which Jesus claims to be the living water.)

The people who ate the bread from Moses ate and later died, but not this bread.

v. 52 What does he mean?

v. 53-59 You must eat my flesh and drink my blood. He is talking about being the Bread of Life. This must have been particularly hard for the Jews to hear (drink my blood)

This is not a prefigure of the Lord’s Supper. He is not saying that eating the Lord’s Supper imparts eternal life. The Lord’s Supper is a remembrance of this fact.

Why would Jesus put it in such a shocking, almost repulsive way?

It means we must participate intimately in Jesus. We must accept his giving of his own flesh and blood for our eternal life. We do this initially in baptism, but we continue to do this in our lives as Christians.

What would it mean for you to “eat the flesh of Jesus?” or to “drink the blood of Jesus.”

It is about an unbelievably deep participation in Christ.

v. 57. He who eats me will live because of me.

Is that you? Are you eating/feeding on Jesus?

Read John 6:60-70 Response. This is a hard teaching!! So hard, even some of the inner core of disciples left him at that time.

What is hard about this teaching? 1. To believe it is true (but he created bread).

2. To eat and drink of Jesus.

v. 62 When I am lifted up on the cross, lifted up in the resurrection and finally lifted up in the ascension, you will see that I am indeed spiritual food.

v. 63 Besides, I am talking about spiritual, not physical things.

v. 66 Many left Jesus (but they probably kept going to church!) v. 67 John to reader: Jesus is talking to you. What about you?

Peter: To whom shall we go? Consider the alternatives:

If you do not eat the bread and drink the water, you will die in your sins.

Where will you go for spiritual food? Come to Jesus.

**John VII Jesus and the Feast of Tabernacles John 7-8**

Review: John 6 Jesus the Second Moses/Jesus fulfills the Passover

1. Jesus greater than/ Lord of the Sabbath Jn 5:1-18

2. Passover points to Jesus Jn 6:1-70

3. Booths/Tabernacles point to Jesus. Jn 7:1-9:41

4. Feast of Dedication (Hanukkah) points to Jesus. Jn 10

John 7 & 8 Jesus and the Feast of Tabernacles

John 7:1-13

Jesus in Galilee, as the Jewish leaders in Jerusalem are trying to kill him.

His unbelieving brothers: If you really want to start a movement, you better go to Jerusalem to show yourself.

Jesus comes under the radar to Jerusalem for the Feast of Tabernacles. Also known as the Feast of Booths. *Sukkot* (lit. tabernacle) in Hebrew. He stays away from open confrontation because “my time has not yet here.” (7:6)

This was the favorite festival for most Jews. It was known as “the feast.” Like we say “the holidays.” It came in Sept/Oct. It was a harvest festival and a celebration of the Jews dwelling with God in the wilderness. They went away from the town and built a temporary “booth” made of palm branches to camp in for seven days to celebrate and remember God living among his people.

It is one of the three feasts commanded by the Lord that all males

should annually attend (Lev 23:33-43, Deut 16:13-15) and what Josephus calls the “most holy and most eminent” of the three feasts of the Hebrews

1. Harvest Festival (Fall Harvest)

2. A remembrance of wilderness wandering—of living in intimate fellowship with God.

Jesus fulfills Tabernacles in several ways. I am tabernacling with my people (John 1:14 The Word became flesh and tabernacled among us)

John 7:14-24

v. 14 Jesus arrives on about the fourth day of the festival. People were amazed at his teaching!

The Tabernacle discourses include many claims of Jesus

Jn 7:16-19 “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. Response: You are demon-possessed.

Jesus to skeptics: If you do not believe me, just try doing what I say. Tell me if it does not work. Jesus appeals to reason here.

Christianity works!!! Ex: studying with David Alfaro, whose life is a mess right now. David: Do God’s will to find whether Jesus’ teaching comes from God.

What about you. Are you willing to do what Jesus says? Even if you are not sure!

v. 19, 22 contrasts to Moses again. Moses gave you the law. I am one like Moses, but you are trying to kill me!

v. 20 Response of the crowd: You are demon-possessed! (maybe they do not know what the Pharisees are planning)

v. 22 Even Moses said to circumcise on the Sabbath!

(He is looking back to the controversy the last time he was in Jerusalem when he healed the man at Bethsaida)

John 7:37-43

7:37-38 On the last and greatest day of the festival. This is the eighth day.

v. 37-38 I am the source of living water.

John 7:37 If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.

Q: How encouraging is that? Streams of living water. Flowing out…

v. 39 He is talking about the Holy Spirit (which could not be sent until Jesus died and raised.

Jesus is drawing their attention to the Miracle of Moses bringing water from a rock.

Note, the context is Feast of Booths with its water theme. An important part of Tabernacles for us is the water-pouring ceremony.

During the Feast of Tabernacles a priest marched in procession from the Temple to the Pool of Siloam. He filled a golden pitcher with water from the Pool of Siloam, after which he recited Isaiah 12:3. ”With joy, you will draw water from the well of salvation.” With a solemn procession from the Pool of Siloam. (which is where the man born blind had to wash). Then the crowd marched with the priest and the pitcher, passing through the Water Gate (this is why it had that name) to the temple (which was dedicated on the last day of Tabernacles) carrying myrtle and willow twigs, tied to a palm branch in the right hand, and a citron or lemon in the left. They sang the praise Psalms 113-118. On the 7th day they did this seven times. The water was poured out at the altar of burnt offering. The water was a symbol of the Holy Spirit, drawing attention to the Messianic age.

Jesus: The Water Ceremony at Tabernacles is about me.

This was prophesied in Zechariah and Ezekiel.

Zech 14:6-9 and 16-17 “Living water will flow out from Jerusalem…”

A remnant from all nations will celebrate the Feast of Tabernacles.

They will celebrate having an intimate relationship with God. They will celebrate Jesus who “tabernacled among us.” They will celebrate the Holy Spirit—living water that flows from them to eternal life.

Also Ezek 47:1-11 As in the Water Ceremony, water will flow from the threshold of the Temple, making everything in the land live—springing up to eternal life.

Jesus made this statement on the last day of Tabernacles—the day that the Jews did NOT actually do the water ceremony. I am replacing the Water Ceremony.

Jesus said, “as the Scripture has said (v. 38). This is probably a reference to Joel 3:18.

Joel 3:18 “In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water. A fountain will flow out of the Lord’s house [ie. the Tabernacle], and will water the valley of acacias. v. 20 Judah will be inhabited forever and Jerusalem through all generations. Their bloodguilt which I have not pardoned, I will pardon”

Jesus fulfills this expectation.

Jesus: The Messianic age has come. The new Moses is here

Jesus said this on the eighth day of the Tabernacles—the eighth day when they do not do the water ceremony.

See the response 7:40-43. v. 40 Surely this is the Prophet (the one like Moses in Deut 18:17)

7:41 Some even begin to think he is the Messiah? John to reader: What about you?

John 8:12-20

John 8:12 [Not only am I the source of true, living water], I am the light of the world. 2nd I AM statement of Jesus.

Not I have light

Not I bring light

Not I show the light.

No. I AM the light. Jesus is claiming to be God.

Again, this has a direct reference to the Feast of Tabernacles. Specifically the Illumination of the Temple.

**The Illumination of the Temple**

The two major ceremonies of the Feast of Tabernacles were the water procession and the illumination of the Temple. Most commentators maintain that the setting of Jesus’ self-proclamation as the Light of the World is the nightly illumination of the Court of Women that took place during the Feast of Tabernacles.

The meaning of the illumination of the Temple was similar to that of the pouring of the water. The light shining out of the Temple into the darkness around was seen ‘as a symbol not only of the *Shekinah* (God’s glory manifested in the Most Holy above the ark) which once filled the Temple, but also of the ‘great light’ that ‘the people that walked in darkness’ were to see, and which was to shine ‘upon them that dwell in the land of the shadow of death’ (Isa 9:2).

It was in the context of this illumination ceremony that Jesus said: “I am the light of the world’ he who follows Me will not walk in darkness, but will have the light of life” (John 8:12).

By proclaiming Himself as the light of the world, Christ revealed Himself to be the fulfillment of the Messianic pillar of fire that guided the Israelites through the wilderness.

The figure of living water typifies Christ as the Savior, while that of the Light represents Jesus as the Revealer of God’s will for mankind.

Jesus said: ‘I have come as light into the world, that whoever believes in Me may not remain in darkness” (John 12:46).

Through Jesus we can become “sons of light” John 12:36)

What does this mean to you. Before Jesus came into your life, all was darkness. You were not living by the truth. You were living in darkness. But Jesus came into your life. Jesus is the light!!!

More on Jesus as the light of the world in John 9. As Jesus proved himself to be the Bread of Live by working a sign, so Jesus proves himself to be the Light of the World by working a sign.

John 8:27-30 When you have lifted up the Son of Man (look at the irony!!!) they you will know that I am the one I claim to be.

Lifted up means literally lifted up, but it also means glorified.

Again, I, I AM or I AM HE

Lifted up in the sense of lifted up on the cross.

Lifted up in the sense of the resurrection and God lifting Jesus in the ascension.

When WE lift up the Son of man, then the world will know that Jesus is God.

Q: Have you been lifting up Jesus? To whom? How?

