

The Gospel of John

The goal of this Bible Class is to give the students a working knowledge of the whole book of John. It is based on an expository approach to teaching the Bible, with an emphasis in preparing the students for the worship of our Savior. The various lessons are to be viewed by the teacher as thematic suggestions to help with preparation. While the lessons are not intended to be read to the class word for word, the main ideas should be the substance of what is taught. The teacher, in preparation for the class, should consider reading through the whole curriculum before beginning the class, as well as the book of John several times. This will provide the instructor with a broad and comprehensive understanding of John as it is being taught. At the end of the course, the class will be concluded with a Bible Knowledge Evaluation. The instructor should be sure to review the material sufficiently that the students are able to correctly answer the questions on the evaluation at the end of the course.

It is important that the instructor be not only knowledgeable about the material, but also able to teach it with enthusiasm and conviction. Students best learn from teachers that are themselves excited about the scriptures. The use of maps, diagrams, white boards etc. is extremely helpful. Some of these have been provided in the curriculum. It is suggested that the class be conducted in an interactive manner. This can be accomplished by having them read short portions of the scripture texts, asking them questions, and wholeheartedly encouraging them to ask questions. All students should be encouraged to bring a Bible to class.

The inclusion of the Westminster Shorter Catechism as part of the curriculum is designed to help the students acquire a broad understanding of Christian doctrine along with the specific Bible teaching. The Elders of the church will coordinate the specific questions and answers to be used in the class.

It will become evident to the teacher that this course curriculum, while not dealing with every verse and concept in the book of John, is comprehensive and deeply theological. It is designed to help the students understand the book of John in its wider biblical context, with emphasis on its place in the redemptive history of God's covenant people. The students will be confronted with and asked to understand and remember fairly difficult concepts. It should be remembered that children are able to comprehend much more than we often give them credit for. While this class will be a challenge for both the teacher and the students, the rewards for the efforts of those in the class will be surprising and exciting.

Jordan, James B., *The Production of the New Testament Canon: A Revisionist Suggestion*, **Biblical Horizons**, No. 56, April, 1993

Jordan, James B., *Through New Eyes: Developing a Biblical View of the World*, **Wipf and Stock Publishers**, 1999

Jordan, James B., *Through New Eyes, Volume II (Conclusion)*, **Biblical Horizons**, No. 58, April, 1994

Jordan, James B., *Triune Revelation and Through New Eyes, Volume 2*, **Biblical Horizons**, No. 69, April, 1995

Leithart, Peter J., *A House for My Name: A Survey of the Old Testament*, pp. 241-264

Leithart, Peter J., *Covenant Recapitulation in New Testament History*, **Biblical Horizons**, No. 72, April, 1995

The Gospel of John

Lesson One: Introduction to the Gospel of John

Today we begin to study the Gospel of John.

Author: The Apostle John = “Yahweh is Gracious” (also the author of 1, 2, 3 John & Revelation). He refers to himself vaguely and humbly in the gospel as “the disciple Jesus loved” and “this/the disciple” (18:15-16; 19:26-27; 20:2-4, 8; 21:7, 20, 23, 24). Historical tradition indicates that John wrote the gospel in Ephesus, although this is in no way certain.

Purpose of the Gospel of John is given to us by John in John 20:30-31. It is to encourage people to believe that Jesus is the Christ (Messiah), the Son of God, and to have life in His name. Memorize the key verses [as give on handout]:

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

In order to fully understand John’s message we have to remember what the coming of Jesus meant to the Jewish people at that time. We need to understand what God had been doing from the beginning.

God created Adam (literally in Hebrew “man”) in Genesis and placed him in the Garden of Eden. But Adam and the rest of mankind were not to stay in the Garden. Man was to take dominion over all of the earth for God. Man was to see the kingdom of God established in the world. But because of sin, man would have difficulty and trouble in doing so. In fact, the kingdom of God would not be established in the world until the New and greater Adam. In the Gospel of John, Jesus is presented as the true Son of God, who will bring all who believe in Him into the family of God. Jesus, as the greater Adam, will bring forth the new humanity.

God made covenants with Noah, and with Abraham that included blessings to the whole world. Centuries later God made a new covenant with Israel, and established her **tribes** (from the time of Adam to Moses) as a covenant **nation** at Mount Sinai. Later, God made another new covenant with David, promising that the Messiah would sit as a king on David’s throne forever. From the time of David to the exile is known as the **kingdom** period of Israel. During this time the Temple was built to replace the Tabernacle. But because of their sin, God split the kingdom and eventually destroyed the Temple and sent His people among the world **empires** of Assyria, Babylon, the Medes and Persians, Greeks and Romans. The kingdom of God was never intended to be just for the Jews in Palestine. God sent the nation of Israel into the world to be His witnesses. Eventually He brought the Jews back into

the land, making another new covenant, promising to give them the Messiah who would be the King over all the earth. During this time the Temple was rebuilt. These three periods of Israel's history (tribe, kingdom and empire) are the work of God to build a people that are the foundation of the Kingdom of God in the world.

The word "gospel" means "good news." The good news proclaimed by the writers of the gospels is that Jesus is the Messiah, and He has come to be the great priest, king, and prophet that came, according to the scriptures, to restore humanity to God, and to transform the fallen world.

- 1) The Gospels are telling the story of the long drama between the Creator God and the covenant people Israel, reaching its great climax in the person and work of Jesus and how His story would change the way the world is. The expectation of Israel at the time was that when God would do what He promised in the OT, and that it would transform the whole world. The Gospels layout how this happened through Jesus.
- 2) The Gospel writers were telling that story deliberately in a biographical and narrative form, focusing on the last days of Jesus.
- 3) The Gospel writers were not just writing a general history, but doing it in a such a way as to speak to their own community at their own time, and also for the benefit for subsequent Christian communities.

(N.T. Wright, *The Four Gospels: Four Stories, One Jesus*)

It was good news to people, not because they had never heard salvation by the grace of God, or that the nations would be blessed. It was good news because Jesus not only died for sinners on the cross, but was resurrected from the dead and ascended to the right hand of the Father in Heaven. It was good news because all of the promises of the Old Covenant were now being fulfilled in the person of Jesus. In Christ Jesus, God was reconciling humanity to Himself – which had been the hope of Israel throughout her history.

The chart on the handout has been provided in order the help you understand the relationship of the four gospels to each other and the rest of the Bible.

Focal Decade: The four gospels were probably written in the same order given to us in our Bibles. Matthew was written in the same decade as the ministry of Christ – the 30's. Mark was written in the 40's, Luke in the 50's and John in the 60's. Each one builds upon the others. The first three are known as the synoptic gospels and tell the story of Jesus more from a historical perspective, providing details of the events of His life, death and resurrection. John is different and focuses on the meaning of Jesus' life, with attention given to His teaching.

Cherubim Faces: In Ezekiel 1:8-10 and Revelation 4:7 we are given symbolic images of angels with different faces. These faces are of an ox, a lion, an eagle and

a man. Historically, the Church has associated each of these angelic faces with one of the Gospels. Matthew – Ox; Mark – Lion; Luke – Eagle; John – Man.

History Associated with each Gospel: Each of the Gospels can also be associated with the major stages of Old Testament history.

Matthew is associated with the Mosaic covenant and the priesthood. It presents Jesus as a new Moses, who flees Egypt, is baptized in the river, resists temptation in the wilderness for 40 days, and then preaches about the law from a mountain (Mat. 1-7). He is seen giving speeches (five of them!), giving instruction, which is the calling of a priest. Priests are also palace servants, God's house slaves. If a priest sins, the only sacrifice that may be offered is an ox, hence Matthew is the gospel of the ox. Matthew ends, however, with Jesus exalted into heaven as King with all authority in heaven and earth, sending out his disciples into the world (just as Joshua is sent out to lead Israel into the Promised Land at the end of the Pentateuch). The book of James is associated with the Gospel of Matthew because it is the most “legal” epistle in the New Testament.

Mark presents Jesus as King and is associated with the Davidic covenant and the kingdom period of Israel. Jesus is the new and greater David. The face of the cherubim which corresponds to the kingship is the lion face. Throughout Mark's Gospel of Mark shows Jesus as a man of action, a man on the move, a conquering king (“immediately” he did this; immediately he did that). The epistles of Peter are associated with the Gospel of Mark. [Peter exhorts his readers to act the part of Christian soldiers by girding their minds for action (1 Pet. 1:13; 5:8-9); he calls Jesus the "cornerstone" laid in Zion, using a quotation from Isaiah 28 that may have reference to the house of David (1 Pet. 2:6); and he writes a great deal about suffering for righteousness, with which David was well acquainted (1 Pet. 2:12; 3:13-17).]

Luke presents Jesus as Prophet, and is associated with the later Kingdom period in Israel's history (which is the period of Israel's history when the prophets were most prominent), especially the Restoration Covenant following the exile of Israel to Babylon. Luke writes in the context of the Roman Empire, showing how Jesus has become the ruler over all nations. The face of the cherubim which corresponds to the prophetic office is that of the eagle. Luke was probably a Gentile (Col. 4:10-14) and was a close companion of Paul on his missionary journeys. Paul was the apostle to the Gentiles. Paul was a Nehemiah, building the walls of a new city in the face of persecution by the "people of the land." The Lukan-Pauline stage of New Testament history corresponds to the restoration period. This was a period of Old Testament history during which the Jews were scattered among the Gentiles and called to bear witness, and during which many Gentiles were converted (cf. Esther; Daniel). Luke was written to a largely Gentile audience as a witness to who Jesus is and why and how He would transform the whole world. Luke wrote both

the Gospel and the book of Acts, and is associated with the 14 epistles of Paul and Hebrews.

John presents Jesus as the “Son of God,” the full image of God, the full revelation of God, the one who came down from heaven. He is true humanity as well as true God, uniting us to the Father and giving us the right to become children of God. He is the human face of the cherubim. John chapter 1 uses the language of creation to indicate that Jesus is establishing a new creation with a new humanity. Additionally, Jesus is said to have “tabernacled” amongst us, and the Gospel of John can be seen to be structured by Tabernacle/Temple imagery (especially with regard to the various articles of the Tabernacle which represents heaven. Thus, John presents Jesus as bringing heaven to earth, revealing the Father to us so that we are made truly human and dwelling in the Throneland of the world. As becomes clear in the book of Revelation, we, the new humanity, the Church, become the new Temple. The outline provided on the handout shows how the Tabernacle is reflected in the book of John. The epistle of Jude is associated with the books of John (1,2,3 John and Revelation). Students are expected to memorize the outline, as well as the details on the New Testament Overview.

Next week we will look at the introduction to the book of John (1:1-18), giving close attention to how John shows that Jesus came to judge the old creation and bring in the new creation by dwelling among us.

Homework assignment: Read John 1-2. Note how many ways this section brings the Old Testament into the present experience of the Church.

The Gospel of John

Lesson One: Introduction to the Gospel of John

The word “gospel” means “good news.”

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Date of Writing: 60’s AD.

Purpose of the Gospel of John is given to us by John in John 20:30-31. It is to encourage people to believe that Jesus is the Christ (Messiah), the Son of God, and to have life in His name. Memorize the key verses:

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

The word “gospel” means “good news.”

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

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New Testament Overview, Structured By the Gospels

Gospel	Matthew	Mark	Luke	John
Focal Decade	30s	40s	50s	60s
Cherubim Face <small>Ezek. 1:8-10; Rev. 4:7</small>	Ox	Lion	Eagle	Man
Office Stressed	Priest (Lev. 4)	King	Prophet/Emperor	
OT Historical Period	Sinaitic	Kingdom	Empire Restoration	
Geographic Focus of Action	Jerusalem	Land	Jerusalem → World	Throne land (Sanctuary, Heaven)
Covenantal Period Connection	Moses (Mosaic Covenant)	David (Davidic Covenant)	Nehemiah (Restoration Covenant)	
Architectural Stress	Tabernacle	Temple	Ezekiel's Temple	
Distinctives	Moses Life, Sermons, Retelling of Law	"Immediately," Works of Jesus as the King revealed	Holy Spirit- Prophecy, Gentiles, Travel Narrative	Jesus, The Son of God
Epistles Associated /w Gospels	James	1 Peter, 2 Peter	Acts, Paul's 14 Epistles (Hebrews)	Jude, John's 3 Epistles, Revelation

The Gospel of John

Lesson Two: Jesus & the New Creation and the New Tabernacle

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

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❖ Review

The Apostle John = “Yahweh is Gracious” wrote the Gospel of John. What other books of the Bible did he write? [1, 2, 3 John & Revelation]. In what decade did he write this Gospel? [The 60’s AD – Review the dates of the other Gospels & their order of writing]. Which of the four angel faces corresponds to the Gospel of John? [The face of a man – Jesus is shown to be true humanity as well as true God, uniting us to the Father and giving us the right to become children of God – Review the other angel faces and corresponding Gospels].

Although the word is not used in the Gospel of John, the word “gospel” means “good news.” John is different than the other three *synoptic* gospels (Matthew, Mark, Luke – which tell the story of Jesus more from a historical perspective, providing details of the events of His life, death and resurrection); John focuses on the meaning of Jesus’ life as the God-Man who came to reveal the Father and bring forth the new creation.

The outline of the book that we are using for our study is based on Jn. 1:10-13:

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and **His own did not receive Him**. But **as many as received Him**, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John wrote his Gospel (the good news story of Jesus) to demonstrate that Jesus came into the world to give people the right to become children of God the Father. This right comes to those who receive Him by faith/believing. As we said last

week, John 20:30-31 gives us the purpose of John’s Gospel: It is to encourage people to believe that Jesus is the Christ (Messiah), the Son of God, and that He came to give us life in His name.

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written **that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.**”

There are two humanities: 1) Those who do not receive Jesus, 2) those who do receive Jesus by faith.

Today we will focus on the introduction to the book of John, often called the prologue (which means introduction).

I. The New Creation – 1:1-9

As we read Jn. 1:1-9 we immediately see a connection with Gen. 1:1-5.

Genesis 1:1-3	John 1:1-9
<p>1 In the <u>beginning God created</u> the heavens and the earth.</p> <p>2 The <u>earth</u> was without <u>form</u>, and <u>void</u>;</p> <p>and <u>darkness</u> was on the face of the deep. And the Spirit of God was hovering over the face of the waters.</p> <p>3 Then <u>God said, “Let there be light”</u>; and there was light.</p>	<p>1 In the <u>beginning</u> was the Word, and the Word was with God, and the <u>Word was God</u>.</p> <p>2 <u>He was in the beginning with God</u>.</p> <p>3 All <u>things</u> were made through Him, and without Him nothing was made that was made.</p> <p>4 <u>In Him was life</u>, and the life was the light of men.</p> <p>5 And the <u>light shines in the darkness</u>, and the darkness did not comprehend it.</p> <p>6 There was a <u>man sent from God</u>, whose name was John.</p> <p>7 This man came for a witness, <u>to bear witness of the Light</u>, that all through him might believe.</p> <p>8 He was not that Light, but was sent to bear witness of that Light.</p> <p>9 That was the true Light which gives light to every man coming into the world.</p>

At the first creation we learn that it is God who created the heavens and the earth. It did not just happen by time and chance. It wasn’t created by the pagan gods. All things that are in existence came to exist by the creative word of God (God spoke and things were created). John 1 tells us that Jesus is the Word that was spoken at creation. Jesus, the Word, was *with* God and Jesus, the Word, *is* God. Jesus, the eternal Son of God the Father, was in the beginning with God. These verses in John clearly reveal that Jesus is God the Creator.

Genesis 1 also tells us that there were three problems with the initial creation that God dealt with in the creation week: 1) it was without form, 2) it was void/empty, 3) and there was darkness over all creation. John 1 tells us that Jesus, the Word of the Father, 1) “made all things,” giving form to the creation, and 2) that in Him

was life, so that the void/empty world was filled with living things, and 3) the life that Jesus came to give was the light of men that shined in the darkness of the old creation. When God made the light to overcome the darkness, He spoke it into existence. When Jesus came into the world to give light to the dark world, He sent John the Baptist to be a witness that the light had come.

Clearly, Jesus is God who has come into the world to give new creation life and light to the world of humanity caught in the darkness of the old creation.

II. Two Humanities – 1:10-13

The comparison between Genesis 1 and John 1 continues by demonstrating a distinction between the two humanities.

Genesis 1:4-5	John 1:10-13
<p>4 And God saw the light, that <i>it was</i> good; and God divided the light from the darkness. 5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.</p>	<p>10 He was in the world, and the world was made through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.</p>

Just as God divided the light from the darkness in the old creation, so too, Jesus came into the world and divided the world of humanity between those who would not receive Him (those in darkness), and those who would receive Him (those who received the light of Jesus by faith). Jesus, the light, shined into the darkness of men’s lives, and the darkness of men caused many to not understand it (Jn. 1:5). V. 5 says that the darkness did not “comprehend” it. The word comprehend would be better translated “overcome,” meaning that the darkness could not overcome or extinguish the light. If a light is brought into a dark room, the darkness cannot overcome the light. So too, although men living in darkness and wickedness desire suppress the truth of God in Jesus Christ, they cannot overcome the light that He has brought into the world. They did not know Him because they rejected Him by not receiving Him by faith. But as many as received Him by faith, to them He gave the right to become children of God.

Just as Adam was the first created son of God, so too, in the new creation, we are given the right to become children of God by faith. If we believe in the name of Jesus, we are not born into His family merely by birth, nor by our will or decision, but we are born by the will of God the Father. Thus, by believing that Jesus is God, and that He came into the world to give us life and light – we are made members of the family of God.

III. The Greater Tabernacle – 1:14-18

John goes on to use another old covenant illustration to reveal who Jesus is and what He came to do. In the book of Exodus, we see that God formed His people

into a nation by making covenant with them at Sinai. They saw the glory of Yahweh on the mountain in the glory cloud, and were given the law of the covenant by Moses after he went up on the mountain. After their sin with the golden calf, Moses again went up on the mountain and was given a second set of tablets with the Ten Words on them. While Moses was on the mountain, he asked to see the glory of Yahweh. Yahweh responded by saying in Ex. 33:19-20; 34:5-9:

Then He said, “I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” But He said, “You cannot see My face; for no man shall see Me, and live.”

Now the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed before him and proclaimed, “The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.” So Moses made haste and bowed his head toward the earth, and worshiped. Then he said, “If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance.”

Yahweh did not show Moses His full glory, but, instead, proclaimed the name of Yahweh and all that it meant to His people. The glory of the Lord is understood by what He does for His people. He is gracious, longsuffering, full of goodness and truth, forgiving sin according to His covenant. On the basis of this declaration of the name of God, Moses prayed that God would be gracious to the stiff-necked people of Israel – those who received Him not – forgiving them and bringing them to the Promised Land. What followed this was the building of the Tabernacle so that God would dwell in their midst (Ex. 25:8).

John 1:14-18 says that Jesus, the Word, became flesh and dwelt (lit. tabernacled) among us, just as Yahweh Tabernacled among His people Israel. In the old covenant Tabernacle, the glory of the Lord was hidden in the Holy of Holies, but with the coming of Jesus in the flesh, the glory of God was beheld by men. Jesus is the only begotten Son of the Father, and He has come in the flesh and reveals the glory of the Father to us. The law of God was preserved for the people in the Ark of the Covenant in the Holy of Holies – now the grace and truth of God are revealed in their fullness in the coming of the Son of God, in the flesh. Jesus is the Word of God, revealing the glory of the Father to us. Just as Moses was the mediator of the old covenant, revealing the law of God, the name of God, and the means of drawing near to God – Jesus is the mediator of the new covenant. He has come to declare the Father to us. V. 18 says, no man can see God (just as Moses could not see the face of God and live, Ex. 33:20); but Jesus, who is God has come to declare (lit. in Greek = “exegete” or to explain the meaning of; as a preacher exegetes the Bible to explain it) the Father to us. Jesus, the Word of the Father, has

come to declare/exegete who the Father is and how we can have a relationship with Him. By dwelling/tabernacling among us, Jesus revealed the Father to us, declaring His Name (and all that represents), and providing the fullness of grace and truth to us that was only given to Moses and Israel in a shadowy form.

Jesus is the Creator of a new heavens and earth. By His coming in the flesh, He brought life and light to the world by declaring the Father to men. There are two humanities: 1) Those who did not receive Him by faith and remain in darkness, and 2) those have received Him by faith and have been given the right to become children of God.

Faith in Jesus is not just an idea or a truth. Faith is believing and trusting that God has brought us into His family and has a relationship with us, just as children have a relationship with their father. We put our faith and trust in the person of Jesus, not merely in the idea of Jesus. We are unified with the Father by faith, just as the Father is unified with His Son. Because He has revealed the Father to us by dwelling/tabernacling among us, we can dwell with the Father and Jesus by the Holy Spirit.

The introduction of John in vv. 1-18 explains what the rest of the book is about. We will see these same themes throughout the Gospel of John. As you read it, look for how John demonstrates that Jesus is making a new creation, separating the new humanity from the old humanity, and exegeting the Father to us.

Homework assignment: Read John 1-2.

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Lesson Two: Jesus & the New Creation and the New Tabernacle

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III. The Greater Tabernacle – 1:14-18

Ex. 33:18-34:9; 25:8

Homework assignment: Read John 1-2.

The Gospel of John

Lesson Three: Cleansing of the Old Humanity (Jn. 1:19-2:11)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

The Apostle John = “Yahweh is Gracious” wrote the Gospel of John. What other books of the Bible did he write? [1, 2, 3 John & Revelation]. In what decade did he write this Gospel? [The 60’s AD – Review the dates of the other Gospels & their order of writing]. Which of the four angel faces corresponds to the Gospel of John? [The face of a man – Jesus is shown to be true humanity as well as true God, uniting us to the Father and giving us the right to become children of God – Review the other angel faces and corresponding Gospels].

The outline of the book that we are using for our study is based on Jn. 1:10-13:

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and **His own did not receive Him**. But **as many as received Him**, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John wrote his Gospel (the good news story of Jesus) to demonstrate that Jesus came into the world to give people (both Jews and Gentiles) the right to become children of God the Father. This right comes to those who receive Him by faith/believing. John 20:30-31 [memorize] gives us the purpose of John’s Gospel: It is to encourage people to believe that Jesus is the Christ (Messiah), the Son of God, and that He came to give us life in His name.

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written **that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.**”

There are two humanities: 1) Those who do not receive Jesus, 2) those who do receive Jesus by faith.

Last week we saw that John used two Old Testament illustrations to help his readers understand who Jesus is and what He came to accomplish.

1) Jesus came to establish a new creation (Gen. 1:1 & Jn. 1:1). He came as the light of the world to bring light to the darkness of the old creation. Darkness here is not “badness” or sin or evil, but represents the unclear revelation of the Father given in the Old Covenant (just as darkness comes before light, the old covenant which is good in itself, came before the new covenant). Jesus came to His own (the Jews), but they did not know Him or receive Him as the One who came to bring light to their Old Testament way of understanding who God is and what He intended to do in the world. If they refused to receive the New Covenant life of Jesus by faith, they would remain in the darkness of the Old Covenant. The sin of the Jews was to cling to the darkness of the old covenant when the light had come in Jesus. Not only did they refuse to receive the light and believe in Jesus, as we will see throughout the rest of the book of John, the Jews tried to overcome the light of Jesus by arguing with Him and seeking to put out the light of His life. But Jn. 1:5 says that the Jewish world could not overcome the light of Jesus.

2) John also used the illustration of the Mosaic Tabernacle to demonstrate that the light of Jesus builds on the revelation of God given in the Old Covenant. The law was given through Moses, which included not only the laws themselves, but also the Tabernacle worship system. John tells us that Jesus “tabernacled” amongst us to exegete/reveal the Father to us. Through Jesus, we have the fullest possible revelation of God the Father and His grace and truth. Thus, John will continue to Tabernacle illustrations throughout the rest of the book.

John wants people who read this Gospel to choose Jesus – to receive Him by faith.

I. New Creation Cleansing

John 1-2 shows us that Jesus has come to establish the new creation not only by referring to Gen. 1:1 and the separation of darkness and light, but also by structuring this section in a series of days that demonstrates the new creation week. The first four days are noted: Day 1 is Jn. 1:19-28; Day 2 is Jn. 1:29; Day 3 is Jn. 1:35; Day 4 is Jn. 1:43. The narrative skips days 5 & 6 and moves to Day 7 in Jn. 2:1 (called the 3rd day, which is the third day after the 4th day). Thus, Jesus brings in the new creation with a week of days.

Not only so, the section of John in chapters 1-5 deal with the cleansing of the old humanity. This relates to the Tabernacle and the laver of cleansing.

A. John the Baptist (1:19-34) – Days 1 & 2

On the first day of the new creation week we see that John the Baptist came to bring testimony as a witness for Jesus (cf. Jn. 1:6-8). John the Baptist was not the Light that came into the world (Jesus), but came as a witness to the Light. Much of the first section of the Gospel of John (John 1-12) is like a legal process, full of debates between Jesus and the Jews. People are questioned, witnesses are called, and a judgment is pronounced. Mainly, the Jews are trying to put Jesus on trial, which they are officially able to do by the end of the book. Jesus came to His own, but His own did not receive Him. Israel is putting Yahweh on trial.

In this way, John the Baptist is confronted by the Jews when priests and Levites from Jerusalem are sent to question him. There is nothing wrong with this in principle. The duty of the priests and Levites is to teach God's people and to lead them in worship (including the purification rituals). When they came to John they asked him, "Who are you?" This is a reasonable question. Are you a false teacher? Are you leading Israel astray as a false priest? If you are teaching and cleansing people in baptism properly, are you the Christ, the Messiah that we have been expecting? His honest answer was, "I am not the Christ." His witness continued by denying that he was Elijah. Elijah was the great prophet from the Old Testament who was expected to come again before the great and dreadful day of Yahweh (Mal. 4:5-6, the last prophecy of the Old Testament). Although John was not literally Elijah, Jesus said that John was the Elijah to come (Matt. 11:9-14; 17:10-12; Lk. 1:17). John was then asked if he was the prophet Moses (Deut. 18:15-18), to which he simply answered no. The Jews asked him who he was then. He answered by quoting Is. 40:3, saying that he is the one sent to prepare the way for the coming of the Messiah.

Finally, they asked John *why* he baptized people if he was not the Christ, Elijah or Moses the Prophet. Notice that they did not question what he was doing – they knew that priests were responsible to baptize people to ritually cleanse them from leprosy. They wanted to know why he seemed to be calling the nation of Israel repentance and to be baptized as a people with leprosy if he was not one of these great men that had been foretold who would come to do so. John's answer was that he baptized with water because there is someone among them (Jesus) that was greater than John – but they did not know Him. John came to prepare the way for Jesus, so that when He was revealed, those who would receive would know Him and believe in Him. These things happened beyond the Jordan – East of Israel – East of Eden. John, by baptizing east of Israel was saying that Jesus was coming to bring the new Israel, the new humanity, into the Promised Land. This was the first day of the new creation week.

On the next day, the second day of the new creation week, in Jn. 1:29-34, John saw Jesus coming toward him and said, "Behold, the Lamb of God who takes away the

sin of the world!” Jesus is the one that John was witnessing about. John did not know Jesus was the Christ before the Father revealed to him who Jesus was at Jesus’ baptism when he saw the Spirit descending on Jesus. From that time on, John became a witness that Jesus was the Son of God.

B. The First Disciples (1:35-51) – Days 3 & 4

On the next day, the third day of the new creation week, in Jn. 1:35-42, John was with some of his students/disciples, and he pointed to Jesus and said that He is the Lamb of God.” Remember that the writer of the Gospel of John uses Tabernacle imagery – Here Jesus is said to be the Lamb of God – the sacrifice for sin (cf. 1:29). Two of John’s disciples followed Jesus. One of these was Andrew, who also brought his brother Simon to Jesus, saying, “We have found the Messiah (“Anointed One”)/Christ.” When Jesus saw Simon, he gave him the name Simon Peter (“stone/rock”). Andrew is shown in John to be a disciple that continually brings people to Jesus (cf. 6:8; 12:22).

On the next day, the fourth day of the new creation week, in Jn. 1:43-51, Jesus wanted to go to Galilee and found Philip and told him to follow him. Philip found Nathanael and told him that Jesus of Nazareth was the One foretold by Moses and the prophets. Nathanael doubted that Jesus was the Messiah, since Nazareth was not one of the great cities of Israel. Jesus saw Nathanael and spoke to him as if he knew Nathanael. When Nathanael asked how Jesus knew him, Jesus responded by saying that He saw him when Philip called him under the fig tree (although Jesus was not near). This answer caused Nathanael to confess that Jesus was the Son of God, the King of Israel. In Jn. 1:31, John the Baptist said that Jesus was to be revealed to *Israel* through his ministry. Now, Nathanael confessed that it had been revealed to him that Jesus is the King of Israel. [The name Israel is the name given to Jacob by Yahweh when He renewed His covenant with him in Gen. 32:27-32. Before this, Jacob had received a vision from Yahweh in Gen. 28:12-22 where God showed Jacob a ladder that reached all the way into heaven with the angels of God ascending and descending on it. There God confirmed to him the promises made to Abraham and Isaac.] Jesus then, based on the confession of Nathanael that Jesus is the King of Israel and the historical background of God’s covenant with Israel, Jesus said that Nathanael would see the heavens opened and angels ascending and descending on the Son of Man, Jesus. Jesus came to renew covenant again with Israel, and it begins with the calling of His first disciples.

II. The Wedding Feast of the New Creation (2:1-11) – The 7th (3rd) Day

Jn. 2:1 begins by saying that on the third day Jesus went to a wedding in Cana of Galilee. As we said earlier, this was the three days after fourth day of Jn. 1:43-51. It was the seventh day of the new creation week. The first miracle of John, the turning of water into wine, took place on the Sabbath of this new creation week. This third day also points ahead to the other third day at the end of John’s Gospel,

and the last sign of Jesus – the resurrection. [For much of the material here, see Leithart, *A House for My Name: A Survey of the Old Testament*, pp. 251f].

On this “Sabbath,” there is a wedding in Cana with Jesus as a guest along with His disciples and His mother Mary. After awhile at the feast, there was no more wine. Jesus changed water into the finest wine. Jesus has already been identified as the Lamb of God (Jn. 1:29, 36), and this is a wedding feast with the Lamb of God as one of the guests. The wedding feast of Cana here in Jn. 2 points forward to the marriage supper of the Lamb. Jesus is pictured here as the bridegroom who bring joy to the feast. Bridegrooms are supposed to give wine to their guests, as Jesus did (Jn. 2:9-10). This is a sign of the coming of the new creation that will fulfill and replace the old creation. The bridegroom has come, and the wedding feast of the new creation begins (Rev. 19:5-9; 21:1-5).

Water has already been mentioned several times in Jn. 1:26, 31, 33, in connection with John the Baptist who baptizes with water for cleansing and repentance, preparing the way for Jesus who will baptize with the Holy Spirit. But Jesus turned water into wine in Jn. 2, where He is not offering water to the guests at the wedding feast, but the Holy Spirit. He changes the “water of purification of the customer of the Jews” into wine (2:6). Jesus’ miracle is a sign that teaches that He is greater than the customs of the Jews. The Jewish water (6 water pots) does not bring Sabbath rest. Jesus changes the Jewish water into new creation wine to celebrate the coming of the new creation rest on the seventh day.

As the Creator of the new creation, Jesus tabernacled amongst us to reveal the Father to us. John shows us that Jesus is greater than Elijah, Moses, the Jews and even John the Baptist. Jesus is the One that calls disciples into the new Israel and as the bridegroom, provides the wine of the new creation at the Marriage Supper of the Lamb for those who receive Him.