Notice v. 30 Many put their faith in him. What about you?

John 8:31-48 True disciples of Jesus.

v. 31 Many believed, but belief alone is not enough.

We need to be disciples—to hold to his teachings.

Q: Have you been holding to his teachings?

Have you been clinging on to his teaching as of great value?

Have you been obeying his teachings?

If so, then you are his disciple and guess what: You will understand the truth and be set free.

v. 33 Hey! We are in the right religion. How dare you challenge our salvation!!!

v. 34 Do you sin?...... Then, unless you are a disciple you are a slave.

We will skip the debate that they have with Jesus in v. 37-43

v. 44 Here is the bottom line, if you do not hold to my teaching, then your father is Satan. How can you know this is true?

8:46 Sinless “Can any of you prove me guilty of sin?” I thought not, so why not believe in me?

Response v. 48 A Samaritan and Demon-possessed. (In other words, no, we cannot prove you guilty of sin)

That is a big wow! Jesus lived a sinless life. Talk about a miracle!!!

Walking on water, feeding 5000, healing the paralytic at Bethsaida, healing the man born blind… That’s cool, but Jesus lived a sinless life.

Jesus is God!!!!

We are just getting started.

John 8:49-59 I AM statement #3.

8:51 If anyone keeps my word, he will never see death. (I am greater than Abraham)

v. 52 Response: That confirms it. You are demon-possessed! (unless it is true)

v. 53 You have already claimed to be greater than Moses, are you now claiming to be greater than Abraham?

v. 56. Yes. Your “father” Abraham believed in me. (Heb 11:13, 18)

8:58 Before Abraham was born, I AM. (claims to be God)

v. 59 Response: Picked up stones to stone him.

Q: What about you. Do you believe that Jesus is God? What will you do in response to Jesus?

**John VIII The Women Caught in Adultery John 7:53-8:11**

[Note to user: Unlike all the other lessons from John, this one does not have a power point as this was delivered in a park]

John 7:53-8:11

(Review last week.

We were in Luke 19-21 where we saw the Jewish Chief Priests and Teachers of the Law trying to trap Jesus by trick questions about the Law.

This passage fits the context exactly. Note, Jesus went to the Mt. of Olives, where he was staying every day of the Passion week.)

Aside: Look at your footnotes. This passage probably was not in John in this location. Some manuscripts have it tacked on to the end of Luke, others after Luke 21:38, at the end of Jesus’ ministry in Jerusalem. Others have it after John 7:36 or at the end of John. In fact, the most likely place for it to fit the context of Luke 21:38, in which the teachers of the law are trying to test Jesus.

Conclusion: This story was always part of the oral tradition about Jesus, which was the “gospel” before the gospels were written.

Everyone agreed it should be in the gospels, so it was placed into various places in Luke, John. It may not have been in the original John, but it is definitely a genuine story, so we can treat it as inspired.

Read John 7:53-8:11

Jesus is teaching in the temple courts—the same place where he drove out the merchants.

Trying to trap Jesus: This woman was caught in (the act of?) adultery. What should we do?

The trap: If Jesus says to let her go, he will be guilty of not upholding the Law, but if he condemns her, he will lose some of the support of the multitudes and appear to contradict other things he has taught.

Between a rock and a hard place.

From Matthew sermons: Between mercy and sacrifice. Q: Which will Jesus choose? Mercy!

v. 5 The law says to stone such women.

In the Mishnah, the Jewish commentaries, married women caught in adultery were to be strangled, but not-yet-married women were to be stoned to death.

Implication: this woman is 12-15 years old. She is a fairly young teenager.

It is very likely that the guy was much older.

In fact, this situation has every appearance of being a set-up! Imagine the inhumanity of these legalistic opponents of Jesus.

BTW, in Lev 20:20 both were to be put to death, not just the woman!

Besides, who is in the position of power in this sin? Surely, in Jewish society, it is the man!! But the Pharisees want to take vengeance on the young woman. In fact, Deut 22:22-27 acknowledges this power differential in the case of an unmarried woman.

Imagine you are this young woman. What are you thinking? What are you feeling? You are absolutely terrified.

I have just a few minutes, and then I will die by a horrible and painful death.

Q: Do these Pharisees and teachers of the law care about this woman?

Q: Which is important: Upholding the law and moral purity or loving and showing compassion to lost people?

Both!!!!! Which should we give first attention to in how we interact with both the saved and the lost? An easy question!

Note parallels to Luke and the sinful woman who anointed Jesus in Luke 7:36-48

Simon, look at this woman.

Matthew 5:7 Blessed are the merciful, for they will be shown merch.

Matthew 9:13, quoting Hosea 6:6 I desire mercy, not sacrifice, and acknowledgement of God rather than burnt offerings. “Sacrifice” is purity and doing things the right way. “Mercy is putting others before you.”

There is a place for calling people to live right. Jesus could be blistering on righteousness at times, especially at religious hypocricy.

Jesus did this, but his natural attitude was mercy. Grace.

That is why Jonah was so angry at God. “Jonah became very angry. ‘Isn’t this what I said, Lord, when I was still at home? This is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.

Q: Are you ever tempted to want God to send calamity on enemies and sinners?

Do you hope people will get caught in their sin?

They say “hate the sin, love the sinner”

Hate the sin = sacrifice

Love the sinner = mercy.

It is really hard to do this!!!! I say love the sinner and love the sinner (and, by the way, hate the sin)

Mercy is a posture.

Everything we do should have a redemptive quality. (Gregg M.)

As disciples, we need to uphold rightness and holiness and oppose sin in all of its aspects.

But… Our first, our primary posture needs to be mercy, not sacrifice.

When you catch your brother or sister in blatant sin, stop, take a breath, and consider John 7:53-8:11.

This is not good… But what led to this? What is going on in this person’s heart? Might God possibly be working through this situation?

Jesus wrote on the ground. What was he writing? (We have absolutely no idea)

[demonstrate this: do this while sitting in a chair, looking down on the ground…]

By the way, Jesus is sitting on the ground, which is how Rabbis always taught. They would stand to read the Scripture, then sit down to teach.

Why did he do this? He wanted to add to the drama of the moment, and to get the crowd to catch their breath—to see what was really going on here.

Crowds feed on emotions.

v. They kept questioning him…. Jesus, are you afraid to answer? Jesus, you have an opinion on everything. What’s wrong?

Finally, Jesus looks up and looks them right in their eyes. “Let any of you who is without sin be the first to throw a stone at her.”

Legally, the witnesses who brought the woman would be the first (Deuteronomy 17:7), but it is likely that this was a set-up. Their hearts are totally revealed!!!!

The old left first. The younger are more hot-headed.

Jesus looks her in the eyes. Where are they? Has no one condemned you?

Then neither do I condemn you. Go and leave your life of sin.

Imagine the relief on the heart of the woman.

But that is what God has said to us about our own sin, thanks to Jesus, right???!!!!

I desire sacrifice, but I desire mercy before sacrifice. Which will motivate us more?

Look at that woman. The law was not sufficient to stop her from adultery, but the love of Jesus was enough.

Jesus: I did not come to judge the world, but to save it. John 12:47 John 3:17 Aren’t you glad. But, when Jesus comes back, it will be to judge, not to save!

Summary

Is anyone here without sin?

Who will throw the first stone?

Let us come to Jesus who desires mercy, not sacrifice.

But let us listen to Jesus. “Go, now, and leave your life of sin!!!”

**John IX John 9 Jesus heals a man born blind**

Review:

1. Jesus greater than/ Lord of the Sabbath Jn 5:1-18

2. Passover points to Jesus Jn 6:1-70

3. Booths/Tabernacles point to Jesus. Jn 7:1-9:41

4. Feast of Dedication (Hanukkah) points to Jesus. Jn 10

John 7 & 8 Jesus and the Feast of Tabernacles

John 7:1-13

Jesus comes to Jerusalem for the Feast of Tabernacles. Also known as the Feast of Booths. *Sukkot* (lit. tabernacle) in Hebrew.

**John 9:1-41 Sign #6 Healing of the man born blind. Jesus proves that he is the light of the world.**

In John 6 Jesus claims to be the bread of life and demonstrates this by making bread.

In John 9:1-41 Jesus claims to be the light of the world and he heals a man born blind.

Read John 9:1-7

A few comments before we go into the actual story:

v. 1 As Jesus went along… This is most likely the last day of Tabernacles. The same day he claimed to be the light of the world (John 8:12)

John 9:3 This was done so that the glory of God would be revealed. Remember: In John Jesus performs miracles to create faith in Him, to reveal who he is and to give glory to God (going all the way back the water to wine)

John 9:5. While I am in the world, I am the light of the world.

Note that this miracle involves both water (from the Pool of Siloam, no less) and light, recalling the two great ceremonies at Tabernacles.

When the man washed the dirt from his eyes in the Pool of Siloam, a brilliant light entered his eyes for the first time.

For this man, Jesus truly is the light of the world.

Now, let us look at the story.

John 5:2 Notice that the Jews in general, and his disciples no less believed that all suffering is the result of sin. If you prosper it is because you are a good person and if you do not it is because you are an evil person.

Interesting thought: What sin did they think the man could have committed before he was born in order to be born blind?

Like a prosperity gospel.