Homework assignment: Read John 2-3, note what these stories teach about cleansing

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❖ Review

Two humanities

New Creation

Jesus – the Greater Tabernacle

I. New Creation Cleansing

A. John the Baptist (1:19-34) – Days 1 & 2

Elijah-Mal. 4:5-6; Matt. 11:14; 17:10-12; Lk. 1:17; Moses-Deut. 18:15-18

B. The First Disciples (1:35-51) – Days 3 & 4

Andrew-6:8; 12:22 & Peter

Philip & Nathanael - Gen. 32:27-32; 28:12-22

II. The Wedding Feast of the New Creation (2:1-11) – The 7th (3rd) Day

The Marriage Supper of the Lamb - Rev. 19:5-9; 21:1-5

Homework assignment: Read John 2-3, note what these stories teach about cleansing

The Gospel of John

Lesson Four: Cleansing of the Old Humanity (Jn. 2:12-3:36)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

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The New Humanity – "As many as received Him" Chapters 13-21

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John wrote his Gospel (the good news story of Jesus) to demonstrate that Jesus came into the world to give people the right to become children of God the Father. This light comes to those who receive Him by faith/believing.

When John says that Jesus came to His own, and His own did not receive Him – Who did we say His own are? [the Jews] He came as the light of the world to bring light to the darkness of the old creation. Darkness here is not “badness” or sin or evil, but represents the unclear revelation of the Father given in the Old Covenant. Jesus came to His own (the Jews), but they did not know Him or receive Him as the One who came to bring light to their Old Testament way of understanding who God is and what He intended to do in the world. If they refused to receive the New Covenant life of Jesus by faith, they would remain in the darkness of the Old Covenant. The sin of the Jews was to cling to the darkness of the old covenant when the light had come in Jesus. Not only did they refuse to receive the light and believe in Jesus, the Jews tried to overcome the light of Jesus by arguing with Him and seeking to put out the light of His life. But Jn. 1:5 says that the Jewish world could not overcome the light of Jesus.

I. Cleansing of the Temple (2:12-25)

Last week we saw that Jesus performed His first miraculous sign. As a guest at a wedding in Cana, Jesus turned water into wine. This miracle was a sign that the new creation had come (done on the 7th day of this new creation week). It was also a sign that points forward to the marriage supper of the Lamb. Jesus is pictured here as the bridegroom who bring joy to the feast. This was a sign of the coming of the new creation that will fulfill and replace the old creation. The bridegroom has come, and the wedding feast of the new creation begins (Rev. 19:5-9; 21:1-5). John the Baptist baptized with water for cleansing and repentance, preparing the way for Jesus who will baptize with the Holy Spirit. But Jesus turned water into wine in Jn. 2, where He is not giving water to the guests at the feast, but the Holy Spirit. He changes the “water of purification of the customer of the Jews” into wine (2:6). Jesus’ miracle is a sign that teaches that He is greater than the customs of the Jews. The Jewish water (6 water pots of purification) could not bring Sabbath rest.

Now, in John 2:12 -22 we see that Jesus is greater than the Temple. V. 12 connects the story of the wedding of Cana with what comes next, the cleansing of the Temple (vv. 13-22). He first went from Cana to Capernaum for a few days (because the Passover was near). [See made on handout]

v. 12-16 – Jesus Acts and Talks

When Jesus went into the Temple at the time of the Passover (v. 13), He found sacrificial animals being sold and moneychangers doing business in the Temple. The animals were being sold for the purpose of making sacrifice (Deut. 14:24-26 Jews were allowed to purchase what was needed/desired for the feast when they arrived), but this should not have been done in the Temple itself. The money changers were improperly exchanging regular money for the Temple tax money.

Vv. 14-15 says that He drove out the animals and moneychangers with a whip of cords, poured out the money and over turned the tables. In this way Jesus cleansed the Temple with His actions. But Jesus goes on to say that they had made His Father’s house a house of merchandise!” Is. 56:5-11 says that the house of God was to be a house of prayer for the nations; but Jesus alludes to Jer. 7:11 and indicates that the Father’s house had become a den of thieves.

v. 17 Disciples Remember

Jesus came to cleanse the house of God, which always represented the people of God, by coming to His own and preaching repentance. The disciples remembered that Psalm 69:9; 119:139 said that the Messiah would be full of the zeal of Yahweh for the house of God. Mal. 3:1-3 says that Yahweh would come clean up the Temple, and purify the priesthood so that the people would again offer sacrifices in righteousness. Jesus is clearly greater than the Jewish Temple because He came to cleanse the Temple & the people of God.

v. 18 – Jews Talk

By overturning the tables and driving out the animals Jesus not only cleansed the Temple, but also temporarily stopped the Temple worship. By disrupting the offering of sacrifices, Jesus is giving dramatic warning about what would happen to this generation of Jews if they rejected Him. He is showing them that their Temple worship would be stopped forever unless they repent and receive Him by faith. The Jews knew that Jesus was acting like a prophet and asked for a sign to verify that He was speaking for God.

v. 19 – Jesus Talks, Predicting His Death and Resurrection

Jesus' answer was, "Destroy this temple, and in three days I will raise it up." By worshipping God hypocritically, they are making the Temple a "house of merchandise" and a den of thieves" rather than the house of Yahweh. Sarcastically, Jesus was saying, 'Go ahead, keep on doing what you are doing. Keep destroying the Temple.' What Jesus was teaching them is that the Temple would be replaced by a new Temple – the temple of His body. Jesus knew that the Jews would not receive Him, refusing to be cleansed, and that they would try to destroy the "temple" of His body. The body of Christ is the church (according to the New Testament). The Jews would eventually attempt to destroy Jesus' body by putting Him on a cross and persecuting the disciples. But in so doing, they will be destroying the temple where they worship (in 70 AD). But Jesus will not be defeated by the Jews or His death. In three days Jesus will rise again, which will be the beginning of the new Temple, the Church. We are the new Temple that is raised up with Jesus.

v. 20 – Jews Talk

Of course, the Jews did not understand what Jesus was saying, and assumed that He was merely referring to the Temple in Jerusalem.

v. 21,22- Disciples Remember

The disciples, on the other hand, when Jesus was raised from the dead, remembered that Jesus had said this and believed in Jesus all the more (cf. 12:16; 14:26).

Jn. 2:23-25

The Jews (who opposed Him) saw the sign that Jesus did of cleansing the Temple, but did not believe. But others (Jews) saw this sign (and presumably other signs) and believed. But for most of them, their faith was temporary and would later turn away from Jesus. Jesus, knowing their hearts, did not trust their supposed faith because He did not need a popular movement to prove that He had come to give light to the world. He was the light, whether people received it or not.

II. New Birth – Born of Water and the Spirit (3:1-21)

There was a man named Nicodemus (who was a teacher in Israel, a member of the Jewish Sanhedrin, 3:10; 7:50) that came to Jesus at night. Remember that Jesus came as the Light of men to shine in the darkness of the old covenant world of the Jews. In his darkness, Nicodemus came to Jesus to receive Him. [In Jn. 7:45-52 & 19:39 we see that Nicodemus did receive the light of Christ, and defended Jesus before the Sanhedrin and was present at the burial of Jesus.] In v. 2 we see that Nicodemus was one of those who believed in Jesus because of His signs (2:23). In v. 3, Jesus said to Nicodemus that “unless a person is born anew from above he cannot see the kingdom of God” (cf. 1:12-13). Nicodemus did not understand this idea of a new birth. So Jesus explained that one must be born of water and the Spirit to become children of God in the Kingdom. One must be born by the Spirit, not by the flesh. Salvation and new birth is not something that happens naturally by birth, or by the decision of men. Rather, the new birth is a work of God in a person’s life by the Holy Spirit. By baptism, people are united to Christ by the Holy Spirit – cleansed and made a new creature in Christ. The word for “Spirit” is the same word in Greek for “wind.” Jesus said that the wind/Spirit blows where it wishes and you can hear it’s sound or voice. The voice of the Spirit is heard by the testimony of John the Baptist, and Jesus and the disciples – whereby, people are brought into the new birth and into the kingdom of God. Jesus went on in vv. 11f to say that He and the disciples are speaking by the Spirit what is necessary to be believed in order to be saved – namely, that Jesus (the Son of Man) came down from heaven to save all those who believe in Him. God so loved the world (of the Jews, His own), that He (the Father) gave His only begotten Son to be lifted up on the cross of our sakes (just as the bronze serpent was lifted up on a pole for the healing of sinful Israel, Num. 21:7-9). Those who believe in Jesus will not perish, but have eternal life – the life of the new birth by water and Spirit.

The purpose of the coming of the Son was not to condemn the world, but to save the world. Those who believe in Jesus would be saved – but those who refused to receive Him by faith would remain condemned. Jesus came as the Light to the Jewish world – but those who loved the darkness of the old covenant would be condemned because their deeds were evil. By continuing to trust in the Jewish purifications and hypocritically worshipping in a Temple that had become a den of thieves demonstrated that they loved their evil more than the Father. But those who come to the light are those who believe in Jesus and do the deeds of truth that He taught.

III. Baptism – Purification and Witness (3:22-4:3)

Jesus went from Jerusalem to the countryside of Judea [See made on handout], where He baptized people (it was actually the disciples that were baptizing, not Jesus, cf. 3:2). Presumably they were in the same area as John the Baptist, who was

still baptizing people. Some of John's disciples began to argue with some of the Jewish leaders (Pharisees, 4:1) about how one is to be ritually purified. Apparently, because John (and Jesus) required repentance, this was different than the Jewish ceremonial washings. These Jews (and presumably the disciples of John) came to John and pointed out that people were now coming to Jesus for baptism (it could be that John's disciples were jealous about the ministry of Jesus). In vv. 27-30, John told them that his mission was given to him by God – which was to testify/bear witness to the coming of the Christ. John rejoiced at the coming of Jesus because He is the bridegroom – Jesus is the man of honor. John was merely the friend of the bridegroom, rejoicing at the coming of the Christ. John said that Jesus must increase in His ministry and influence, and John must decrease to make way for Jesus (cf. 1:6-8, 19-27).

John continued by explaining that Jesus had come from above is above all others (including John), and Jesus testified and revealed the Father. Whoever receives the testimony of Jesus by the Holy Spirit would be given everlasting life; but whoever does not believe the testimony of the Son about the Father has the wrath/anger of God remaining on Him.

When Jesus knew that the Pharisees heard that Jesus made and baptized more disciples than John (although Jesus did not baptize, only the disciples), He left Judea and went to the area of Galilee [See map on handout]. The Pharisees were probably becoming more and more concerned about Jesus and this baptizing movement of repentance because they did not want to turn from the darkness of the old covenant to the light of Jesus. They did not believe that Jesus was greater than the Jewish ceremonies of purification or the Temple. They were happy to remain in and do the deeds of darkness – refusing to receive the light of Jesus by faith.

Praise God that He has given the light to us, and that we have been washed by the waters of baptism and been born again by the Holy Spirit! Because Jesus was lifted up for us, we are made part of His body, the new Temple by faith. Follow Jesus by faith and live for Him in the light.

Homework assignment: Read John 4-5 & notice the importance of water in these stories.

The Gospel of John

Lesson Four: Cleansing of the Old Humanity (Jn. 2:12-3:36)

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I. Cleansing of the Temple (2:12-25)

v. 12-16 – Jesus Acts and Talks

Deut. 14:24-26; Is. 56:5-11; Jer. 7:11

v. 17 Disciples Remember

Ps. 69:9; 119:139; Mal. 3:1-3

v. 18 – Jews Talk

v. 19 – Jesus Talks, Predicting His Death and Resurrection

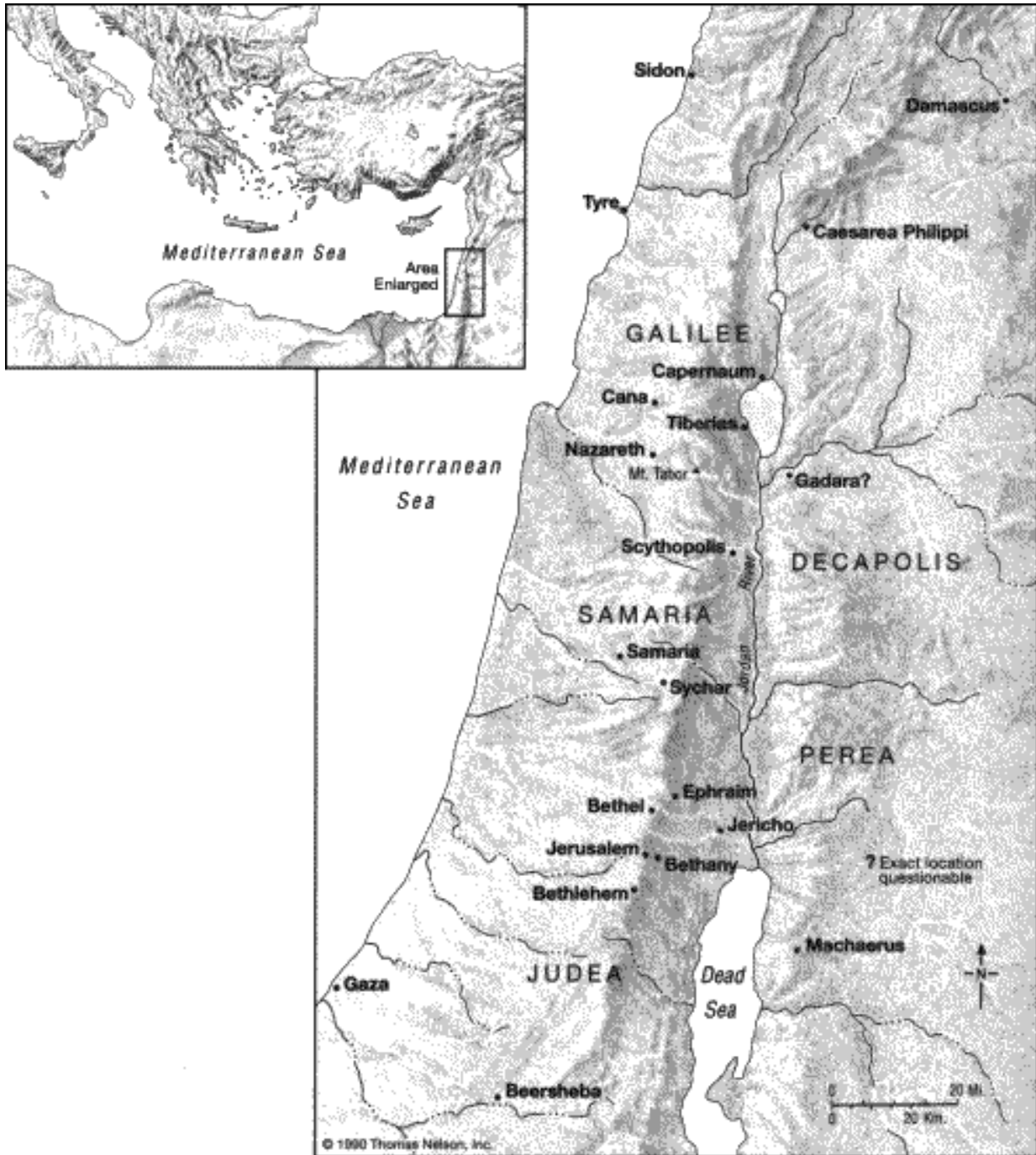
v. 20 – Jews Talk

v. 21,22- Disciples Remember

II. New Birth – Born of Water and the Spirit (3:1-21)

III. Baptism – Purification and Witness (3:22-4:3)

Homework assignment: Read John 4-5 & notice the importance of water in these stories.



The Gospel of John

Lesson Five: Cleansing of the Old Humanity (Jn. 4:1-5:47)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

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The New Humanity – "As many as received Him" Chapters 13-21

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The outline of the book that we are using for our study is based on Jn. 1:10-13:

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and **His own did not receive Him (Ch. 1-12)**. But **as many as received Him** (Ch. 13-21), to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John wrote his Gospel (the good news story of Jesus) to demonstrate that Jesus came into the world to give people (both Jews and Gentiles) the right to become children of God the Father.

On our outline we are in the section where John reveals that Jesus came to reveal the Father by cleansing the old humanity, not with the old creation waters of purification (which He turned to the wine of the new creation Marriage Supper-2:1-11), not with the old creation Temple and sacrifices (which He cleansed by casting out those who made the house of God a den of thieves-2:13-22). Jesus told Nicodemus in 3:1-21 that those who received Him by faith would be born again by being washed with water (baptism) and the Spirit. John the Baptist baptized people with water to prepare the way for the washing that Jesus would provide by the Holy Spirit. Last week we saw that the Jews (Pharisees) were aware that the disciples of Jesus were starting to baptize more people than John the Baptist – which caused some of them to be aware that Jesus is the center of this new religious movement in Israel. But John the Baptist continued testify that Jesus is the Son of God the Father, and those washed by the Son and believe will have

everlasting life (3:22-36). In 4:1-3 we see that when Jesus knew that the Pharisees heard that Jesus made and baptized more disciples than John (although Jesus did not baptize, only the disciples), He left Judea and went to the area of Galilee [See map on handout].

I. Jesus Gives Living Water to the world (4:1-42)

4:4 tells us that Jesus went from Judea to Galilee by going through Samaria [See map on handout]. Most of John's Gospel centers on Jesus' ministry in Jerusalem, but the few things of great importance happen in Galilee. Although most of the signs in John happen in Judea, the first two signs happen in Galilee (as did the feeding of the 5000 in Jn. 6).

Samaria was an area that Jews generally tried to avoid because it was populated by people that did not follow the Jewish customs nor did they worship at the Temple. When the kingdom was divided after the reign of Solomon (Israel in the North and Judah in the South), Samaria became the capital of the northern kingdom of Israel and the center for idolatrous worship. Eventually, Israel was conquered by the Assyrians and the people removed and replaced by pagans from other lands. They were the people that opposed the rebuilding of the Temple in the days of Ezra and Nehemiah. At the time of Jesus, the Samaritans worshipped Yahweh on Mt. Gerizim (seeing themselves as being part of the people of God "our father Jacob, Jn. 4:12), not in Jerusalem. The Jews thought of the Samaritans as being a foreign people, and avoided them in the same way they did with other Gentiles (Matt. 10:5; Lk. 17:18). When Jesus came to Samaria in John 4, it becomes clear that He came to reveal the Father to *all* who would receive Him, giving them the right to also become children of God. In the book of Acts, we see that the disciples were to be witnesses not only to the Jews, but also to the Samaritans and all the world [1 Kings 16 (Omri, Ahab, Jezebel, Ezek. 23); 2 Kings 17 (722 BC); Acts 1:8; 8:5; 9:31; 15:3]

A. Jesus and the Samaritan woman (4:4-26)

When Jesus arrived in Samaria He went to a city named Sychar, where Jacob's well was. John tells us that it was the sixth hour (noon), which is important because Jesus came into the world to bring light to the world. Apparently the disciples were not with Him because they arrive on the scene later in vv. 27-38 after they had gone to buy food (4:8). While Jesus sat by the well, He asked a Samaritan woman for a drink. This story reminds us of the stories of the patriarchs that found wives at wells in the Old Testament. Jesus came as the Bridegroom to obtain His bride (just as the patriarchs Isaac, Jacob Moses had done by wells, Gen. 24, 29, Ex. 2)

The woman's response was one of surprise for two reasons: 1) He was a Jew and 2) she was a woman. Jewish men normally would have nothing to do with

Samaritans, and generally did not have much contact with women. But Jesus demonstrates the love of God by having relationships with all kinds of people.

Jesus' response to the woman in v. 10-12 was to tell her that He can provide living water (lit. "moving water") as a gift of God – indicating that he is someone special. Not understanding Him, she focused on the only kind of water she knew about – the dead water of the well. She asked Jesus if He was greater than Jacob, who had provided the well for them to drink from. In vv. 13-26 Jesus answered that the water from the well would not give her life (she would be thirsty again) – but the water He would provide could provide would give her everlasting life. Still focusing on physical thirst, the woman asked for the living water from Jesus. Notice that Jesus used familiar things that the woman understood to teach her about things she did not understand about the spiritual needs she had. He then began to show her that she needed to be born again by the washing of water and the Holy Spirit (3:3-16). He told her to go get her husband (focusing her attention on authorities in her life), knowing that she had had five husbands and that she was living with a man that was not her husband. With this she understood that Jesus was someone special (maybe a prophet), but was still avoiding her need for new life. She then pointed out that the Jews worshipped in Jerusalem, but the Samaritans worshipped on Mt. Gerizim. Jesus answered her by saying that the way of salvation is of the Jews, the Father is seeking true worshippers that worship by the Holy Spirit and truth. The woman then asserted her hope that the Messiah would come and would reveal the truth. Jesus responded by saying, "I who speak to you am He." This is the first time in John's Gospel that Jesus revealed clearly that He is the Messiah.

B. Jesus' Work (4:27-38)

When the disciples returned from buying food, they were amazed that He talked with a woman, just as she was surprised that Jesus spoke to her in v. 9 (but they did not say anything). After the woman left (to tell the people of the city about Jesus, cf. vv. 28-30 & 39), the disciples encouraged Jesus to eat. But Jesus said to them that He had food that they did not know about (which they didn't understand because they had gone to get food, vv. 31-33). The food He lives on is to *do* the work of the Father and to finish His work (cf. 17:4, 19:30). The work Jesus was doing was to sow the seed of the word of the Father and to reap the harvest of those who believe and receive everlasting life. He told them that they should look and see that the fields that He is laboring in are ready for harvest – and that He was sending them to continue His work of sowing His word and reaping a harvest of believers. Eventually the disciples themselves would reap a harvest of Samaritan souls.

C. Many Samaritans believe in Jesus (4:39-42)

In vv. 39-42 we see that the woman at the well had convinced many of the Samaritans to believe in Jesus because of what He has said to her. But when they came to meet Jesus, they urged him to stay with them for two days, and many more believed His word and were convinced that He is the Messiah, the Savior of the world.

II. Healing of the Nobleman's Son (4:43-54)

After the two days, Jesus went from there to Galilee, and many believed in Him because of the works they saw Him do in Jerusalem at the Passover (probably the cleansing of the Temple in Jn. 2:13-25).

Jesus went again to Cana of Galilee (where He had turned the water into wine, 2:1-11), where He met a nobleman whose son was sick in Capernaum (by the sea of Galilee). For some reason, this nobleman thought that Jesus could heal his son who was near death. Jesus responded by accusing the Jews of requiring signs and wonders before they believed. But the nobleman responded by indicating that it was because he believed that He asked Jesus to heal his son before he died. Jesus responded by saying, "Go your way, your son lives." So the man believed the word of Jesus and went his way, only to find out that his son was healed at the very time that Jesus said, "Your son lives." Thus, the man and his whole household believed. The text says that this was the second sign Jesus did when He came out of Judea to Galilee. Jesus is shown here to be continuing to cleanse the old humanity by washing away their unbelief and working to reveal the Father.

III. Healing of the of the lame man by the Pool of Bethesda (5:1-15, 16-47)

After Jesus healed the nobleman's son, Jesus returned to Jerusalem for a feast of the Jews (we do not know exactly what feast this was). In 5:2 John says that there was a pool (spring of water) called Bethesda (lit. in Hebrew means "House of Mercies") by the "Sheep Gate" (cf. Neh. 3:1; 12:39). It is important to understand that the reason the Sheep Gate is mentioned is that when Nehemiah rebuilt the walls of Jerusalem after the return from exile, it was the priests and Levites that rebuilt this gate. The sheep who entered the sheep gate were brought to the temple for sacrifice. The sacrificial animals represented the people who offered them, and were to be without blemishes that would make them unacceptable offerings (Lev. 20-21).

Around this pool a great many people that were sick, blind, lame and paralyzed waited for an angel to come down and stir up the waters so that whoever was able to get into the water first would be healed from whatever sickness he had. Just as Jesus has said that He could provide living/moving water to the Samaritan woman (4:10), now we see that He is greater than the living waters of Bethesda. These sick people were outcasts from the flock of Israel, and were brought to the sheep gate

but could not enter the house of God because they were blemished by sickness. This water could not make men acceptable sacrifices; only the word of Jesus could do that. Jesus came to the broken sheep of Israel to give them abundant life. The old creation Mosaic order of purification could not heal them and make them acceptable to the Father, but Jesus could. Jesus healed a man that had been sick for 38 years, the same amount of time that Israel wandered in the wilderness (Deut. 2:14). The man's problem was that he could pass through the waters into the Promised Land, and was stuck in the wilderness. The old covenant, Mosaic system, could not take him into the land. He needed a new Joshua (Jesus & Joshua = "Yahweh Saves") to take him out of the wilderness, through the waters of the Jordan and into the salvation of the new creation. Jesus asked him if he wanted to be made well. The man responded by saying he needed someone to help him. Jesus told him to get up and take up his bed and walk, and immediately the man was made well.

This healing took place on the Sabbath day. The Jews accused the man of doing what was not lawful, i.e. carrying his bed. Instead of rejoicing that the man was healed, they accused him of Sabbath-breaking. The man testified that it was Jesus who healed him and told him to take up his bed and walk. When they asked the man who it was that told him to take up his bed and walk (breaking the Sabbath), he didn't know because Jesus had left. But later, Jesus found the man in the Temple, and told him to sin no more. Jesus connected the healing of the man's body with the need to walk in newness of life. Jesus brought this man into true Sabbath rest, but the Jews began to persecute Jesus and sought to kill Him for breaking the Sabbath. Just as the old creation darkness left the man in the wilderness, so also it left him cut off from the light of Sabbath rest and festivity. The Jews preferred the wilderness of the old creation to the new creation life of Christ. [See, Leithart, *A House for My Name*, pp. 254-255]

Jesus went on to say that He was doing His Father's work, which caused the Jews to want to kill Him all the more because He made Himself equal with God. Jesus went on to explain that the Father loves Him, and that whoever dishonors the Son will be judged. But whoever honors the Son by believing in Him will be given everlasting life and will not come under judgment. Those who are dead in the old creation and hear the voice of the Son will have life everlasting at the end of time.

Homework assignment: Read John 6-7 and notice how the theme of this section is feeding the old humanity.

The Gospel of John

Lesson Five: Cleansing of the Old Humanity (Jn. 4:1-5:47)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

I. Jesus Gives Living Water to the world (4:1-42)

A. Jesus and the Samaritan woman (4:4-26)

1 Kings 13, 16 (Omri, Ahab, Jezebel, Ezek. 23); 2 Kings 17 (722 BC); Acts 1:8; 8:5; 9:31; 15:3

B. Jesus' Work (4:27-38)

C. Many Samaritans believe in Jesus (4:39-42)

II. Healing of the Nobleman's Son (4:43-54)

III. Healing of the of the lame man by the Pool of Bethesda (5:1-15, 16-47)

Homework assignment: Read John 6-7 and notice how the theme of this section is feeding the old humanity.

The Gospel of John

Lesson Six: Feeding the Old Humanity (Jn. 6:1-7:52)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the material on the chart on p. 8, "New Testament Overview, Structured By the Gospels." At the beginning of John's gospel we noted that Jesus is the Word of the Father who was both with God in the beginning and through Him all things were made. The old creation was good, but remained in the darkness of the old covenant under Moses. Jesus became flesh and came to bring life and light to those who were in the old covenant (the Jews) by Tabernacling amongst us. The law was given by Moses (which was good in the old creation/covenant), and grace and truth came through Jesus to move beyond the old covenant into the glorious life and light of the new covenant. Because Jesus is the Son of God, He declared ("exegeted") and revealed the Father, so that all who believe in Jesus by faith will have everlasting life. His light shined into the darkness of the old covenant, but those who refused to believe in Jesus would remain in the old creation darkness and perish in their sin. As Jesus progressively revealed that He is greater than Moses, it becomes clear that the Jewish system is inadequate to provide purification from sin and everlasting life. He changed the Jewish waters of purification into the wine of the new covenant feast (2:1-11). He stopped the perverted Jewish worship to teach them that He has come to provide a better Temple, His Body, the resurrection people of God (2:13-22). He taught one of the leaders of the Sanhedrin (Nicodemus) that in order see the Kingdom of heaven, one must leave the old covenant system and be born again by water and the Spirit (3:1-21). Jesus showed the Samaritan woman that a day was coming when true worshippers of the Father would not need to be worshipping at the Temple in

Jerusalem, but would worship Him in Spirit and truth (4:1-42). Jesus healed the lame man by the pool of Bethesda and brought him into new covenant rest and salvation. Because He healed the man on the Sabbath, the Jews sought to kill Jesus. As John 1:5 says, the light of Jesus shined in the darkness, but those who refused to come into the light would seek to overcome and suppress it.

I. Feeding of the 5000 (6:1-14) (Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17)

In Jn. 1-5 we see that Jesus was cleansing the old humanity by repeated references to water, and to various baptisms and cleansing (which is associated with the Laver of cleansing in the Tabernacle/Temple). Now in Jn. 6-7 Jesus is shown feeding the old humanity (which corresponds to the Table of Showbread). Jesus came to His own (the Jews in the old humanity), but His own did not receive Him. As we will see today, even though Jesus fed them and taught them about Himself being the bread of God from heaven that gives eternal life – His own did not receive Him and many turned away all the more.

Turn now to Jn. 6, where we see that Jesus was again, in Galilee and a great multitude followed Him because He performed signs of healing for people (like the lame man in 5:1-15). Jesus went up on a mountain and sat with His disciples (the twelve) and when they saw the multitude coming to Him, He talked with them about feeding the people. Jesus wanted His disciples to know that cared about the physical needs of people, but that they need to believe in Him as the one who provides food that will endure unto everlasting life. He is the good shepherd that feeds the sheep. What follows in vv. 9-14 is the feeding of the 5000 (ie. Men, not including women and children) with five loaves of bread and two small fish (an event so important that it is also recorded in the other gospels, Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17). Jesus took the loaves, and as was His custom, gave thanks and distributed the food to the disciples who then gave it to the people seated on the grass. The people ate as much as they wanted, and when they were filled, they gathered the remaining food and filled twelve baskets. Because of this miraculous sign, those men that were fed said, “This is truly **THE PROPHET** who is to come into the world.” The Jews at this time were eagerly expecting and hoping that Messiah the King would come and rescue them from their oppression from the Romans. The prophet that they were expecting was referred to in Deut. 18:15-18 as one who would come from among them and be a prophet like Moses, but even greater. They thought that when this prophet came, he would either be the Messiah or would come in connection with Him who would deliver and rule over them.

II. Jesus Walks on the Sea (6:15-21) (Matt. 14:22-33; Mk. 6:45-52)

Because Jesus understood that they perceived Him to be the prophet/ Messiah, the people would seek to force Him to be their king, and not respond to what He was teaching them. Therefore, He left them and went again to a mountain by Himself. In the evening His disciples went down to the Sea of Galilee and got into the boat

and headed toward Capernaum. When it was dark, Jesus went out to them by walking on the water, which had become rough and dangerous because of the great wind that was blowing. As they were struggling about 3-4 miles out, they saw Jesus walking on the sea toward them and were afraid. But Jesus said, “It is I; do not be afraid.” When they willingly received Him into the boat, they were immediately at the land where they were going. Clearly, this was another miraculous sign that Jesus used to teach the disciples to trust Him for all things. They just saw Jesus feed more than 5000 people, they can now see that He will even protect them from harm.

III. Bread From Heaven Discourse (6:22-59, 60-71 – Many disciples turn away)

The day after Jesus fed the 5000 and He walked on the water and joined the disciples in the boat, many of the people that were fed by Him also crossed the sea to Capernaum in boats. When they saw that He was there with His disciples but had not left with them in the boat they asked Him how He had gotten there. He took the opportunity of their question to teach them about who He is and what He has come to do.