Jesus rebukes this idea. It is so that God can be glorified.

Many of us only became Christians because God allowed or even caused us to suffer. We are now grateful.

For Jan and I, one of the reasons we came to Bakersfield was due to some suffering we endured.

Friend in Boulder who lost his leg, who was thankful that he did.

v. 6-7 funny: Imagine hearing Jesus spit and then feeling the mud on your eyes. That took faith!

What healed the man?

The saliva? Jesus has powerful saliva after all…

The water in the pool? It is the pool used for the water ceremony after all…

His faith?

His obedience?

The healing power of Jesus?

If he had not actually washed in the Pool of Siloam, would he have been healed?

The lesson:

In order for us to be spiritually healed three things are required:

1. Faith on our part.

2. Complete obedience.

3. The power of Jesus out Lord, Savior and Messiah.

Optional: 2 Kings 5: 1-15 Naaman and Elisha

v. 12 Q:Did Naaman believe? (sort of) Q: What is Naaman’s problem?

The rivers Abana and Pharpar are good enough if God says so, but Naaman had to prove his faith by strict obedience.

Q: What are some thing the religious world tries to pass off as good enough to be forgiven? (Intellectual belief, pray Jesus into your heart (no water there!), church attendance, etc.)

God wants exact and total obedience. But these are what greases the machine.

It is the power of God, through Jesus that produces salvation!

In both cases, if you take the water out of the process, salvation does not occur.

Some say that baptism cannot be part of salvation because we are saved by faith alone, not by works. Was this man “saved” by faith alone?

Read John 9:8-34 Jesus is the light of the world. Who is blind and who can see?

In this story blindness is a metaphor for spiritual blindness and sin, and we will see the end result of remaining spiritually blind.

In this story there are three characters:

1. Man born blind

2. Parents

3. Pharisees

John wants you to identify with one of the three. What we will learn is the process by which one can go from being blind to seeing—from being enslaved to sin (John 8:31) to being freed from your sin.

When one is sick/blind there are a few steps in healing:

1. Recognize you are blind/a sinner.

2. Go to the right doctor.

3. Take the medicine.

v. 8-12 I am the guy!

John 9:11 How were you healed? He says: Some guy named Jesus healed me. (“the man” Jesus. ie just an ordinary man.)

Can the man born blind “see” yet, spiritually? No He still does not recognize who Jesus is. But he is getting there….

v. 13-17

All the Pharisees can see is that Jesus is supposedly breaking the Sabbath (v.14).

The Pharisees forbade kneading dough on Sabbath, so they probably would not have approved of Jesus mixing spit and dirt to make mud.

Interesting, they know who Jesus is better than the man born blind, but they are totally blind—they cannot see Jesus at all.

Mud, washed, now I see!

v. 16 The Pharisees are of two opinions here.

v. 17 “He is a (the?) prophet.” (Deut 18:15-18) The one like Moses.

The man born blind is getting closer to “seeing” Jesus. But he is still blind. He does not yet fully see who Jesus is.

This is why we ask certain questions before we baptize someone.

John 9:18-23 Our third character in the story: his parents. Are they blind? Yes!

Because they are not willing to stand up for the truth. They are afraid of religious opposition.

“Who opened his eyes we do not know.” Liars! Ask Him! “Thanks a lot, mom and dad.”

What about you? ”they were afraid of the Jewish leaders.” Will you take a brave, principled stand for Jesus?

Who are you afraid of? Your skeptical relative? Your critical coworker? Your demanding boss? Your bank loan officer? Your partying fool friend?

We are learning a bit this week about who will take a principled stand for the truth and who will not, have we not?... Many of our political leaders were too cowardly or too politically self-seeking to stand up to the lies and to the purveyors of conspiracy theories.

The bottom line is this, at the end of the story his parents remained blind. Not that they did not know the truth, but that they would not stand up for the truth—even though it involved their son!

Will you stand up for the truth?

John 9:24-34 The Pharisees again. Why are the Pharisees blind? Because they do not see the second Moses—the one greater than Moses. v. 29 “We know that God has spoken to Moses. They cannot see the one “like Moses.” The one who is “full of grace and truth.”

Why are they blind? Because they claim that they can see (v. 41)—that they do not need Jesus.

v. 30 How can you not see? How blind can you be? He opened my eyes! (but we need to remember how truly blind people are who are in sin. Remember how blin you were…)

v. 31 We know that God does not listen to sinners. This is not true!

v. 32 No one has opened the eyes of a blind man. Note: there is no miracle of healing the blind in the Old Testament.

v. 33 He is from God. He is almost there!!! He can almost see!!!

Read John 9:35-41

v. 35 Do you believe?

v. 36 No, I am still blind. Whom should I believe in?

v. 37 You have seen him (pretty cool for a person recently given his sight) A double meaning here.

v. 38 He now can see. He calls Jesus Lord.

Note that the man’s faith (and the amount of light he has) grows more and more as the story goes along:

v. 11 the man named Jesus.

v. 17 the Prophet. (Deut 18:15-18)

v. 33 he is from God.

v. 38 Lord, I believe!!! (John 1:12 “To all… those who believed in his name, he gave the right to become children of God.” John 3:16 that whoever believes in him shall not perish but have eternal life.)

Where are you at in this process? Just a man. An important spiritual teacher? Lord and God!

v. 39 I did not come to judge, but those who see me physically and the miracles I do and do not see me spiritually, they are blind and their guilt remains.

The Pharisees: You are not saying we are blind, are you? After all, we are Pharisees!!!

Jesus: Yes! That is exactly what I am saying.

Those who claim they can see are blind, but those who admit they are blind, I will make them to see.

Bottom line, Jesus is calling us today to decide—to decide to “see.”

What about you? How badly do you want to “see”?

**John X**

**Jesus and Hanukkah**

Theme of John:

Jesus is the Son of God who reveals the father, providing eternal life to all who believe in him.

Jesus is revealed through is miracles and his statements about himself.

Also, Jesus is revealed through his fulfillment of the Jewish festivals.

Last week: John 5:1-47 The healing at the pool of Bethesda. Jesus is Lord of the Sabbath.

1. Jesus greater than/ Lord of the Sabbath Jn 5:1-18

2. Passover points to Jesus Jn 6:1-70

3. Booths/Tabernacles point to Jesus. Jn 7:1-9:41

4. Feast of Dedication (Hanukkah) points to Jesus. Jn 10

This week: Jesus is revealed through fulfillment of the Jewish festivals—specifically Hanukkah.

John 10:22-24 Jesus at the Feast of Dedication, also known as the Festival of Lights—Hanukkah.

So, why does John mention the Feast of Dedication?

Jesus fulfills the expectation of the Feast of Dedication—of Hanukkah (the Hebrew word Hanukkah means dedication or revival).

OK, so what is that?

This is a feast which celebrates the rededication of the temple after the abomination of desolation of Antiochus Epiphanes.

(and we will see in this passage that Jesus is the dedicated one, fulfilling this expectation)

So, what is that about?

Daniel 8:1-14

A prophecy made in “The third year of King Belshazzar” 551 BC

v. 2 in the citadel of Susa. Later the capitol of Persia.

v. 3 A ram with two horns. Persia/Media

v. 3 A horn which was longer but grew up later. Cyrus the Persian

v. 4 Charged West (Lydia) North (Babylon) and South (Egypt)

v. 5 Suddenly, a goat charges form the West. Prominent horn: Alexander the Great. 334 BC crossed the Dardenelles.

v. 5 Without touching the ground. By 332, Darius III was dead

v. 8 At the height of his power… 323 BC.

v. 8 Four Prominent horns. Antigonus, Cassander, Lysimachus, Ptolemy

(v. 21,22) Not 3, not 5, 4!!!!!

v. 22 The four horns that replaced the one that was broken off represent the four kingdoms that will emerge from this nation but will not have the same power.

v. 9 Out of one of them. Seleucus 312 BC

v. 9 to the South (Mesopotamia) East (Persia, Media, Elam) toward the Beautiful Land (Palestine) All this took over 100 years.

v. 11 It set itself up to be as great as the Prince of the host—Antiochus had a statue of himself put up in the inner sanctuary of the temple.

v. 11 It took away the daily sacrifice. For three years.

This is exactly what happened

1 Maccabees 1:46-47 Antiochus Epiphanes banned sacrifices, defiled the sanctuary, sacrificing pigs in the temple, ordering people to forget the Law. Penalty for not obeying was death.

1 Maccabees 1:57-58 “On the fifteenth day of Chislev in the year 145 (Nov, 167 BC) the king [Antiochus Epiphanes IV] erected the abomination of desolation above the altar; and altars were built in the surrounding towns of Judah and incense offered at the doors of the houses and in the streets. Any books of the Law that come to light were torn up and burned. Whenever anyone was discovered possessing a copy of the covenant or practicing the Law, the king’s decree sentenced him to death.

v. 60 Women who had their sons circumcised were put to death with their babies hung around their necks.

v. 62 Yet, many stood firm

This is when the Hasidim—the “Devout” formed, who eventually became the Pharisees. (1 Maccabees 2:42) They are the ones who refused to compromise their commitment to the Law of Moses. They were the supporters of the Maccabees who defeated Antiochus Epiphanes.

v. 12 truth thrown to the ground. Hellenizing Jews set up as high priests

“Because of rebellion” God is in control. Why did this happen? Because the Jews had not been faithful. If we are not faithful—if we become prideful and do not rely on God he will judge us and discipline us.

Skip to Daniel 8:23-25

24. He will become very strong, but not by his own power.

25. Yet he will be destroyed, but not by human power. Is this subtle?

Back to v. 14 2300 evenings and mornings = 1150 days.

The actual desecration lasted from late Nov 167BC – Dec 25 (the 25th of Chislev), 164 BC Judas Maccabeeus successful revolt establishing the Maccabeean kingdom.

About 1150 days

Daniel 11:31-35

1 Macabbees 4:36-40 52-61 Eight days of Hannukah, Dedication of the temple. Also called the Festival of Lights (Josephus)

The tradition is that the menorah burned for eight days despite the fact that only one day’s supply of dedicated oil was found. (but this is not in any of the original accounts).

Christians celebrate this as a foreshadow of the resurrection of Jesus on the eighth day, by the way.

Hannukkuh celebrates this.

Judas Maccabaeus was considered a deliverer of Israel (and a prefigure of the Messiah). This was like a resurrection of Judaism, as if from the dead. The point of this feast is that God will resurrect his people. Theme of this section is that Jesus is the resurrection and the life, as demonstrated when Jesus raised Lazarus from the dead.

Jesus shows his ministry to be parallel to the Feast of Dedication in John 10:25-28 I will resurrect my people.

So, let’s go back to John 10:22-39

It is Hanukkah/Feast of Dedication. It is Christmastime

John 10:24 The Jews: Tell us if you are the Messiah! Messiah means anointed one. The one dedicated to God.

John 10:25, 32, 38 The works (miracles) I do testify to my right to say these things. But the Jews do not believe. (remember John 5:31-40 three that testify: JTB, miracles/works, fulfillment of OT Scripture)

John 10:27-28 I give my sheep eternal life, and they will never perish. I will resurrect my people—bring them back from the dead.

[and by the way, v. 28-29 “No one will be able to snatch them out of my hand” is a favorite proof-text for the once-saved-always-saved false doctrine. It is true that no one can steal your salvation—no one can take it away, but you can walk away…]

Interestingly, Jesus did not directly answer their question, because “my time has not yet come, but instead he makes ***an even greater claim***.

John 10:30 I and the Father are one. I am God!!! Here is that theme of Jesus saying who he is.

Q: Are you sure that is what he is claiming (to be God)? Yes!!! John 10:31-33 You claim to be God.

John 10:34-36 Jesus makes an argument that seems strange to us. (oblique because his time has not yet come?)

He quotes Psalm 82:6

If they called the angels, or those in God’s court “gods,”

Psalm 82:6 I said you are “gods” (using air quotes), ie you are all sons of the Most high.

v. 36 Why does it offend you, then that I said, “I am God’s Son”? (there is irony here, because if Jesus is in fact not God’s Son, then they have every right to be offended!!!)

1. John 10:36 Jesus has been “set apart.” Jesus has been dedicated by the Father.

Jesus: I am the Dedicated one. I am Hanukkah. I am the fulfillment of the Feast of Dedication.

2. v. 36 I am God’s son.

v. 38 Just look at the works I do (for the third time)

3. The Father is in me and I am in the Father.

Again, as we have seen already many times, in John, Jesus is revealed for who he is through the miracles that he worked and the things he said about himself.

Jesus is what the Feast of Dedication looks forward to. He is the Dedicated one of God.

And remember, Hanukkah is about God bringing his people back from the dead.

Look what happened just shortly after. John 11:3 Lord, the one you love (Lazarus) is sick. John 11:7 Let us go back to Judea. 11:8 “a short while ago the Jews there tried to stone you, and you are going back?”

John 11:25 I Am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?

What do we learn from Hanukkah/the Feast of Dedication?

Jesus celebrated Hanukkah.

God rules the nations. No matter what God’s enemies do to his people, God will save them and rededicate them to his purpose.

God loves his people, no matter how bad it looks.

God will save his people. God will ultimately resurrect us from the dead.

Jesus fulfills the messianic expectation contained in the Feast of Dedication/Hanukkah.

Jesus is the one who gives eternal life

Jesus and the Father are one.

Jesus is the Dedicated one of God.

Jesus is God’s Son.

The Father is in Jesus and Jesus is in the Father.

That is who we are talking about!!!

Let us enjoy the Christmas/Hanukkah season.

Let us celebrate Jesus—the one who Hanukkah is all about.

John XI John 11 Jesus Raises Lazarus

Last week: Jesus heals a man born blind.

In John 9:1-41 Jesus claims to be the light of the world (John 9:5) and he heals a man born blind.

Jesus showed that he is the light of the world on perhaps the very day of the Illumination of the Temple, completing his fulfillment of the Feast of Tabernacles.

In healing the man born blind, Jesus gives glory to God, he demonstrates who he is (the light of the world) and he creates faith in the man born blind.

What healed him? Was it the saliva or the waters of the Pool of Siloam?

In order for us to be “healed” or to be able to “see” we need three things:

Faith in Jesus.

Full obedience.

The saving power of Jesus.

In this story blindness is a metaphor for spiritual blindness and sin.

The man born blind comes to see:

v. 11 the man named Jesus.

v. 17 the Prophet. (Deut 18:15-18)

v. 33 he is from God.

v. 38 Lord, I believe!!!

The parents are blind, not because they could not see the truth for themselves, but because they are not willing to stand up for the truth against opposition.

The Jewish leaders are blind because they claim they can see—that they do not have a problem.

What about you? How badly do you want to “see”?

Today:

John 11:1-44 Jesus raises Lazarus from the dead.

We are continuing the pattern of Jesus using one of his physical signs as testimony to support one of his claims about himself.

John 6 Makes bread I AM the bread of life

John 9 I AM the light of the world gives sight to the man born blind

John 11 I AM the resurrection and the life resurrects Lazarus.

This episode includes I AM statement #5

I AM the bread of life 6:35

I AM the light of the world 8:12, 9:5

I AM the door (and the gate) 10:7

I AM the good shepherd 10:1,14

I AM the resurrection and the life 11:25

I AM the Way the Truth and the Life 14:6

I AM the true vine 15:1

(Note that we skipped I AM statements #3,4 in John 10)

And sign #7

Sign #1 Water to wine John 2:1-11

Sign #2 Healing of official’s son John 4:43-54

Sign #3 healing at pool of Bethesda John 5:1-5

Sign #4 Feeding of 5000 John 6:1-14

Sign #5 Walking on water John 6:16-21

Sign #6 Healing the man born blind John 9:1-12

Sign #7 Jesus raises Lazarus John 11:1-44

In this, the ultimate of the signs of Jesus, John is calling you and I to make a decision whose side we are on!

John 11:1-16 Jesus sets up the resurrection scene.

Lazarus, Mary and Martha are from Bethany

v. 5 Lazarus, Mary and Martha were very close friends of Jesus—closer than some of the apostles.

Mary is the one who anointed Jesus’ body for burial and wiped his feet with her hair. (John 12:1-3) (interesting point: John assumes that most of his readers already know about this even though he has not gotten to it in his own gospel, in the next chapter. Apparently, this was common knowledge.)

Bethany is very close to Jerusalem. It is just the other side of the Mount of Olives. Jesus is on his final trip to Jerusalem, where he will die.

v. 3 “The one you love is sick.” In this section, we can see that Jesus knows exactly what he is doing. v. 6 so he stayed away two more days.

v. 4 This is so that the Son may glorify the Father. Here is this theme, repeated so many times in John. (glory to God, explains who he is and creates faith in God)

This sickness will not end in death. Irony.

v. 7 OK, now it is time to go. The apostles are dumbfounded. If you are going to go, why not go when you heard Lazarus was deathly ill? Besides, it is REALLY dangerous. They are trying to kill you there.

v. 11 Lazarus is sleeping (sleeping is a euphemism for death for the Jews)

v. 12 If he is sleeping he will get better. They both misunderstood Jesus and were looking for a reason not to go to the very dangerous Jerusalem where they might be killed.

v. 14 Jesus frustrated. He is dead! Now I will go so that you may believe.

[Jesus is going to Bethany so that YOU may believe]

v. 16 “Doubting” Thomas ready to die: His faith is rather impressive for such a doubter.

John 11:17-37 Jesus comes to Bethany.

The setting: Lazarus has been dead for four days already.

Martha goes out to Jesus while Mary stays home. (the opposite of what happened in Luke 10:38-40 when Jesus said “Martha, Martha.”)

v. 21 Jesus, if only you had been here. But even now… Martha has great faith.

v. 23 Jesus tests her faith a bit. Your brother will rise with all humanity at the last time.

Jesus: I AM statement #5 I AM the resurrection and the life. The one who believes in me will live, even though they die.

Not I offer resurrection.

Not I have the power to resurrect a person.

No! I, I AM ego eimi

I AM the resurrection and the life. A claim of deity!

Jesus is our hope! Both in this life and in the afterlife!

v. 27 Yes, Lord, I believe you are the Messiah, the Son of God who is to come into the world. (note the similarity to Peter’s confession in Matthew 16)

Question for you: Do you truly believe with the same kind of faith that Martha believed?