In Jn. 6:26-59 we have the Bread from Heaven Discourse (speech/teaching). John tells us in 6:4 that when He fed the 5000, the Passover of the Jews was near, and apparently Jesus did not go up to Jerusalem at this time. Instead He brought a new Passover, a new exodus and better manna for the people to eat. After the new Passover feast on the mountain, Jesus saved His disciples from the storm, just as Moses saved the Hebrews at the exodus and allowed them to pass through the Red Sea. In the morning, the same crowds gathered to Him, which is like the people wandering in the wilderness under Moses. While in the wilderness, Moses gave their forefathers manna to eat (Jn. 6:31). But Jesus has come to deliver them from the oppression they were suffering not only from the Romans, but also from the Jewish leaders. He shows Himself to be not only THE PROPHET, but greater than Moses because He came to give them the true bread from heaven which Moses could not give them: Himself. Read Jn. 6:32-33. Moses could not give their fathers life, but Jesus is the bread from heaven given by the Father to give life to the world. Just like the Samaritan woman at the well who focused only on physical water and said, “Sir, give me this water, that I may not thirst, nor come here to draw water” (4:15), the people, focusing only on physical hunger, say to Jesus in 6:34, “Give us this bread always.” Jesus responded by saying that they will have life if they believe in Him. Everyone that the Father gives to Jesus will come to Jesus for salvation, and they will be raised up at the last day (6:35-40). But just as the people grumbled against Moses, so too, Jesus, who is the manna from heaven, is grumbled against because His own did not receive Him (vv. 41, 43). [See, Leithart, *A House for My Name*, p. 255]

The discourse continued with even harder words for the people. No one can come to Jesus by faith unless the Father draws (lit. “compels” or causes him to come) him. Those who are chosen by God for salvation will come to the Son in faith. Those who want to have a relationship with the Father must come to the Son in faith. Jesus then described saving faith in terms of eating His flesh and drinking His blood. While this may be a reference to eating and drinking the flesh and blood of Jesus at the Lord’s Supper, primarily it refers to believing in His words as eating and drinking. Those trusting in Jesus for salvation will abide (remain faithful) to Him.

As a result of this teaching, 6:60-71 tells us that many of those who followed Him as disciples did not abide in Him, turning away from Him. Even the twelve struggled with these words, but when He asked them if they too would turn away from Him back to the darkness of the old covenant, Simon Peter answered for them in faith and said that Jesus had the words of eternal life and that Jesus is the Son of God. Jesus then said that one of the twelve was devil, meaning Judas Iscariot, who would later betray Him.

IV. Feast Discourses (7:1-52)

In Jn. 7 we see that Jesus continued to walk in Galilee. Now the feast of Tabernacles was near at hand (this was six months before the crucifixion). Jesus’ brothers at this time were not believers in Jesus (although they later believed, Mk. 6:3), but wanted Him to go to Judea (Jerusalem) to do great works in public to be seen. Jesus said that His time had not yet come (the hour of His crucifixion and glorification), but the time for His brothers to believe had come. He told them to go up to the feast, but He remained in Galilee (7:1-9).

Eventually, Jesus also went up to the feast secretly. The Jews sought to find Him at the feast. Many debated about whether He was good or bad, but because they feared the Jews they did not speak openly. In the middle of the feast, Jesus went up to the Temple and taught that His doctrine/teaching comes from the Father who sent Him. Jesus accused the Jews of not keeping the law of Moses, therefore it is not surprising that they did not receive His teaching as well. Even though the Jews sought to kill Jesus, many people were amazed that He spoke boldly in public and many believed in Him (6:10-31).

But the Pharisees heard that the people were talking about Jesus, and along with the chief priests, sent officers to arrest Him. But Jesus spoke to the officers and the people about the fact that He was going away to the Father, and that He would send His Spirit to give them living water to drink. [On the last day of the feast there was a water ceremony to remember God’s provision of water from the rock in the wilderness, and that Messiah would come new water flowing into all the world – Num. 20:8; Deut. 8:15; Ps. 114:8; 1 Cor. 10:4; Ezek. 47:1-12.] His teaching created a division among the people about who He was. And when the

officers sent to arrest Him returned without Jesus they were also accused of being deceived by Jesus. Nicodemus defended Jesus but the leaders of the Jews did not believe that anyone from Galilee could be a prophet of God (7:32-52).

Jesus has always be a point of division among people since His coming. Since He claimed to be the only way to the Father, those who reject Jesus seek to suppress His word and the preaching ministry of the Church. This is true even today. Almost everything is tolerated in the world today – except for Jesus and the teaching that He is the only way to have a relationship with God. Just as Jesus was persecuted in His day, so too, we are persecuted for speaking about Him in public. But if we are faithful to preach Christ to the world, the Father will draw His chosen ones to Jesus in faith.

Homework assignment: Read John 8-9 and notice how Jesus brings light to the world of the old humanity in darkness.

The Gospel of John

Lesson Six: Feeding the Old Humanity (Jn. 6:1-7:52)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

I. Feeding of the 5000 (6:1-14) (cf. Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17)

Deut. 18:15-18

II. Jesus Walks on the Sea (6:15-21) (cf. Matt. 14:22-33; Mk. 6:45-52)

III. Bread From Heaven Discourse (6:22-59, 60-71 – Many disciples turn away)

IV. Feast Discourses (7:1-52)

Num. 20:8; Deut. 8:15; Ps. 114:8; 1 Cor. 10:4; Ezek. 47:1-12

Homework assignment: Read John 8-9 and notice how Jesus brings light to the world of the old humanity in darkness.

The Gospel of John

Lesson Seven: Light of the World (Jn. 8:1-9:41)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

John wrote his Gospel (the good news story of Jesus) to demonstrate that Jesus came into the world to give people (both Jews and Gentiles) the right to become children of God the Father. John 1 tells us that Jesus came to His own and Tabernacled amongst us to reveal the Father to us. He came to bring forth a new creation and a new humanity, because His own did not receive Him. As we have seen (by the outline of the book), John uses the Tabernacle imagery to present the works and words of Jesus. Ch. 1-5 corresponds to the laver of cleansing, where Jesus is shown to be cleansing the old humanity, not with the old creation Jewish waters of purification (when He turned to the wine of the new creation Marriage Supper-2:1-11), not with the old creation Temple and sacrifices (which He cleansed by casting out those who made the house of God a den of thieves-2:13-22). Rather, Jesus told Nicodemus (3:1-21) that those who received Him by faith would be born again by being washed with water (baptism) and the Spirit. John the Baptist baptized people with water to prepare the way for the washing that Jesus would provide by the Holy Spirit. Jesus explained to the Samaritan woman at the well that the day was coming when true worshippers of the Father would not need to be worshipping at the Temple in Jerusalem, but would worship Him in Spirit and truth (4:1-42). Jesus healed the lame man by the pool of Bethesda and brought him into new covenant rest and salvation (5:1-47). Last week we saw that Jn. 6-7 corresponds to the Table of Showbread, where Jesus feeds the old humanity at the feeding of the 5000 and the subsequent discourses He had with the Jews. What is becoming more clear as we go through the Gospel of John is that the washing and

feeding that Jesus did caused great division among the Jews. Some believed and others turned away from Him, and the Jewish leaders increasingly opposed Him and began to plot to arrest and kill Jesus.

This week we will begin to see that Jesus is the light of the world, which corresponds to the Lampstand in the Tabernacle (Jn. 8-12).

I. Adulterous Woman (8:1-11)

Turn to John 8. John 7 ended with division among the Chief Priests and Pharisees about Jesus, with Nicodemus defending Him and the others rejecting Him because He was from Galilee. After the dispute, everyone going to His *own house*. But Jesus went to the Mt. of Olives (continuing His ministry apart from the disputes about Him), and early in the morning He went again to *His Father's house* (cf. 2:13-17), the Temple, where He sat (the posture of explaining the Scriptures in the Synagogue and ruling in the gate) and taught the people that came to Him (8:1-2).

The Scribes (teachers of the law) and Pharisees brought a woman to Jesus that they claimed had been caught in the very act of adultery. By bringing her to Jesus, they were expecting Him to sit in judgment over the case. They did this to test Jesus and find something that they could accuse Him with (v. 6). They sought to trap Jesus by demonstrating that He had an improper attitude and use of the law. In Matt. 5:17-20 Jesus asserted that He did not come to destroy the law and prophets, but to fulfill them. He declared that unless a person's righteousness exceeded that of the Scribes and Pharisees, he would not be able to enter the Kingdom of heaven, which made Him popular with the people. In Matt. 15:1-10; 23:1-28 Jesus claimed that the Scribes and Pharisees hypocritically transgressed the law because of their traditions. And we have seen already in John that Jesus repeatedly affirmed the law of God and disputed with the leaders of the Jews about the proper interpretation and application of the law (Jn. 1:17; 5:10-16; 7:19, 23). The leaders of the Jews thought that the people did not know or keep the law properly, and that when they attacked Him in this context with the woman caught in adultery that either He would not affirm the death penalty for adultery (which would demonstrate that He was no more strict about the law than them and their traditions), or He would affirm the death penalty (which would be unpopular with the people that were watching the incident).

When asked by the Scribes and Pharisees if the woman guilty of adultery should be stoned according to the law (v. 5), Jesus did not answer them directly. Instead, He stooped down and wrote on the ground with His finger, acting like He did not hear them. We do not know what He wrote, but the fact that He was fingering the dirt in the Temple, it was probably a reference to the Law of Jealousy in Numbers 5:11-31 where a woman suspected of unfaithfulness was to be brought to the Tabernacle to undergo the ordeal of jealousy. The woman was to take an oath before a priest concerning her innocence, and he would write the curse of the oath in a book and

scrape the letters into holy water mixed with dust from the floor of the Tabernacle and cause her to drink it. If she was guilty of unfaithfulness she would be cursed, and if she was innocent she would be blessed with children. By writing in the dust of the temple, Jesus was in effect saying that God would be the chief witness of this case (as in the Ordeal of Jealousy). Moreover, Deut. 19:15 says that witnesses that are guilty of the same sin cannot be a witness against someone. But faithful witnesses against the guilty must cast the first stones (Deut. 17:6-7). Thus, when Jesus looked up and said, “He who is without sin among you, let him throw a stone at her first,” He was accusing the Scribes and Pharisees of being guilty of adultery themselves, and that they were not proper witnesses. Because their consciences convicted them, and in fear that Jesus knew something of their own sins, one by one they left Jesus and the woman. Because there was no longer any witnesses against the woman because they had withdrawn their charge against her, Jesus said, as a just judge, “Neither do I condemn you” (vv. 10-11). The woman humbly called Jesus Lord (v. 11), humbly submitting herself to Him in faith, Jesus to her to “go and sin no more” (just as He had said to the lame man He healed in 5:14). By these words, it is clear that by faith in Jesus she was saved from her sin. [see R.J. Rushdoony, *The Institutes of Biblical Law*, pp. 702-706]

II. Light of the World Discourses (8:12-59)

What follows in 8:12-59 is another series of discourses of our Lord with various people (especially the Pharisees that opposed Him). In v. 12, Jesus said, “I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.” Just as the woman had begun to follow Jesus and would walk in His light, Jesus extended the conversation to all who were watching this event. Jn. 1:4-5 says that in Jesus is life and the light of men, but those who prefer the darkness of the old covenant would try to overcome and extinguish the light of Jesus – but would be unable to. What follows is a discussion with the Pharisees concerning what witness there was to Jesus’ words being true (8:13). Interestingly, their assertion that Jesus cannot be a witness for Himself come right after Him demonstrating that they were false/improper witnesses themselves. Jesus responded to them by saying that in addition to the fact that He knows that His words are true, the also Father bears witness (as the second witness required by the law) that He is telling the truth (vv. 14-20). In vv. 21-29 Jesus went on to say that when they lift Him up in crucifixion, they will know that what He had been saying was true about Himself. By His death, Jesus will be proven to be the Son of God.

In 8:30-36 we see that many believed in Jesus, but He said to those Jews that believed in Him that they were His disciples if they continued to abide in Him (which means to continue to believe and follows His word, cf. 8:12). By continuing to abide in Him, they will know the truth and the truth would set them free from sin.

In 8:37-47, Jesus turned His attention away from those who believed in Him to those who wanted to kill Him, even though they claimed to be children of Abraham. He said that because they have rejected His word (which is the word of the Father), they prove themselves to be children of the Devil, and not true sons of Abraham. He said that if they loved God as their Father, they would also love Him because He came from God the Father who sent Him. But because they hated Jesus and wanted to kill Him, they were demonstrating that they are children of their father, the Devil. The Devil is a liar and murderer, and because they refuse to believe in Jesus they showed themselves to be liars and murderers like their father.

In 8:48-59, they continued their lies by saying that Jesus was a Samaritan (which He wasn't) and had a demon (which He didn't). Jesus denied having a demon, and said that by dishonoring Him, they dishonored the Father, the One who would be their judge. If they were to believe and keep His word, they would never be condemned or see death. But because they refused to believe in Jesus on the basis of considering themselves children of Abraham, they were in fact rejecting Abraham, who rejoiced to see the Day of Jesus. Jesus said that before Abraham was, "I AM." (Seven times in the Gospel of John Jesus says "I am," 6:35-51; 7:12, 58; 10:7, 11-14; 11:25; 14:6; 15:1, 5; 18:37). Here, Jesus was asserting that He was not only greater than Abraham, but that He is Yahweh, the great "I AM" (Ex. 3:14). For this reason they took up stones to kill Him, but He escaped.

III. Healing of the Man Born Blind – Blindness of the Jews (9:1-41)

John 9:1-41 continues the theme of Jesus as the Light of the world (the Lampstand of the True Tabernacle). Presumably, while Jesus was still in the Temple, he passed a man born blind. His disciples asked if his condition was due to his sin or that of his parent. This connection between sin and blindness is important to understand in this section. Although Jesus answered that this man was not born blind because of sin, but so that the works of God should be revealed through him (Jesus did the works of the Father to bring light to the world, v. 4-5), the Pharisees in their self-righteousness remain blind because of their sin (cf. 9:34, 41). To demonstrate that He is the light of the world, Jesus spat on the ground and anointed the eyes of the man with the clay, and commanded Him to wash his eye in the pool of Siloam (meaning "Sent" – which is important because Jesus is sending the man to serve Him). When the man was healed, people were so amazed that some could not believe that it was him. When asked how he was healed, he told them what Jesus had done and said, but that he did not know where Jesus was (9:6-12).

Just as Jesus healed the lame man on the Sabbath and provoked the Jews (5:10, 16), so too, the blind man was healed on the Sabbath, which caused the Pharisees condemn Jesus (9:14, 16). They did not believe that the man was healed until his parents confirmed that it was their son that was born blind but now could see. The parents, because they feared that they would be put out of the synagogue, told the

Pharisees to talk to their son (they feared the Jews more than believed in Jesus, cf. 12:42). The Pharisees, instead of rejoicing that the man was healed, interrogated him again in order to prove that Jesus was a sinner (having broken the Sabbath). The man testified boldly about what Jesus had done for him and that it demonstrated that Jesus was from God. But because they were offended by being instructed by a sinful man, they cast him out of the synagogue, making him a social outcast (9:24-34).

In Jn. 9:35-41, Jesus found the man and asked him if he believed in the Son of God. He responded by asking who the Son of God is so that he could believe in Him. Then Jesus revealed to the man that He was the Son of God, and the man believed and worshipped Jesus. Jesus went on to explain that He came into the world to provide the ability to see Him by faith, but those who reject Him are those who would be made blind. Some of the Pharisees that were there at the time asked if Jesus considered them to be blind. He answered by saying that if they were conscious of their blindness before God (not physically), they would seek to be given spiritual sight by Jesus. But because they think that they could see spiritually, they remained in their sin because they did not come to Jesus, the Light of the World (9:5).

Homework assignment: Read John 10-12 and Ezekiel 34. Make comparisons between the Yahweh's words to Israel in the Old Testament and Jesus as the good Shepherd.

The Gospel of John

Lesson Seven: Light of the World (Jn. 8:1-9:41)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

I. Adulterous Woman & the Light of the World (8:1-12)

Jesus & the Law – Matt. 5:17-20; 15:1-10; 23:1-28; Jn. 1:17; 5:10-16; 7:19, 23, 49, 51
The Ordeal of Jealousy – Numbers 5:11-31; Deut. 19:15; 17:6-7

II. Light of the World Discourses (8:13-59)

(7 times in John Jesus says “I am”: 6:35-51; 7:12, 58; 10:7, 11-14; 11:25; 14:6; 15:1, 5; 18:37)

III. Healing of the Man Born Blind – Blindness of the Jews (9:1-41)

Homework assignment: Read John 10-12 and Ezekiel 34. Make comparisons between the Yahweh’s words to Israel in the Old Testament and Jesus as the good Shepherd.