Then you will never die!

v. 28-31 Martha tells Mary. Mary runs out to meet Jesus.

v. 33 Jesus deeply moved (again in v. 38) Great pathos.

v. 35 Jesus wept. Why? Compassion.

To God death is not really a problem. He does not mourn when we die, but Jesus, nevertheless, wept. God feels what we feel. God has deep emotions.

John 11:38-44 The most dramatic scene in John—maybe in the entire New Testament.

v. 39 Take away the stone.

Many of us have been dead in our sin. Spiritually, we were Lazarus. Hopeless. Laying in a spiritual tomb. No chance. We really stunk! Anyone could see the situation.

Jesus says, “Take away the stone.”

Only Jesus can take away your stone.

v. 39 Martha: But Lord….

But you do not understand. The situation is hopeless. Her life has really been stinking it up. There is rot and destruction and degradation. You are talking about life-long habits. No one has ever survived this level of sin and loss.

Jesus: Roll away the stone.

v. 40 Jesus: Will you believe? Only if you believe can you see God’ glory. (John 8:31, John 11, etc. When we believe we see God’s glory.)

v. 43 Lazarus, come out!

Jesus says to you, Come out! Come out from your sin. Come out from your spiritual death.

v. 44 Jesus says, “Unbind him.” He says the same about us. He says about the sin you are enslaved to, “Unbind her.”

And thus Jesus performed his greatest miracle.

Jesus did his miracles out in the open, in front of both believers and his most hardened skeptics. Folks, this really happened. This is the only possible conclusion.

John 11:45-52 Responses.

v. 45 Many… believed in him. I love how understated the Bible is. I would think so!

v. 46 But… But what about you????

v. 46 Some went to the Pharisees. Did they believe Jesus worked miracles? Did these Pharisees who decided to kill him believed Jesus did the miracle?

Yes! That is why they killed him.

They believed, but they did not believe. Everyone at that time believed that Jesus worked wondrous signs.

v. 48 is ironic. (and it happened in AD 70 because they did NOT believe in him)

v. 50 is very ironic. It is better that one man should die for the people, rather than the entire nation perish.

An accidental prophecy. The Jewish leaders accidentally fulfilled many prophecies, such as the 30 pieces of silver, the crucifixion, the piercing and much more. God is in control!!!

John’s challenge to the reader: Which are you? John offers a stark choice. Will you believe and, by believing, have life in his name (John 20:29-31).

In Jesus day, people either worshipped him as king or wanted him killed as dangerous. Why do so many today have a wimpy reaction to Jesus. Yes, I believe Jesus was a good guy.

John 11:53-57

v. 53 The plot is launched.

**John XII John 12-13 The Glorification (and Self-Humbling) of King Jesus**

v. 55 The Passover is at hand. Jesus no longer says “My time has not yet come.”

His time has come!!! The scene is set. The Passover lamb will soon enter Jerusalem to die for the people.

John 12. A transition. Last chapter in “The Book of Signs.” The signs are now completed, but the passion narrative has not quite started.

1. During this chapter we enter Jerusalem.

2. The public ministry of Jesus comes to an end.

3. The “Book of Signs” ends and the “Book of the Passion” begins

Theme of John 12: The glorification of the king

1. His anointing.

2. His triumphal entry.

3. God: I will glorify your name

4. Jesus will be “lifted up.”

John 12:1-8 Jesus is being prepared for burial.

Mary anoints Jesus anointed with pure nard (Northern India)] Worth 300 denarii. ($30,000 in today’s money?)

Interesting that Jesus does not reject seemingly irresponsible expense to honor or worship him. He lived in poverty, but did not refuse inordinate acts of worship.

12:12-16 The passion story begins as Jesus enters Jerusalem. On Sunday. Palm Sunday.

The scene of Jesus entering Jerusalem is similar to the crowds who welcomed Simon Maccabeus into Jerusalem with shouts of praise and waving palm branches (1 Maccabees 13:51) Welcoming a conquering king.

Crowd shouts Hosannah (save us now) Sounds like Psalm 118:22-26, a psalm which was read at Passover. The crowd is hailing Jesus as king and Messiah. Their political deliverer.

Jesus rides in on a donkey. Warriors ride in on horses. He comes in peace, not as a conquering king.

Irony: He will be made king and he will be glorified, but not how the people think. He will be glorified by dying!!!

v. 9-11 and 17-18 Lazarus is causing troubles for Jesus. An ominous side-note. The raising of Lazarus is very much in the air and everyone knows it. Jesus’ enemies: this is getting out of hand.

12:19 irony The whole world has gone after him (prophetic)

12:23-29 The hour has come. The time is here. The stage is set. All is prepared. No turning back now.

This leads to 12:24 Jesus explains what is about to happen.

12:24-26 The closest to a parable in John. Living for Jesus is like a grain of wheat which dies, and therefore produces much fruit. Jesus is obviously talking about himself, but he is also talking about us.

v. 25 “Hate your life” = willing to die for Jesus. (Jewish idiom = love less)

The only way to fruitfulness/a crop is through sacrificial dying.

Do you want your life to produce a crop for eternity? They you, like Jesus, must die to self.

Q: Do you love your life so much you cannot give it up for Jesus?

Then count yourself among the enemies of Jesus who were in the same position. (John 12:42-43) They “believed” but they did not believe.

12:27 John’s Gethsemane moment. This is why I came! To glorify God. God: Then I will glorify you. v. 26 And Jesus will glorify us, because those who serve him will go where he goes.

Glorification through death. VERY ironic. This is the theme of John 12!!!

John 12:30-33 glorification. v. 32. I, when I have been lifted up. Double or ever triple meaning here.

On the cross,

resurrection,

ascension,

us lifting him up. Have you been lifting Jesus up?

Jesus’ death is a lifting up. Soooo ironic. The world will never understand.

Because Jesus died and was lifted up, we, too, can die and be lifted up (Romans 6:1-7 Philippians 2:5-11)

At this point Jesus ends his public ministry.

In John, Jesus usually speaks to others, not so much to the apostles (compared to synoptics).

From now he speaks only to his apostles.

Book of Signs ends. Book of the Passion begins.

But first, John summarizes Jesus’ teaching in the Book of Signs:

John 12:44-50

v. 45 I have come as a light.

v. 47 I have not come to judge but to save.

v. 48 But my words will be a judge at the last day. Not only do his words judge us, also his miracles judge us. The resurrection of Lazarus forces us to make a decision.

Reminds us of Deuteronomy 18:18-19 I myself will call to account anyone who does not listen to my words that the prophet [like Moses, ie. Jesus] speaks in my name.

Are you ready for that judgment? Are you aware what he said?

Ignorance is no excuse. Illustration: You say to the policeman, I did not know there was a stop sign there.

Are you in full obedience to what he said? You had better read the owner’s manual.

**John 13. Jesus shows his love**

John 13:1The Book of the Passion begins. Jesus’ public ministry is now done. From now on, we see Jesus in intimate discussions with his apostles.

John 2-12 Jesus is speaking to “the world”

John 13-17 Jesus is speaking to the church (in the form of the 12 disciples)

John 13:1-17 The leader a servant.

This begins John’s version of the Last Supper (v. 2 The evening meal was in progress).

Jesus totally in control. He knows exactly what he is doing.

What is the impression he wants to leave with his people as he goes? Themes in John 13-17

1. Jesus’ love for his disciples is mentioned 31 times in John 13-17!

2. The Holy Spirit Jesus has our back. Jn. 14, 16

3. The need for unity, abiding in Jesus Jn 15, 17

John 13:1 He loved them “to the end” can mean utterly or right up until his death.

Very dramatic!!! John never forgot this scene. It was etched in his memory.

Jesus stands up (present tense)

The entire section is in the present tense. Jesus lays aside his garments. John wants us to understand that Jesus is washing OUR feet, not just those of the apostles who were there.

Jesus lays aside his garments. (disciples: What is he doing? I have no idea)

Jesus girds himself with a towel. (as a servant/slave would do)

He does this during the meal, not before, breaking with tradition, in order to make a very dramatic point!

He pulls out a basin. He pours in the water. There is total silence in the room. What is he doing? You tell me!

One by one, Jesus washes the feet of all twelve apostles, including Judas. Rabbis NEVER wash the feet of their disciples!

In this world, leaders do not wash the feet of their followers!

v. 8 Peter: Lord, you will never wash my feet! Are you like that—unwilling to be served. Jesus in Acts 20: more blessed to give than to receive.

v. 8 Those who have not been baptized into Christ have no part in Christ.

v. 10 Those who have been baptized, do not need to be rebaptized. They are “clean all over.” They only need to be served by Christ (and by his leaders). This scene is not about salvation but about love and service.

v. 12 Jesus puts his garments back on and, again, dramatically, reclines again.

OK, guys, do you understand what I have done? Now, go and do likewise (v. 15).

Q: How will you put this command into practice? Remember our theme: Coming home!

Summary:

God has already glorified Jesus, but…

Jesus will be glorified as we…

Become like a grain of wheat that dies

Lift Jesus up

Wash one another’s feet

Then, and only then, God will glorify us as well.

**John XIII Jesus Comforts his Disciples John Ch 14**

**John 13:1-17 Jesus shows his love**

[John 13:18-38 We are skipping the Lord’s Supper scene where the beloved disciple (John) leans on Jesus breast, and where Judas leaves to betray Jesus. We are skipping the scene in which Jesus tells Peter he will deny him.]

But we have to look at John 13:31-35

The theme of glorifying again. Jesus will be glorified “at once” (ie the next day on the cross)

I love v. 33 “Little children…” I love the intimacy of this. We are Jesus’ friends (Jn 15:15) We are his family. We are his “little children.”

13:34 Jesus’ command: Love one another. How? “As I have loved you.”

1 John 4:10 This is love, not that we loved him but that he loved us and sent his son as an atoning sacrifice for our sins.

Are you giving your life for the family here? If you are, then truly we can put into practice our theme, “Coming Home.” This is how the world out there will understand that they have come home—by the ways we love one another.

This is our evangelism tool in 2021.

**John Ch 14 Jesus Comforts His Disciples**

Reasons to be comforted in John 14:

1. I will be with you.

2. You will be with me.

3. I will be sending the Holy Spirit—the Comforter and Counselor.

John 14:1-4

Jesus is commanding us to believe/trust in him. (the imperative is used)

Jesus is claiming, in the strongest possible terms, to be God. He equates “believe in God” with “believe in me.”

A simple question: Do you trust God? How do you trust him? When do you trust him? In what things do you trust him? Is there any area in your life, honestly, where you do not trust God?

Repeat this question and pause….

Jesus is using wedding commitment as a metaphor. In a Jewish marriage, the groom gave a commitment to build a “room” for his bride when they were betrothed. If she accepted the offer, he went and built a room (either an addition to his family house, or a separate house nearby). When the dwelling was built, he came a brought her to that dwelling place. That is when the marriage was consummated. But…. in Jewish eyes they were married when they made the commitment to each other. (Note: This was the situation for Joseph and Mary)

The parallel is obvious.

We are married/betrothed to God, but our marriage will be consummated at the end of time. We are married already but not yet.

As we are righteous already but not yet.

As we are saved already but not yet.

So we are married to God already but not yet.

Rev 19:9 The Marriage Banquet with God.

God has a place prepared for you! What do you think it is like? Super Nintendo?

Amazing kitchen with all the amenities? A tool room with all the latest gizmos?

The most amazing view of mountains in back and a beach in front?

Take some time to imagine what the room God has prepared for you in his mansion.

1 Cor 2:9 “No eye has seen, nor ear has heard, nor mind conceived what God has prepared for those who live him!!!

Whatever you imagine, is only a pale version of what God has for you.

John 14:5-14

Thomas: How do we get there? Jesus must have been SO frustrated. I AM the way. Follow me.

v. 6 In fact, I, I am the way, the truth and the life. I AM statement #6.

I AM the way. Jesus is the way to where? In the context I AM the way to heaven, but he keeps it unstated on purpose.

In fact, the early church was called “The Way.” Acts 24:14 Felix was well acquainted with the Way. (also Acts 9:2, 19:9,23, 22:4) I am the way of living. I am the way to God.

No one comes to the Father except through Jesus. Jesus is THE ONLY WAY.

Seems pretty exclusivistic. You Christians are really judgmental. How can you deny the equality of all religions? You are guilty of religious intolerance.

Hindus are going to hell?

“Good” people are not going to make it?

Muslims are all lost?

Unless, of course, that it is true.

If there were only one way to be saved from a disease…

If there was only one way to get a job…

If there was only one way to drive down a street. Closed-minded?

THERE IS ONLY ONE WAY TO GOD AND TO ETERNAL LIFE. JESUS. PERIOD. FULL STOP.

Also, I AM the truth.

Not, I am a source of truth.

Not, I have truth

Not I offer truth

I AM the truth. The truth comes from Jesus—from what he said, but it is embodied in him. He came full of grace and truth. He is truth.

This is a large part of why I became a Christian. I am attracted to truth.

For me: I AM the way is really great, but for me, I AM the truth. I became a Christian because I became convinced that it was true.

This give me great comfort. I do not have to wonder if what I believe is true. Jesus is the final answer to every single important question.

I AM the life. Arguably, he is repeating I AM the resurrection and the life. Eternal life is found in him. Abundant life is found in him (John 10). Meaningful life is found in him. He is life.

Question: Which is most comforting to you? I AM the Way, I AM the truth or I AM the life?

v. 8 Philip: Show us the Father Again, Jesus must have been VERY frustrated. Phillip. Were’nt you paying attention??? You have seen the Father. I have revealed him to you. John 1:18 No one has ever seen God, but the one and only Son, who is himself God, has made him known.

What is Philip really asking for? Philip wants a sign. He wants a religious experience. Those who want or need a sign are not trusting in God. I need to see someone healed or a personal revelation, or a charismatic miracle. What did Jesus say to those who need a sign?

Trust in God. (not in religious experiences) Trust also in me.

Again, he claims deity. John 14:9 If you have seen me, you have seen the Father.

v. 10 Jesus: I do not speak on my own authority. (note, it was not until he was resurrected that he claimed to have been given all authority Matthew 28:18)

A little theology: In heaven’s court Jesus is equal in authority and majesty to the Father, but while he was on earth he accepted a more submissive role.

v. 12 You will do greater works than I have done. Miracles? NO. He is talking about the work of bringing salvation to Jews and Gentiles.

That’s right!!! You, humble disciple, will do greater, weightier works, than Jesus Christ himself!!! (which will bring us to the topic of the Holy Spirit next) What a thought!!!

v. 14 Ask anything in my name… In the authority of Jesus. This is one of the reasons we can be comforted. That we can “Trust in God, trust also in me.”

Even if we ask thing that are not according to his will? If you ask for something which is against his will, then, by definition, you are not asking in his name.

If you ask [me] anything in my name. {Oldest manuscripts have ask [me]} This is one of the more clear examples showing we can pray to Jesus (also Stephen in Acts 7 and Rev 22:20.

We can pray through Jesus (in his name) or we can pray to Jesus. Comfort.

John 14:15-31

14:15-18 First promise to send the Holy Spirit. (of three 1. 14:15-18, 26 2. 15:26, 3. 16:7-15) But… It starts with a commandment to love.

v. 15 Sending of the Holy Spirit is based on love (shown by obeying him)

If you love me. How do we know we live God? Is it those warm fuzzy feelings?

Maybe… But maybe not. It is because we obey him. How do you know you love your spouse?

v. 16 Jesus: I will not leave you alone. Jesus is comforting his disciples and us. (in fact, in John 16:7 he tells them it is better for them if he goes away and sends the Holy Spirit, than if he stays with them in the flesh..)

v. 16 Another (*allon*) another of the same kind. Like, I will send you another book. (the implication is that the Holy Spirit is deity).

Advocate, Counselor (*parakletos*) literal meaning: the called-alongside one. Used of a defense attorney, esp. in the UK.

Jesus, in the Holy Spirit, is called alongside of you. He is RIGHT THERE with you.

Who would you like advocating for you? The greatest lawyer of all time?

v. 17 Now he is with you, but soon he will be in you.

v. 18 “orphaned” When a Jewish Rabbi died, their disciples were said to have been orphaned.

Jesus has not orphaned/abandoned us by dying. He is comforting us.

v. 20 equates The Father in Jesus, Jesus in us and us in Jesus. I thought it was the Holy Spirit who is “in” us. Yes! That means Jesus is in us. This is an intimate thing.

v. 21 love = keep commands again!

v. 22 The other Judas: Jesus, why show yourself just to us. You should do some sort of flashy thing to convict the world!!! (Like Jesus’ brothers before he came at Tabernacles) He is still expecting an earthly kingdom!

Jesus: I already did that. I raised Lazarus from the dead, did I not? That time is now passed.

Now I will manifest myself in those who believe in me by living in them.

v. 23. Love = obedience for the third time! (v. 15, 21, 23) “we” will make our home with him equating the Holy Spirit with Jesus and the Father. In other words, God will live within us.

Talking about coming home!!!! Becoming a Christian is the ultimate coming home.

v. 26 The Holy Spirit is an Advocate. He speaks on our behalf to God.

v. 26 He also helps us to understand Scripture.

v. 27 I leave my Shalom with you. This word is bigger than English word peace. It is fullness, satisfaction, fulfillment, rightness of relationships. We are back to the reassurance theme here. Do not be troubled or afraid.

The theme of this sermon. Do not let your hearts be troubled, and do not be afraid.

Memory verse for the week!

Comfort.

v. 28 used (falsely) by Arians and JWs to claim that Jesus is not deity. This is about lesser in the sense of submission, not in the sense of nature.

Satan has no power over me. Why? because I obey the Father. (message for us?)

[v. 31 Arise, let us go. A bit strange here. Where did they go? Away from the table, preparing to leave? Might they have left the upper room at that time? Not clear.]

Summary: Jesus comforts us

I Am preparing a place.

I AM the way to that place.

I AM truth and life.

You will do greater things than me.

Ask anything in my name

I am sending the Counselor/Comforter to you

I will make my home with you

**John XIV Abiding in Christ John Ch 15 & 16**

**John Chapter 15 The Vine and the Branches.**

John 15:1-8

v. 1 I AM the true vine. I AM statement #7 Remember, in John, Jesus is revealed through his miracles, through his statements about himself—especially his I AM statements and through how he fulfills the Jewish festival foreshadows.