The Gospel of John

Lesson Eight: Light of the World (Jn. 10-11)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Jesus came into the world of the old humanity to establish a new humanity. The old humanity needed to be cleansed, fed and given heavenly light that the old covenant could not do. Jesus came to His own to reveal the Father by tabernacling among His own, but His own (the Jews – particularly the leaders) did not receive Him. They were satisfied with the old creation darkness and did not want to come into the light of the new creation. They were proud of their way of life, the Temple and their nation – and did not want Jesus or anyone else to disrupt their manner of living. Repeatedly, Jesus did things that frustrated and challenged them Jesus came as a light shining in the darkness of the old covenant – and those in the darkness did not like it and sought to overcome the light. Thus, progressively through the gospel of John we have seen that the leaders of the Jews opposed His ministry and sought to kill Him.

Today we will see that Jesus continues to direct His own away from the Jewish leaders to Himself as the Good Shepherd that brings true life, resurrection life to His people.

A. Jesus: The Good Shepherd (Jn. 10)

Throughout the Old Testament Yahweh God is shown to be a good shepherd to His people Israel. This was used as a particularly important image when contrasted with the bad shepherds/leaders of Israel. (Ps. 23; 78:71-72; 95; Is. 40:11; Jer. 3:15; 10:21; 23:1-4; 25:34-36; 50:6, 44; **Ezekiel 34:1-10; 11-31**; Zech. 10:2-3; 11:3-17; 13:7).

Ezekiel 34:1-4

And the word of the LORD came to me, saying, “Son of man, prophesy against the shepherds of Israel, prophesy and say to them, ‘Thus says the Lord GOD to the shepherds: “Woe to the **shepherds of Israel** who feed themselves! Should not the shepherds feed the flocks? You eat the fat and clothe yourselves with the wool; **you slaughter the fatlings, but you do not feed the flock.** The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with **force and cruelty you have ruled them.**”

Like the bad leaders of Israel in the Old Testament, the leaders of the Jews were making themselves rich and fat by their oppression of God’s people and were not leading them to Jesus. The people were sheep without shepherd that cared for them.

Ezekiel 34:11-12

‘For thus says the Lord God: “Indeed I Myself will search for My sheep and seek them out. As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day.

At the time of Jesus, Israel was still under Gentile domination and was hoping that Yahweh would come and restore fully them from exile. But the reality is that the leaders of the Jews were also oppressive. The prophecy of Ezekiel promised that God would not only bring them out of exile, but also that He would judge the bad shepherds of Israel. He will do for His people what the bad shepherds had not (i.e. strengthen the weak, brought back what was driven away, healed the sick, bound up the broken and sought what was lost).

Ezekiel 34:23-25, 30-31

I will establish one shepherd over them, and he shall feed them— My servant David. He shall feed them and be their shepherd. And I, the Lord, will be their God, and My servant David a prince among them; I, the Lord, have spoken. “I will make a covenant of peace with them ... Thus they shall know that I, the Lord their God, am with them, and they, the house of Israel, are My people,” says the Lord God.’ ” “You are My flock, the flock of My pasture; you are men, and I am your God,” says the Lord God.

The good news was that Yahweh would do all this by Jesus. In John 10, Jesus demonstrated that He is the Good Shepherd of Yahweh that has come to bring all of the blessings promised in the old covenant.

Turn to John 10:1-6 where we see that Jesus used this imagery of a shepherd with His sheep. He begins by talking about a person that sneaks in among the sheep if a thief and robber – not a shepherd. Thus, Jesus indicated that the leaders of Israel were not true shepherds, but thieves and robbers of the sheep of Israel. He on the other hand is a true shepherd to the sheep. Those who hear His voice will come to Him and follow Him. Those who believe in Jesus are those who have been enabled (cf. Jn. 6:44) by the Father to hear His voice and believe.

Jn. 10:7-21 tells us that He is the door through which the sheep must enter in order to be saved. He is the one that leads them in and out (in conquest and worship, cf. Num. 27:15-17). The bad shepherds of the Jews were merely thieves and robbers that have come to steal and kill the sheep, and allows them to be eaten by wolves. But Jesus said that He is the good shepherd of His sheep because He knows His sheep and lays down His life for them. No one can take His life from Him against His will; rather, Jesus would lay down His life voluntarily for His sheep, knowing that He also had power to take up His life again (speaking of His resurrection). This He would do in obedience to His Father.

This caused a division among the Jews, some saying that Jesus was demon possessed. Others said that the words of Jesus could not come from someone that had just made a blind man see (Jn. 9).

The Feast of Dedication, also known as Hanukkah, was a celebration of the purification of the Temple by the Maccabees in 167 BC. Many of the Jews at this time were hoping that someone would come to lead them in a revolution against the Romans, much like the Maccabees had earlier. But such a revolution was not part of the plan of God for the restoration of His people. Rather, Jesus would use the Romans to destroy the unbelieving Jews and the Temple so that the Church would be established. In Jn. 10:22-30 we see that at the time of the Feast of Dedication Jesus was walking in the Temple and was asked if He was the Christ (the one they assumed would lead the revolt against Rome). Jesus responded by saying that He had already told them that He had come from the Father and had been doing His works but they had not believed. They did not believe His works and words of testimony because they are not His sheep – His sheep hear His voice and believe. His Father has given the sheep to Jesus and no one can take them away from Him. Jesus asserted that He and the Father are one.

In Jn. 10:31-39 we see that the Jews took up stones again to stone Jesus because He made Himself equal to God the Father. Jesus asked them to tell Him for which of His good works do they seek to stone Him. They responded by saying that they wanted to kill Him because He, only a man, make Yourself God. Jesus responded by saying that His works openly declare that He is the Son of God and that they should believe in Him. Therefore, they sought again to seize Him, but He escaped and went to the place where John the Baptist had been baptizing (in the wilderness of the Jordan) and many believed in Him (by contrast to those in Jerusalem).

B. The Raising of Lazarus from the Dead (Jn. 11)

Jesus had a friend in Bethany (meaning “house of dates,” a village at the Mt. of Olives, about two miles from Jerusalem, 11:18) name Lazarus, whom He loved. Lazarus was the brother of Mary and Martha. John tells us later in 12:3 that Mary is the one who anointed the feet of Jesus with costly oil and wiped them with her hair. These loving sisters sent word to Jesus that Lazarus was sick, but Jesus did

not come right away, saying in 11:4 that this sickness was not unto death, but for the glory of God that the Son of God may be glorified through it. Jesus had just said to the Jews in 10:36-38 that they had rejected Him as the Son of God even though He had done many good works, but in 10:40-42 we see that many believed in Him because of the good works. Now, for the sake of those who would hear His voice as the good shepherd and believe in Him because of His good works, Jesus stayed two more days were He was. When Jesus said that He was going to return to Judea, the disciples tried to talk Him out of it because of the threats of the Jews to kill Him. But Jesus responded by saying that there are twelve hours in a day, and that His hour had not yet come (the twelfth hour), and that they needed to continue with His work. Jesus said that “our” friend Lazarus sleeps (is dead), but I go to wake him up (raise him from the dead). He said that He was glad that He was not there because the disciples would have the opportunity to see what Jesus would do and believe in Him all the more. Thomas, accepting that they were returning to the place where Jesus was threatened with death by the Jews (v. 8), said that he too was ready to die with Jesus.

When Jesus arrived in Bethany (11:17-27), Lazarus had been dead in the tomb for four days. Many of the Jews had joined in the mourning for Lazarus with his sisters. When Martha saw Jesus (Mary was at home), she said that she knew that if He were present Lazarus would not have died. Jesus responded by saying that Lazarus would be rise again. Martha thought Jesus meant the final resurrection at the end of time, but Jesus said that He is the resurrection and the life. Whoever believes in Him, though He die, he shall live – and those who believe in Him shall never die. He asked Martha if she believed. She affirmed her belief in Him, the Christ, the Son of God who was to come into the world.

In Jn. 11:28-37, Jesus called for Mary, who was still in her house with the other mourners. When she came to Him, Mary said the same thing Martha had, that if He had been there earlier, Lazarus would not have died. When He saw here weeping, He groaned in the spirit and was deeply troubled, and asked her where they had laid their brother. They said, come and see. In the shortest verse in the Bible (11:35), we see the depth of Jesus’ love and compassion for His sheep: “Jesus wept.” The Jews watching this saw His love and some wondered if Jesus could have kept Lazarus from dying.

In 11:38-44 we learn that Jesus went to the tomb in His sorrow and groaning. Like His own tomb would be, Lazarus’ tomb was a cave with a stone over it. Jesus commanded that the stone be taken away, but Martha said that by this time the body would smell badly. But Jesus said that if she believed she would see the glory of God. When the stone was removed, Jesus lifted up His eyes in prayer and said:

“Father, I thank You that You have heard Me. And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me.”

Then He cried out with a loud voice, “Lazarus, come forth!” Lazarus came out of the tomb bound with cloth over his hands, feet and face. Jesus commanded that Lazarus should be loosed and let go. This was a visual picture to all of what would shortly happen to Jesus.

In 11:45-57 we see that many who were there with Mary believed in Jesus, but some went away to tell the Pharisees, who gathered together a counsel with the Chief Priests. They were concerned that because many people believed in Jesus because of His miraculous signs, the Romans would come and take away “our place (the Temple) and our nation,” which eventually happened in 70 AD. Then Caiaphas, the High Priest, unintentionally made a prophecy concerning Jesus, that He should die for the people so that the whole nation would not perish. He said this so that they would kill Jesus to save the nation from destruction by the Romans. Jesus would indeed would be killed to save all those who would believe in Him. But by putting Jesus to death, the Jews secure their own destruction and the Temple by the Romans. From that day on they plotted to put Jesus to death, but Jesus did not walk openly about the Jews. Since the Passover was near, many Jews had come to Jerusalem to purify themselves.

Homework assignment: Read John 12

The Gospel of John

Lesson Eight: Light of the World (Jn. 10-11)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

A. Jesus: The Good Shepherd (Jn. 10)

Ps. 23; 78:71-72; 95; Is. 40:11; Jer. 3:15; 10:21; 23:1-4; 25:34-36; 50:6, 44; Ezekiel 34:1-10; 11-31; Zech. 10:2-3; 11:3-17; 13:7

B. The Raising of Lazarus from the Dead (Jn. 11)

Homework assignment: Read John 12

The Gospel of John

Lesson Nine: Light of the World (Jn. 12)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

In John's Introduction to the Gospel (1:1-18), we saw that:

1) Jesus came to establish a new creation (Gen. 1:1 & Jn. 1:1). He came as the light of the world to bring light to the darkness of the old creation. Darkness here is not "badness" or sin or evil, but represents the unclear revelation of the Father given in the Old Covenant (just as darkness comes before light, the old covenant which is good in itself, came before the new covenant). Jesus came to His own (the Jews), but they did not know Him or receive Him as the One who came to bring light to their Old Testament way of understanding who God is and what He intended to do in the world. If they refused to receive the New Covenant life of Jesus by faith, they would remain in the darkness of the Old Covenant. The sin of the Jews was to cling to the darkness of the old covenant when the light had come in Jesus. Not only did they refuse to receive the light and believe in Jesus, but also the Jews tried to overcome the light of Jesus by arguing with Him and seeking to put out the light of His life. But Jn. 1:5 says that the Jewish world could not overcome the light of Jesus.

2) John also used the illustration of the Mosaic Tabernacle to demonstrate that the light of Jesus builds on the revelation of God given in the Old Covenant. The law was given through Moses, which included not only the laws themselves, but also the Tabernacle worship system. John tells us that Jesus "tabernacled" amongst us to "exegete"/reveal the Father to us. Through Jesus, we have the fullest possible revelation of God the Father and His grace and truth. As given demonstrated on the

outline, the prominent themes of John can be associated with parts of the Tabernacle as a way to remind us that Jesus “tabernacled” among us. Thus far, we have seen that Jesus came to his own, the old humanity, by cleansing/washing (Laver of Cleansing, Jn. 1-5), feeding (Table of Showbread, Jn. 6-7) and enlightening (Lampstand, Jn. 8-12). But, largely, the Jews and their leader did not receive Him by faith, and have sought to overcome and put out the light of Jesus. Today we will finish the section dealing with the Jesus being the light of the world.

I. Anointing at Bethany (Jn. 12:1-8; 9-11)

Last week we saw how Jesus raised His friend Lazarus from the dead as a means of demonstrating the glory of the Son of God to the disciples, His friends and those who would believe in Him. Jn. 11 concluded by saying that the many people had come to Jerusalem to purify themselves before the Passover that was near. There was much discussion about whether Jesus would come to the feast because the Chief Priests and the Pharisees were plotting to seize Him.

Jn. 12:1 says that six days before the Passover (seven days before His death) Jesus was again at Bethany (Matt. 21:17; Mk. 11:11; Lk. 24:50), where Lazarus lived and was raised from the dead. He had supper with Lazarus while his sister Martha served the meal. Mary, Lazarus’s other sister, took a pound of costly scented oil and anointed (poured it out on) the feet of Jesus and wiped His feet with her hair, and the house was filled with the fragrance of the oil. John tells us that Judas, who would later betray Jesus, was also a thief that stole the money entrusted to him. In his hypocrisy, Judas objected what Mary had done, saying that the oil was worth about one year’s wages and could have been given to the poor. Although he pretended to care about the poor, it is likely that he was greedy and wanted to take the money for himself. Jesus responded by saying that she should be left alone because what she did was a preparation for His burial. In v. 8, Jesus said that the poor will always be with us, but He would not always be with them. If Judas (as well as the other disciples and us) understand the importance of caring for the poor, how much more important is it to worship Him in faith.

There was another incident similar to this recorded in Matt 26:6-13 & Mk. 14:3-9 (cf. Lk. 7:36-50) later at the house of Simon the Leper (also in Bethany), two days before the Passover (Matt. 26:2), where “a woman” anointed His head. We will see next week that Jesus washed the feet of the disciples in Jn. 13.

This story of the anointing of Jesus for burial is concluded in Jn. 12:9-11 with the record that many people gathered there in Bethany because they wanted to see Lazarus, whom Jesus raised from the dead. The Chief Priest decided that they wanted to put Lazarus to death (again) because many of the Jews went away from them to believe in Jesus. They wanted to get rid of the evidence of Jesus’ power to raise the dead by killing Lazarus.

II. Triumphal Entry (Jn. 12:12-19)

The next day (five days before the Passover), Jesus went into Jerusalem, in what has become known as the Triumphal Entry (cf. Matt. 21:1-17; Mk. 11:1-11; Lk. 19:28-40). During this time, the city was very crowded with people preparing to celebrate the feast (many thousands of people). The word about Jesus' teaching and miraculous signs had spread, especially the raising of Lazarus from the dead, and people were eager to see this now famous miracle worker as He came into Jerusalem. [Notice that v. 13 says that many went out of Jerusalem and joined those who came with Him from Bethany, v. 17-18.] Many of those who came hoped that Jesus was the Christ that would come to fulfill all their expectations that Yahweh would come and restore Israel and free them from Gentile domination (Romans) and the oppression of the Chief Priests, Pharisees and other religious leaders.

They greeted Him with palm branches (which had become symbolic for national patriotism since the time of the Maccabees 150 years before, like waving American flags at Jesus thinking that He would merely become a political ruler like the President). They cried out, using words from Ps. 118:25-26 and Zech. 9:9, indicating that they viewed Jesus as One coming into Jerusalem as the messianic King to save them from the Romans. Hosanna = "Save Now!" or "Bring Salvation Now!" But Jesus was not the kind of King that they were expecting – He came not on a war horse or chariot, but humbly on a donkey in fulfillment of the prophecy of Zech. 9:9.

Interestingly, John inserts a comment in 12:16 to the effect that the disciples did not fully understand at this time what this event really meant at the time. John also indicated in 2:22 and 14:26 the disciples only understood what Jesus was doing after He was resurrected (glorified) and the Holy Spirit caused them to comprehend the meaning of His life and works.

The Pharisees (along with the other Jewish leaders) had already made the decision to have Jesus killed, but wanted to do things in secret. But, we see in v. 19 that, because He was becoming even more popular with the people the Pharisees were becoming more alarmed, and said, presumably to the Chief Priest: "You see that you are accomplishing nothing. Look, the world has gone after Him!"

III. Light of the World (Jn. 12:20-50)

We have seen that John primarily uses the word "world" to refer to the Jewish world (7:7; 15:18-20; 15:25-16:12). But in 12:20 we see that there were "certain Greeks among those who came up [to Jerusalem] to worship at the feast." These were God-fearing Gentiles, who also desired to see Jesus. Indeed the Pharisees

were correct, “the world has gone after Him!” (v. 19). Both Jews and Gentiles were turning to Jesus. When Jesus heard that these Gentiles wanted to see Him, He responded by saying that, “The hour has come that the Son of Man should be glorified.” Not because of the Triumphal Entry and the people wanting to make Him King and rule the world from Jerusalem. Rather, He would be glorified in His death. We often think of the glorification Jesus after His resurrection, but John tells us that it was His death that He would be glorified (12:23-26). Anyone that would serve Jesus must follow Him, even unto death – and just as the Father would glorify Him, so too, His followers would be honored by the Father.

What follows in 12:27-28 is a depiction of the emotional suffering of Jesus about His coming death, similar to what we see in the other gospels in the Garden of Gethsemane (Matt. 26:38-32; Mk. 14:33-36; Lk. 22:44-53). Although His soul was troubled by the prospect of His coming death (as it was at the death of His friend Lazarus, 11:33, 38), Jesus knew that His hour had come (cf. 2:4; 7:30; 8:20) to fulfill His purpose in coming. He came to do the Father’s will, and knew that by His death He would not only become the Savior of the world, but would glorify the Father, which was His greatest purpose. The Father responded to Jesus with a loud voice from heaven by saying that He would glorify His name through Jesus. The people did not know it was the Father, but imagined that it was thunder or an angel that spoke to Jesus. But Jesus said that the voice was not given for His sake, but for theirs so that they would understand that judgment was coming and that the Father would cast out the ruler of this world (the Devil, who is the father of those who do not believe in Jesus, cf. 8:37-47). Those (“all peoples”) who believe in Jesus, who would be lifted up on the cross (cf. 3:14; 8:28), would be drawn unto Jesus for salvation. The people responded by saying that the Christ remains forever, but you say the Son of Man must be lifted up (in death). Jesus responded by saying that, He would only for a little while remain with them as the light. If they were to come out of the darkness into His light, they must believe in Him and become sons of light.

But this truth was hidden from them (v. 36). Although Jesus had done so many signs before them, they still did not believe in Him. John quoted from Is. 53:1 and Is. 6:9, 10 to indicate why they did not believe. The Lord blinded their eyes so that the glory of the Father should be manifested in Jesus. Nevertheless, even some of the rulers of the Jews began to believe in Him, although they were afraid to make it known for fear of becoming social outcasts (being put out of the synagogue, cf. 9:22). They loved the praise of men more than the praise of God (cf. 5:41-44; 12:26). Jesus responded to the unbelief by saying that although He came as the light of the world, those who reject Him are in reality rejecting the Father who will judge them.

Here, at the conclusion of the public ministry of Jesus in John's Gospel, we see that Jesus came to His own, but His own did not receive Him. Beginning next week, we will see that as His hour approached, Jesus turned His attention to those who did receive Him, the disciples – the New Humanity.

Homework assignment: Read John 13

The Gospel of John

Lesson Nine: Light of the World (Jn. 12)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

I. Anointing at Bethany (Jn. 12:1-8; 9-11)

Matt. 21:17; Mk. 11:11; Lk. 24:50; Matt 26:6-13; Mk. 14:3-9; cf. Lk. 7:36-50

II. Triumphal Entry (Jn. 12:12-19)

Matt. 21:1-17; Mk. 11:1-11; Lk. 19:28-40

Ps. 118:25-26; Zech. 9:9

III. Light of the World (Jn. 12:20-50)

Matt. 26:38-32; Mk. 14:33-36; Lk. 22:44-53

Homework assignment: Read John 13

The Gospel of John

Lesson Ten: Foot Washing and the Last Supper (Jn. 13)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

We know from Jn. 1 that Jesus came to this world to reveal the Father to His own. But in Jn. 1-12 we saw that His own did not receive Him. Throughout this section Jesus did miracles that provoked controversy among the people, which then became opportunities for Him to teach about who the Father is and what Jesus' mission was. He came to bring light into the darkness of the old covenant humanity. Those who did receive him would not come under the judgment that God was bringing against those who chose to remain in the darkness by rejecting the Son of God. We see in John that Jesus divided the Jews who hated Him from the Jews who believed in Him. As John moved through the ministry of Jesus toward the hour of His crucifixion, many believers stopped following Him as the situation became more difficult. For fear of the Jewish leaders, many did not want to openly express their faith in Jesus because they would be put out of the synagogue – destroying the life they had known.

“John wants people who read his gospel to choose, and he tries to convince them that they should choose Jesus [and reject the Jewish leaders who were leading them to destruction by rejecting Jesus]” (Leithart, *A House for My Name*, p. 250). Although there were others that did believe in Jesus at the end of His life, Jn. 13-17 shows Jesus giving His final instructions to the twelve disciples that followed Him from the beginning (1:35-51). Although most of His own did not receive Him as that time, those who did believe in Him were given the right to become children of God. The message of Jn. 13-17 is that just as Jesus is the Son of the Father in heaven, so too, we become sons and daughters of the Father in heaven. As the new humanity, we become part of the family of God – the new creation. We are to go

forth, in the example set by Jesus, serving one another in love and laying down our lives for the world.

As you can see from the handout, the section in Jn. 13-17 is structured chiastically. Today we will look at the first two parts (Jn. 13), which match the last two parts (i.e. teaching on unity and love & the prediction of the disciples' denial of Jesus), as well as the central section (unity and love).

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples' Denial 13:36-38
- C. Departure, Assurance of Father's Power 14:1-14
- D. The Promise of the Advocate 14:15-26
- E. Troubling Encounter With The World 14:27-31
- F. The Vine and the Branches (Unity & Love) 15:1-17
- E'. Troubling Encounter With The World 15:18-16:4a
- D'. The Promise of the Advocate 16:4b-15
- C'. Departure, Assurance of Father's Power 16:16-28
- B'. Prediction of Disciples' Denial 16:29-33
- A'. Departing Prayer (Unity and Love) 17:1-26

I. Gathering Scene (Unity and Love) – Foot Washing 13:1-35

In Jn. 13:1-35 we have another chiastic structure. This structure shows us that the love of the Son for His own is the same love that the disciples will have for one another so that all the world will know that we are His disciples.

A. Persevering Love of the Son/Father 13:1

In the last week of his life (following the Triumphal Entry into Jerusalem), Jesus said that “The hour [had] come that the Son of Man should be glorified” (by His death – 12:23-26). 13:1(2) says that at the Last Supper, Jesus knew the hour had come for Him to depart for this world to His Father. The reason the hour had come is that Jesus had loved “His own who were in the world” (cf. 1:11-12). “He loved them to the end [“end” = according to “the goal”] – His goal/mission/purpose was to love them by laying down His life for them.

B. Betrayal by Judas 13:2

In v. 2 we learn that Judas Iscariot, one of Jesus' own for the last three years, had been inspired by the Devil to betray Jesus. He appeared to the other disciples to be faithful to Jesus, just as they had been – even being responsible for their money. But Judas's heart was not with Christ in true love. As we saw back in 12:4-6, Judas had secret sins (stealing money from the money box), and making a show of caring for the poor. But his greed and hypocrisy led him to betray Jesus. We have to be aware that there are those in the Church that will fall away from Christ because of sin and love of this world. Guard your hearts and minds from secret sins, strengthen yourself against being drawn away by such deceivers when God reveals them in the church.

C. The Knowledge of the Savior 13:3

Even though that Judas would betray Him and that the other disciples would deny and flee from Him, Jesus knew that the Father had given all things into His hands, and that He had come from the Father and would return to Him. Knowing the work of God in our lives helps us to deal with the realities of the world around us, and deal with the trials of our lives. If we know that we are loved by God and that He will use us for His purposes, we can endure all things for Him.

D. Rises, Takes Off Robe, Washes The Disciples' Feet 13:4,5

V. 2 tells us that after the Supper had ended, knowing that Judas would betray Him and that the Father had given all things to Him, Jesus rose from the table, took off his robe and put a towel around His waste and washed the disciples' feet. By this simple action we see what Jesus had been doing throughout His life – loving and serving. Just as He has been generally going around cleansing the old humanity, now He was cleansing the new humanity. In the Old Covenant, the Laver of Cleansing was used by the priests to wash themselves as they offered sacrifices. It was also used when the priests were consecrated/set apart for priestly service. Here, Jesus was symbolically washing the new priesthood, setting them aside for service to the new Israel, the new humanity.

E. Peter's Objection 13:6-11

In vv. 6-11 we see that when Jesus came to wash Peter's feet, Peter initially objected to this symbolic action of Jesus. For Him is seemed out of place that Jesus, the Lord, should serve him by washing His feet. Just as Judas had objected to Mary's (sister of Lazarus) washing of Jesus' feet in 12:1-8, so now Peter was wrongly objecting to Jesus washing their feet. Judas objected because he thought it a waste of money to pour out costly oil on someone's feet. Peter's objection that Jesus should never wash His feet was because He did not understand that Jesus came to serve. After all this time, Peter still did not understand that Jesus came to lay down His life in service – instead, Peter was under the mistaken notion that Jesus came to be the King of Israel sitting upon a throne in Jerusalem. Peter imagined in his pride that he would be greatest among the disciples in Jesus' kingdom (cf. argument among the disciples at the Last Supper about greatness, Lk. 22:24-30). Peter was trying to demonstrate by his objection that he was the greatest servant of Jesus. But Jesus corrected Him by saying that unless Jesus washed Peter's feet to set him apart for service, Peter would have not part in Jesus and His kingdom. Peter responded by telling Jesus to not only wash his feet but also his hands and head. Jesus indicated that Peter and the other disciples were clean (except the one who would betray Him), the cleansing of the feet was the means of completing His work of preparing the disciples for their work of cleansing the new humanity.

D'. Finished Washed, Put On Garments, Sat Down 13:12A

When Jesus had finished washing the feet of the disciples, He put on His garments and sat down again to teach them about what He had just done for them.

C. The Knowledge of the Disciples 13:12B-17

Jesus began by asking them if they knew what He had done to them. He then acknowledged that He was their teacher, but went on to say that if indeed He is not only their teacher but also their Lord (ruler-king), they should do as He had done by washing one another's feet. They must take His example as the pattern for their lives and ministries (vv. 12-15). Jesus had come in obedience to the Father to serve. Since a servant is not greater than his master, nor the one sent greater than the one that sent him – as His servants/messengers sent into the world, the disciples would be happy only if they follow His example by serving those to whom He was sending them. He wanted them to know that His service was the example of the service they were to render to those whom Jesus would send them to.

B. Betrayal by Judas 13:18-30

Jesus went on to predict that one of them that sat at the table with Him would betray Him, and quoted Ps. 41:9: "He who eats bread with Me has lifted up his heel against me." He told them about this so that when it happened that they would believe in Him. Telling them this was troubling to Jesus in His spirit. It is never easy for us when someone among us, close to us, betrays us. But, like Jesus, we need to entrust ourselves to the Father and do the works of Jesus.

The disciples looked at each other with confusion, wondering about who He was talking about. John, the disciple whom Jesus loved, was leaning on Jesus' bosom and Peter motioned to John that he should ask Jesus who it was. John asked Jesus who it was that would betray Him. Jesus answered by saying that it was the one who Jesus would give a piece of bread to after He dipped it. Jesus then gave it to Judas, and told him to go and do quickly what he had planned to do. But no one at the table knew why Jesus had said this to Judas (thinking that maybe Judas was to go out to provide for the poor). Judas immediately left. The text tells us that it was night – the night of Jesus' betrayal.

A. Persevering Love of the Son's Disciples/Children 13:31-35

Because Judas went out to betray Jesus, the Son of Man would now be glorified by His death, and God the Father would be glorified by what He would do. Jesus said that He would be with them only a little longer, just as He had said to the Jews in Jn. 12:35. Now, Jesus wanted to make clear to the disciples that when He is gone, they need to obey His new commandment: Love one another – as I have loved you. In this way, all who come in contact with you will know that you are my disciples. The greatest form of evangelism is for us to love each other.

II. Prediction of the Disciple's Denial 13:36-38

Peter asked Jesus where He is going. Jesus answered by saying that they could not follow Him at that time, but would follow later. After His death and resurrection, Jesus would return to the Father in heaven. It would only be after the disciples had done the work that God has assigned to them that they would be able to follow Jesus.

But Peter responded by saying that he was willing to lay down his life for Jesus' sake. Jesus questioned this statement, and then predicted that Peter would deny Him three times that night. After Peter three times denied being associated with Jesus (which is recorded for us in 18:15-18; 25-27), the Lord restored Peter to service in the kingdom and told Him that indeed Peter would lay down his life for Jesus (21:15-29). Peter learned to live by Jesus' example and became great in the kingdom of God by being great in service.

We too need to lay aside our pride, and humbly serve those to whom Jesus sends us. We need to be willing to lay down our lives, not only for Jesus, but for those around us – Just as Jesus did. We need to be those who are willing to serve as foot washers in Christ's kingdom, and in so doing, people will know that we are the disciples of Christ.

Homework assignment: Read John 14

The Gospel of John

Lesson Ten: Foot Washing and the Last Supper (Jn. 13)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples' Denial 13:36-38
 - C. Departure, Assurance of Father's Power 14:1-14
 - D. The Promise of the Advocate 14:15-26
 - E. Troubling Encounter With The World 14:27-31
 - F. The Vine and the Branches (Unity & Love) 15:1-17
 - E'. Troubling Encounter With The World 15:18-16:4a
 - D'. The Promise of the Advocate 16:4b-15
 - C'. Departure, Assurance of Father's Power 16:16-28
- B'. Prediction of Disciples' Denial 16:29-33
- A'. Departing Prayer (Unity and Love) 17:1-26

I. Gathering Scene (Unity and Love) – Foot Washing 13:1-35

- A. Persevering Love of the Son/Father 13:1
Jn. 12:23-26
- B. Betrayal by Judas 13:2
Jn. 12:4-6
- C. The Knowledge of the Savior 13:3
 - D. Rises, Takes Off Robe, Washes The Disciples' Feet 13:4,5
 - E. Peter's Objection 13:6-11
Jn. 12:1-8; Lk. 22:24-30
 - D'. Finished Washed, Put On Garments, Sat Down 13:12A
- C. The Knowledge of the Disciples 13:12B-17
- B. Betrayal by Judas 13:18-30
Ps. 41:9
- A. Persevering Love of the Son's Disciples/Children 13:31-35
Jn. 12:35

II. Prediction of the Disciple's Denial 13:36-38

Jn. 18:15-18; 25-27; 21:15-29

Homework assignment: Read John 14

The Gospel of John

Lesson Eleven: “Do Not Be Troubled” & The Holy Spirit (Jn. 14)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the outline & John 20:30-31, which gives us the purpose of John’s Gospel: It is to encourage people to believe that Jesus is the Christ (Messiah), the Son of God, and that He came to give us life in His name.

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written **that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.**”

Last week we began to look at the second major section of the book of John: *The New Humanity – “As many as received Him” Chapters 13-21*. In this section we see that Jesus focuses His attention on those of His own that did receive Him. Ch. 13-17 take place in the upper room, during the Last Supper. As seen on the handout, this section is structured chiastically.

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples’ Denial 13:36-38
- C. Departure, Assurance of Father’s Power 14:1-14
- D. The Promise of the Advocate 14:15-26
 - E. Troubling Encounter With The World 14:27-31
 - F. The Vine and the Branches (Unity & Love) 15:1-17
 - E’. Troubling Encounter With The World 15:18-16:4a
 - D’. The Promise of the Advocate 16:4b-15
- C’. Departure, Assurance of Father’s Power 16:16-28
- B’. Prediction of Disciples’ Denial 16:29-33
- A’. Departing Prayer (Unity and Love) 17:1-26

I. Departure of Jesus & Assurance of the Father’s Power (14:1-14)

In Ch. 13 Jesus taught the disciples about service by washing their feet. He went on to explain to them that He (and they) would be betrayed by one of them, and that He would be leaving them shortly. Not only so, Jesus said that one of the greatest among them, Peter, would deny Jesus three times that very night.