I AM the bread of life 6:35

I AM the light of the world 8:12,9:5

I AM the door (and the gate) 10:7

I AM the good shepherd 10:1,14

I AM the resurrection and the life 11:25

I AM the Way the Truth and the Life 14:6

I AM the true vine 15:1

So, what is this one about?

A common metaphor. ***Isaiah 5:1-7***, Psalm 80:8-18, Jeremiah 2:21 also Ezekiel 19:10 and Hoseah 10:1.

But in these, Israel is the vine. Jesus changes the metaphor here. I am the *true* vine.

Three characters here: Jesus, us, the Father.

John 15:1 Jesus is the vine. He is the connection to the Father, to the Holy Spirit, to the life-giving essence.

So… Is God the soil then?

God is a gardener. A deep metaphor. He is he one who prunes the branches.

We are the branches. This is the part that bears fruit.

In the sense that our purpose, in this metaphor, is to bear fruit.

15:2a He cuts off every branch which bears no fruit. Is this a threat that if we do not bear fruit, we will be cut off?

Answer: Maybe, but the stronger sense of John 15 is a promise that, if we are attached to the vine, we will bear fruit that will last.

15:2b Who here likes being pruned? What is the purpose of pruning? What happens if the tree is not pruned?

I see a lot of almond tree pruning. I prune our pomegranate tree.

It is more like, those parts of us which are not going to be fruitful, he cuts off so that we can bear more fruit. If this passage is a warning, it is more a warning that we will be pruned than that we will be cut off.

But that is a good thing!

Let’s go back to John 15:2a (he cuts off every branch…)

connected to 15:6 If you cut yourself off. If you leave Christ You will be a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

Matthew 7:15-20 Every tree that does not bear good fruit is cut down and thrown into the fire.

15:3 But that is not you. You are already made clean = you have already been pruned. Pruned = cleaned. Jesus is not intending to criticize but to encourage.

15:4 The key teaching in John 15:4 We should abide (remain) in Jesus. This is an action on our part.

Note: Abiding is commanded. It is something we do.

15:5 Abiding in Christ is the key to fruit-bearing.

We must decide to be connected and act on our decision to be connected to God through Christ.

In Christ, abiding is the key to fruitfulness.

Outside of Christ = no fruit at all and being burned.

How much of real value can we do apart from Christ? Nothing!! Do you believe that?

OK, so how do we abide in Christ? (Jesus’ answer is not what we would expect)

15:7 Ask whatever you wish and it will be done for you.

(repeats John 14:13 and repeated later in John 16:23)

Conditioned on us abiding in Him and his words abiding in us.

1 John 5:14 If we ask and it is acc to God’s will, we have it.

John 15:7 If his words remain in us, we will pray for that which is his will!

15:8 As Jesus glorified the Father by doing the work given to him, so we glorify Jesus by doing the work he gave us. What is that work? Bearing fruit.

Do you want to glorify God? I do!!! In bearing fruit, we prove (to who? To ourselves!) that we are Jesus’ disciples. What fruit have you borne lately?

What is this “fruit”? Is it the fruits of the Spirit? Yes. Pray about it.

What kind of fruit does a grape vine produce? Grapes!!! This has to include adding disciples. Pray about that!

What is this fruit? 15:7-8 It is the things we ask for. It is the things produced through our prayer.

The fruit is the product of our vision. What is your vision for God using you? What do you pray for continually? What do you rely on God for? This is the fruit you will bear.

Skip forward to John 15:16 abiding = answered prayer abiding = much fruit that will last (eternal life). These are strongly connected here.

So far: abiding in Christ = knowing his Word, having a vision for what he can do in your life and praying for that fruit from God.

But there is more…

John 15:9-17 **The key to abiding is loving and obeying** (esp. v. 10).

How to abide? 15:9-10 by keeping his commands. He repeats himself in v. 14.

That is (one of the ways) we abide in Christ.

Abiding in Christ and in his love is found in obedience, particularly in bearing fruit and in loving the family of believers. This is not complicated.

v. 11 The result: Joy. Sounds like John 10 Life and life to the full.

v. 12-15 Again, the key to abiding is love.

v. 12-14 Jesus repeats the “new commandment” of John 13:34.

v. 14-15 Jesus even calls us friend.

v. 16 And he chose us to be his friend!

What kind of friend is Jesus? v. 13 He even dies for us. That’s love!

Our obedience is that of a friend who willingly obeys rather than as a slave who is forced to obey. In that sense, we also “lay down” our lives to him. This is freedom in Christ.

It is so much better—so much more fulfilling serving because we want to than because we have to.

Hey, have you met my buddy. We go way back. We are really close. Who am I talking about? Jesus.

v. 17 In case you did not already get it: Love each other!

Summary:

Jesus is the vine. We are the branches. As branches, we must abide in the vine: Jesus.

We do this by

Abiding in his word.

Developing a personal vision for our life from that Word and praying for that vision.

By obeying him.

By loving each other.

Then God will give us much fruit in the form of what we have been praying for.

John 15:18-16:4

Here, Jesus is continuing with comforting his disciples, although it may not feel like it!

The love and fellowship we have in Jesus is contrasted to the hatred we will have from the world.

Outline: six if… then… statements v. 18, 19, 20 (2x), 22, 24.

Believe it or not, this is all part of Jesus’ comforting his disciples (and us)

Like he says in John 16:1. So that we will not fall away.

Jesus’ assurance (which may not sound very reassuring) is that it is only natural that the world will hate you. To the extent that you are like me, you will be hated by the world. In any case, it is me, not you who they are hating.

v. 23 Whoever hates me hates the Father. Do you see where he is going? Jesus says, Hey, it does not bother me when people hate me. I do not take it personally. I represent the Father.

Similarly, whoever hates you hates me. So you should not take it personally (but of course you will to some extent).

I have been kicked out of dorms and malls.

I have had doors slammed in my face. One time, the lady slammed it. Then she opened it up again, and slammed it a second time!

I had a guy swing a club at me, missing me by a few inches to intimidate me.

v. 25 Without reason. Their hatred is not reasonable. It is irrational. (quoting Ps 35:19, 69:4).

v. 26-27 Jesus goes back to comforting. The Counselor (*parakaleo* the caller alongside) will come. He will help you to know the truth and will testify to me that you are OK. In other words, those people can say what they want, I am going to listen to the Holy Spirit, not to them!!! Do not worry. Keep testifying.

16:2 You will be kicked out of the Synagogues. This was fulfilled in about AD 90, when the “Twelfth Benediction” of the synagogue service was added: “May the Nazarenes and heretics perish in a moment, be blotted out of the book of life, and not be written with the just.”

16:4 Again, these things are said so that they will remember he warned them.

This is normal.

**John 16:5-16 Jesus further comforts the Disciples**

Jn 16:6 It is for your good that I am going away. Why? Because it is better for us to have the Holy Spirit living in us than to have Jesus living among us. If I do not go away, He cannot come.

Jesus: I understand you will have grief, but you should not!

16:8 The Holy Spirit will convince/convict the world with regard to sin, the opportunity for righteousness and the inevitability of future judgment.

The Holy Spirit will act as a prosecutor for the world. How will he do that?

Through us!! The Spirit is not in the world, so how will He convince them? Because of our testimony. This is a great responsibility on our part.

v. 9 Concerning sin. What sin? Unbelief. Unbelief in Jesus is willful, inexcusable and damnable.

v. 10 Concerning the opportunity for having a right relationship with God because Jesus will be resurrected and will ascend to heaven. We are saved through the death, but also the resurrection of Jesus.

v. 11 Concerning judgment because Satan is already condemned. That part of the trial is already over.

Remember, Jesus is comforting his disciples. He is about to die a brutal death.

Jesus: Trust me!

v. 13 You do not understand now, but you will.

v. 14 The Father will be glorifying (lifting up) me

v.16 In case you do not get it. Just wait. I will be gone for just a tiny while, then after three days you will see me again.

This is a good thing. Why?

1. I will be raised by the Father and will go to the Father, so you will be vindicated and the world will be convicted.

2. When I get there, I will send the Holy Spirit, who, in you, will allow you to do greater things than I ever did!

John 20:19-23 Jesus did not wait for the 49 days until Pentecost. This is when they finally got it!!!

3. Because, finally, all of what I have been saying all along will finally make full sense. Everything makes sense when Jesus dies, is raised, and ascends to God.

Jesus: Trust in God, trust also in me (John 14:1)

4. By my death, the opportunity for righteousness will be created.

Skip 16:17-29

John 16:29-30 They are finally getting it!!! Yippee!!!!!

John 16:31-33 Summary of Ch 14:1-16:30 Take heart! I have overcome the world!!!

**John XV The Hour Has Come Jesus Prays For Unity**

This is the last in our series #Jesus Our 52nd sermon in the series!

Matthew: Jesus is revealed through his fulfillment of prophecy and of the Jewish messianic expectation. Theme verse: Matthew 5:17 I did not come to abolish the Law or the Prophets; I have not come to abolish the Law but to fulfill it.

Mark: Jesus the Messiah is a suffering servant and savior of mankind. Jesus the man of action.

Theme verse: Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Luke: Jesus is revealed as Messiah primarily through his ministry to the poor, the sick, disadvantaged, women, the outcast and Gentiles.

John: Jesus is revealed through his miracles and through his statements about himself. (and also through his fulfillment of the expectation of Jewish festivals)

Central Theme of John

Jesus is the Son of God who reveals the father, providing eternal life to all who believe in him

**John 17: The Hour Has Come. Jesus Prays for His Disciples—for Unity**

The scene: The last supper. Judas has left to betray Jesus. In a couple of hours he will be arrested. In Ch 13-16 Jesus comforts his disciples. The one dying comforts! Now, he starts his last and greatest prayer with and for his apostles.5

John 17:1 Father the hour has come.

Up to now, Jesus has said several times, “My hour has not yet come.” (John 2:4, John 7:6, etc.)

What hour? The “hour” of Jesus’ death, resurrection and ascension

The hour of his redemption of humanity.

The greatest hour in all of human history.

The consummation of the plan which had been in place since the time of Abraham.

The hour when all prophecy will be fulfilled

When the Old Covenant will not be ended but completed

When the New Covenant will be established

The lamb, slain from the creation of the world Rev 13:8 is now ready to be slain.

Yes, the hour, truly has come.

John 17:1 The hour for Jesus to be glorified—to be lifted up. This has been a constant theme in John.

Glory/glorify 9 times in John 17 alone. (36 in book of John) 17:1,4,5,10,22,24

John 3:14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him.

John 8:28 When you have lifted up the Son of Man, then you will know that I AM He.

John 12:32 I, when I am lifted up from the earth, will draw all people to myself.

John 17:3 This is eternal life: That they may know you, the only true God and Jesus Christ whom you have sent.

What is eternal life? Knowing God. Not knowing about God.

The Greek word is *ginosko* which means to know intimately knowing, experiencing.

Spanish: saber to know information conocer to know by experience.

This intimate knowing is both the cause and the result of being saved.

Do you know Jesus? Have you experienced Jesus? What would that mean to you?

Q: How do I know God? John 17:25-26 Jesus: I have made you known to them, so that your love may be in them,

Q: How did Jesus do this? Let’s go back to John 1:18 No one has seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

Answer: we look at Jesus. We stare at him. We read about him (which we have been doing for a full year now), We act like him and feel what it is like to be like him. We meditate on him. We obey him.

John 17:4 God glorified Jesus but Jesus glorified God. How? By finishing the work the Father gave him to do.

That is how we glorify God.

Jesus never lost sight of the work God had given him.

2 Tim 4:6-8 I have fought the good fight and finished the race.

I hope and pray that, as I approach death, I will be able to say this.

How are you doing at fighting the fight God gave you and finishing the race he laid out for you. (Or have you gotten too entangled in civilian affairs 2 Timothy 2:4)

What is the fight? The fight is for people’s souls.

What a feeling that will be at the end of our lives to know that we did indeed fight that fight.

Are you a fighter for God? Are you running that race?

John 17:6-19 Jesus prays for the apostles. Maybe we should not analyze it too deeply.

In John 17:1-5 Jesus prays for himself, then in John 17:6-19 for his apostles, then in John 17:20-26 for all believers.

What sticks out is Jesus’ incredible love and concern for the apostles. Jesus is very concerned about his followers. Jesus is about to suffer an agonizing and shameful death. When we think of Jesus, we should think of this passage.

Some quotes: v. 10 All I have is yours, and all you have is mine. And glory has come to me through them.

v. 17 Sanctify (make them holy, pure, blameless, set apart) them by the truth; your word is truth.

Meaning: Set them apart for the work I am sending them out to do (v. 18) you gave them this work by the Word of truth. (Though I will no longer be with them) The Word (and the Holy Spirit in them) will guide them in putting this work into effect.

Themes in this prayer:

v. 11,12,15 Jesus prays for the Father to protect us by the power of his name

v. 13 Jesus prays we will have the full measure of his joy in us. It is amazing that Jesus can be thinking of joy at this time.

John 17:20-26 Jesus prays not just for the apostles, but for all believers.

Here, the emphasis is on our love of one another and our unity with one another.

v. 21 …that all of them may be one. The Father in Jesus, Jesus in the Father, all of us in the Father, all of us in Jesus, Jesus in us, and all of us one with one another.

v. 22 …that they may be one as we are one.

That about sums it up.

So…. Remember our theme for the year. Coming Home!

What is Jesus’ prayer for the church? That we may be one!

What can we do to help that prayer be fulfilled? Come to midweeks!

v. 23 How will the world know we are the true church that Jesus died for and that Jesus loves them?

…that they may be brought to complete unity. Our love sandwiches yesterday.

Our Trulywed game yesterday. Our singles devotional yesterday. Your passion devo with the campus.

But what if there is a personality conflict? But what if there is a strong difference of opinion? But what if there is unresolved bad feelings?

…that they be brought to complete unity. Then the world will know.

If you have any unresolved issues, you need to get them resolved the Matthew 18 way, but if that does not work, get someone else in there.

This is Jesus’ last prayer for us!!!!

**John 18-19 John’s Passion Story**

Things to notice about the passion account in John:

Jesus is totally in control. He knows exactly what is happening and what he is doing.

John 18:4 Jesus, knowing all that was going to happen to him, went out and asked them, “Who is it you want?”

I, I AM He v. 5 (and all bow)

He has predicted what is happening Jn 18:9 This happened so that the words he had spoken would be fulfilled: “I have not lost one of those you gave me.”

John 18:32 This took place to fulfill what Jesus had said about the kind of death he was going to die.

In Jn 18 &19 (and also in John 17:12 by the way) many prophecies are noted to be fulfilled (unlike earlier in John, contrasted to Matthew) Why? The point is to show that Jesus knows **exactly** what he is doing. **He** is in control.

John 19:24 (when they divided the garments) This happened that the scriptures might be fulfilled that said, “They divided my garments among them… (Psalm 22:18)

John 19:28 Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” (Psalm 69:21)

John 19:36-37 These things happened so that the scripture would be fulfilled: Not one of his bones will be broken (Exodus 12:46, Numbers 9:12, Psalm 22:17, Psalm 34:20), and as another scripture says, “They will look on the one they have pierced.” (Zechariah 12:10)

This is so that we will, on the one hand be convicted by Jesus dying for us, but on the other hand, not forget that Jesus’ hour has come.

Note how bold he is with Annas as he confronts him. 18:20-21 Why question me? Ask those who heard me. v. 23 If I said something wrong, testify as to what is wrong. But if I spoke the truth, why did you strike me?

Also, notice how he questions Pilate almost as much as Pilate questions him. (18:34 Is that your own idea, or did others talk to you about me?)

19:11 “You would have no power over me if it were not given to you from above.”

Even in the very end, He gives up his spirit. Jesus even chooses the moment of his death. 19:30 “It is finished.”

John 17:1 Father, the hour has come.

**John Ch 20 Resurrection Appearances**

Mary Magdalene

Peter and “the other disciple (John)

Mary Magdalene again

The disciples (- Thomas)

The disciples, including Thomas

Summary:

John 20:21-22 Jesus breathed on them. He could not wait for Pentecost. He sent them out to do the work he had prepared them for.

John 20:26-31 Thomas finally believes. My Lord and my God!!

Jesus says to him (really to us!) Blessed are those who have not seen my glorification and still believe.

Note: vs 28 My Lord and my God! John begins and ends his gospel with a statement that Jesus is God.

John’s summary:

“These things are written that you may believe that Jesus is indeed the Christ, the Son of God and that, by believing, you will have life in his name.

…that you may believe *pisteuete*  present subjunctive that you continue believing (principally for those who already believe?) Both!

And to God be the glory.

**[Ch 21 Epilogue**

An eighth miracle. This section appears to have been appended to the book, which has a very natural end with 20:31

An eighth sign… but note John tells us there were MANY more 21:25 Jesus did many other things as well.

Is it written by John? If anything it is more personal and more obviously by John than the rest of the gospel. 21:24 This is the disciple who testifies to these things and who wrote them down.

Purpose of the epilogue: An eighth sign, but also to clear up the restoration of Peter and to belie the belief that John would not die until Christ returns

7 disciples are hanging out in Galilee. Have they abandoned Jesus? No, but they are back fishing.

Cast your nets on the right side…. Finally, John (the beloved disciple) recognizes Jesus. Peter is very fired up.

On shore, Jesus has already (miraculously?) begun cooking fish and bread like John 6

153 fish Details to show reader this is an eye-witness account.

What an amazing breakfast this must have been. Imagine being there. Jesus is very human here.

21:15-19 Jesus restores Peter to the preeminent place among the apostles.

Is there a great importance in the two uses of the word love? *philo vs agapas* Probably not because 1. John uses the two interchangeably and 2. They are speaking in Aramaic, which, like English, has one word for both concepts.

Three challenges “do you love me?” Why? Probably because of three denials.

Jesus: Feed my sheep. Peter to be a shepherd/elder

Jesus: You will die a martyr. Note: this was almost certainly written after Peter died (v. 19)

21-22 John is clearing up a misunderstanding in the church about this event.