The disciples were understandably troubled by all that Jesus was revealing to them. In 14:1, Jesus commanded them to not allow their hearts to be troubled. We often think that the fear and concerns that we have are so powerful that we cannot control them, but Jesus says that if we believe in Him, God will give us the ability to calm our hearts and trust in Him. Jesus Himself said that now that the hour of His crucifixion had come, His heart was troubled (12:27), but trusting the Father, and knowing why the Father had sent Him and the glory set before Him, strengthened His heart to obey the Father.

We too can be comforted in our various trials in life knowing that the Father has sent us to do His work of service in the world and that He has prepared for us a place in heaven with Him and will glorify us as well. Jesus went on in vv. 2-6 to tell them that He was going away to prepare dwelling places (“mansions”) for us. Just as the Son would lay down His life and then dwell in the Father’s presence forever, we too will lay down our lives in service to God and on another, and be brought into the Father’s house where Jesus will have prepared a place in the Father’s presence. He will receive us to Himself, so that we will be with Him forever. He assures us that we will not get lost, but we will know how and where to go when the time comes. Still thinking in earthly terms, Thomas said that they did not know where Jesus was going, or how to get there. Jesus responded by saying that He is the way, the truth and the life. To get to the Father one must come by way of Jesus. Thomas is shown in the book of John as one who is always wanting to follow Jesus and to believe in Him (cf. Jn. 11:16; 20:26-29), but sometimes it was hard for him, just as it is for us.

In vv. 7-11, we see that Philip (cf. Jn. 1:43-48; 6:5-7; 12:21-22) also struggled to understand what Jesus was saying. Jesus said that if they had truly known Him, they would have also known the Father because Jesus came to reveal the Father by His life and teachings. Philip asked Jesus to show them the Father, and that would be enough for them to believe. Jesus responded to him by saying that after all the time Jesus had spent with them they should have already understood that they knew the Father because Jesus is in the Father, and the Father is in the Son. The words and works of the Father are seen and heard in the Son. It is very important for us to learn to love and trust in Jesus as revealed to us in the Gospels and Epistles, for in so doing we come to believe in Him and then able to know and love the Father as well. Knowing about the works of Jesus recorded in the Gospels is important for us because they reveal both the Son and the Father, who we are now united to.

In vv. 12-14, Jesus went on to say that if we believe in Him, the works He did we will also do. He said, that the disciples (and us) will do even greater works because He was going to His Father. He went on to say that whatever we ask in His name (in prayer), He will do it for us so that the Father may be glorified by the Son. One

wonders how this can be true. What do you think Jesus meant by saying that those who believe in Him would do even greater works than He did? We can see in the book of Acts, after the Holy Spirit came upon the disciples while they were praying, they did many great things through them. On the first day, after Peter preached his great sermon on Pentecost, 3000 people were saved and baptized. They healed the lame, healed the sick and cast out demons, continued to preach boldly under persecution, and the church grew throughout the known world as multitudes of men and women believed their message. The Kingdom progressively was manifested in all parts of the world so that the kingdoms and societies of the world began to be challenged and confronted by the good news of Jesus. Now, 2000 years later, the church has had an incredible impact on the world through the teaching of the word and the works she has done. Indeed the words of Jesus have come true, and will continue to be true until the end of the age: “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father.”

As we pray in Jesus’ name about anything, we have the assurance that He will answer our prayers and do for us all that we ask.

II. The Promise of the Advocate (14:15-26)

All of these great works that we are to do as we pray in Jesus’ name can be accomplished, Jesus said, only because He was leaving the disciples and going to the Father. In v. 15, Jesus repeated the importance of loving Him and keeping His commandments. As we saw last week, His new commandment is that they love one another and He loved them. In this way all the world will know that we are disciples of Jesus (13:34-35; 14:21, 23). Loving Jesus is manifested by how we love on another.

In order for us to do the greater works of love and service than Jesus had done, we need Jesus to help us. In v. 18, Jesus said that He would not leave the disciples as helpless orphans, but said that He would come to them. How? In vv. 16-17 Jesus said that He would pray to the Father, and the Father would send another Helper to abide with us forever. This “helper” or “strengtheners” is the Spirit of truth, the Holy Spirit who dwells in us. Just as the Lampstand in the Tabernacle/Temple gave light in the Holy Place, so too, the Spirit gives us the light of truth. Throughout the Bible, the Lampstand is symbolic of the work of the Holy Spirit. The world looks at us and thinks we are just like them because they cannot see the Spirit. But because He is in us, we are able to do even greater works than Jesus because we are given the light of the Holy Spirit. In 14:6 Jesus said that He is the way, the truth and the life. Now in 14:16-17 Jesus is saying that the Father will give us the Holy Spirit, the Spirit of truth, to enable us to believe in Jesus.

In v. 19 Jesus said that in a short time the world would not see Him any longer, just as the world cannot see the Spirit of truth (v. 17). But the disciples would see Him

after the resurrection. Because of the resurrection of Jesus, we too will live after death. Jesus said in v. 20, “At that day” they would know that He is in the Father, and that we too would be united to Him and the Father. The day that He referred to was His post-resurrection appearances in Jn. 20-21. It was at that time that the disciples were given the Holy Spirit (Jn. 20:22). Later, in Acts 2, the Holy Spirit came upon the other disciples and they began to do the greater works Jesus spoke of.

Again, in vv. 21-24 we see that Jesus emphasized the importance of loving Him and keeping His commandments. Again, Jesus interacted with one of the disciples. Judas (not Iscariot the betrayer) asked Jesus how it is that He manifests Himself and His love only to the disciples and not to the rest of the world. Jesus answered by saying that His love is extended to the world when we love Him and keep His word. Thus, we see again that the world will know Jesus as they see the love of Jesus in us. In vv. 25-26 Jesus indicates that it is only by the Holy Spirit that we can truly love Him and obey Him. The Helper/Strengthener, the Spirit (who is sent by the Father at the request of the Son, v. 16) will teach us all things and bring to our remembrance and understanding all that Jesus said and did as He tabernacled among us.

III. Troubling Encounter with the World (14:27-31)

In the final section of this chapter, Jesus returned to the subject of having a troubled heart. Jesus said, “Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.” He said this because the world would cause the disciples much trouble. The Jews, and those who of the world who would come to hate Jesus, would be following the “ruler of this world” in their persecution of the disciples. Jesus said that He was going away to the Father, and He told them this before it happened so that they would believe in Him. Their peace would be tested not only by Jesus’ absence, but also by those who hate them. But throughout this final section of the book, Jesus placed His peaceful benediction upon them (cf. 16:33; 20:19, 21, 26). The peace that Jesus gives is different than the world’s peace because in the midst of disappointment and trial, we can still be at peace by the Holy Spirit.

The last phrase of this chapter indicates that this was the end of the upper room discourse. The remaining part of the section (Ch. 15-17) may have taken place as they went to the Garden of Gethsemane (cf. 18:1).

Homework assignment: Read John 15

The Gospel of John

Lesson Eleven: “Do Not Be Troubled” & The Holy Spirit (Jn. 14)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples’ Denial 13:36-38
 - C. Departure, Assurance of Father’s Power 14:1-14
 - D. The Promise of the Advocate 14:15-26
 - E. Troubling Encounter With The World 14:27-31
 - F. The Vine and the Branches (Unity & Love) 15:1-17
 - E’. Troubling Encounter With The World 15:18-16:4a
 - D’. The Promise of the Advocate 16:4b-15
 - C’. Departure, Assurance of Father’s Power 16:16-28
- B’. Prediction of Disciples’ Denial 16:29-33
- A’. Departing Prayer (Unity and Love) 17:1-26

I. Departure of Jesus & Assurance of the Father’s Power (14:1-14)

Thomas (Jn. 11:16; 20:26-29); Philip (Jn. 1:43-48; 6:5-7; 12:21-22)

II. The Promise of the Advocate (14:15-26)

Jn. 20:22

III. Troubling Encounter with the World (14:27-31)

Peace (14: 27; 16:33; 20:19, 21, 26)

Homework assignment: Read John 15

The Gospel of John

Lesson Twelve: Abiding in Jesus: The Vine & the Branches (Jn. 15)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the introductory materials on pp. 7-8 (Outline, key verse, date, Gospels Chart, etc.). Throughout the Gospel of John we have seen that Jesus came to reveal the Father so that those who receive the message of Jesus in faith are united to Him, just as Jesus is One with the Father. All those who received Him are given the right to become children of God. This does not happen by natural birth or the mere decision of men. Rather, it is the Father who draws us to Himself through Jesus (1:13; 3:3f; 6:44f).

Last week we saw that Jesus said that He was going away to the Father to prepare a place for us who believe in Him. He said that it is good that He went away because the Holy Spirit would be sent to us to empower us to do great works of love and service. Because of the presence of the Spirit of truth, we will know that Jesus is in the Father – and that He is in us and we in Him. If we love Jesus and obey Him, the Father will love us, and both Jesus and the Father will come to us and make their home with us (14:1-23). Because we are so closely united to God (in Trinity), we are given peace in the midst of trial and persecution.

Today we come to the center section of John 13-17.

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples' Denial 13:36-38
- C. Departure, Assurance of Father's Power 14:1-14
- D. The Promise of the Advocate 14:15-26
- E. Troubling Encounter With The World 14:27-31
- F. The Vine and the Branches (Unity & Love) 15:1-17
- E'. Troubling Encounter With The World 15:18-16:4a
- D'. The Promise of the Advocate 16:4b-15
- C'. Departure, Assurance of Father's Power 16:16-28
- B'. Prediction of Disciples' Denial 16:29-33
- A'. Departing Prayer (Unity and Love) 17:1-26

I. Abiding in Jesus: The Vine and the Branches (Unity & Love) (15:1-17)

A. The Vine and the Branches (15:1-8)

In John 15 Jesus used a parable to describe the kind of relationship the disciples were to have with Him after He departed from them. In Jn. 15:1 Jesus said, “I am the true vine, and My Father is the vinedresser.” The text goes on to say that we are the branches on the vine.

This vineyard imagery is used throughout the Old Testament to refer to Israel’s relationship with Yahweh (Is. 4:2; 5:1-7; 27:2-6; 60:21; 61:3; Ps. 80; Jer. 2:21; Ezek. 15; 19:10-14; Matt. 21:33-46; Lk. 3:6-9; Mk. 12:1-12). Yahweh was the owner of a good vineyard (Israel) and cared for it perfectly. He expected to bring forth good fruit. Instead, the vineyard did not produce good fruit because Israel turned from Him, and produced the wicked fruit of unrighteous and oppression. As a result, Yahweh came against His vineyard people and judged them with destruction and fire.

Jesus used this vineyard imagery to teach the disciples that they needed to become a new Israel that must be faithful to Him and bear much fruit for Him. 15:1-8 says:

“I am the true vine, and My Father is the vinedresser.

Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit (vv. 1-2)

All of Israel was the vineyard of Yahweh before the exile. While most did not bear fruit and were judged – there were many that did bear fruit and remained faithful to the word of the Lord spoken by the prophets. Jesus was saying to the disciples that after He went to the Father, we are to be branches in HIM that bear fruit. Those who do bear fruit will be pruned and cared for by the Father so that we will bear even more fruit. But every branch in the church (members of the church) that does not bear fruit for Christ will be taken away (removed by judgment).

Judas, the betrayer, was also a branch attached to Christ for three years. But the Father took Him away just minutes before this vineyard illustration (13:18-30, although the disciples did not understand it at the time).

You are already clean because of the word which I have spoken to you. *Abide* in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. “I am the vine, you *are* the branches. He who *abides* in Me, and I in him, bears much fruit; for without Me you can do nothing (vv. 3-5)

In John 13, when Jesus washed the disciple’s feet, Jesus said that they were cleansed for the work that they would be doing after He left them. Jesus said that the way to bear fruit is the “abide” in Him. Throughout John’s gospel we see that abiding in Jesus means to believe in Him and remain with Him by not rejecting Him and His word (Jn. 3:36; 5:38; 6:56; 8:31, 35; 12:46; 14:16). Throughout His ministry, we have seen in John that many people believed in Him, but turned away and did not abide in Him (Jn. 6:60, 66 & Judas13:18-30). Jesus is saying that in

order to bear fruit in the New Covenant Kingdom of Jesus you need to remain faithful to Him and His word. To depart from Jesus and His word will result in being unfruitful because we can do nothing good in the kingdom without Jesus.

If anyone does not *abide* in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.

Failure to remain faithful to Christ means that you will be cut off from Him (the vine), and you will die spiritually. Just as a branch withers and dies when cut off from the vine, so too, everyone that do not abide in Jesus will be cut off and judged. This is not to say that someone can loose their salvation. Rather, those who are in the Church, but do not abide in Jesus by loving Him and obeying Him will eventually be cut off and thrown into the fire of judgment.

If you *abide* in Me, and My words *abide* in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples.” (vv. 6-8)

If we remain faithful to Christ (abiding in Him), we will bear much fruit and He will give us what we desire. In Jn. 14:12-14 Jesus said that if we believe in Him we will do even greater works than He did. And that whatever we ask in Him name He will do it for us. Thus, effectiveness in service and doing great works in Jesus’ name requires that we remain faithful to Him.

B. Unity & Love (15:9-17)

Jesus loves those who abide in Him in the same way that the Father loves Him. We abide/remain in the love of Jesus by keeping His commandments, just as He kept the Father’s commandments. He spoke these things so that the fullness of His joy may be in us. Jesus desires for us to have a life full of love and joy. The only way to do that is to faithfully abide in Him. The commandment that we are to obey (which is abiding in Him and having His joy) is to love one another, just as He has loved us. The way He loved us is by laying down His life for us. Thus, the way we are to love one another is to lay down our lives for each other.

Jesus went on to say that because we are in Him, and that He loves us enough to lay down His life for us, we are not mere servants/slaves. Rather, we are His friends (family – children of God together with the Son). Because He chose us, He appointed us to go forth in life to bear fruit for Him. Anything we ask the Father for in Jesus’ name, He will give it to us so that we can bear good fruit for Him.

II. Troubling Encounter with the world (15:18-16:4)

Jesus used similar vineyard imagery in Matt. 21:33-46 (which is very similar to the Old Testament passages):

“Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned

another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast *him* out of the vineyard and killed *him*. "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons."

Jesus said to them, "Have you never read in the Scriptures: *'The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, And it is marvelous in our eyes'* ? "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder." Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

In this passage Jesus used the vineyard imagery to demonstrate that the Jews were like Israel of old before the exile. The Pharisees worked very hard to produce a society that was a fruitful vineyard for Yahweh; but they did not do it according to the word of God (they set aside the Word by their traditions). And when the Son of God came to reveal the Father and show His own how to live in the light, they hated Him for it because He did not teach according to their program of life. Thus, the Jewish leaders hated Jesus and killed Him.

In John 15:18-16:4 Jesus told His disciples that because the world of the Jews hated Him, they will also be hated. Jesus' disciples (and us) are not like them, or they would love us. But because the disciples of Jesus are not of the world, we too will be hated. The good/fruitful works of Jesus caused the Jews to hate and persecute Him. For this reason, they would be condemned because they rejected Jesus. So too, as we abide in Jesus and do even greater works of love and service in His name, the world will hate and persecute us as well.

In Jn. 15:26-16:4 Jesus said that when He and the Father sends the Helper (Holy Spirit) to us, He will testify of Jesus. The Spirit will teach us about Jesus and help us to abide in Him. The Holy Spirit, the Spirit of truth, will be our Lampstand. As He does this in our lives we are empowered to become witnesses for Jesus in the world. He told the disciples about their troubling encounters with the world so that they (and we) will not be surprise when the world persecutes us.

As believers living for and abiding in Jesus, unbelievers will not understand us and will not always treat us well. We will be pressured to live like them. And as we faithfully abide in Christ, they will persecute us, just as He was persecuted. But in this way, the kingdom will progress and the world will be brought to salvation through His and our sufferings.

Homework assignment: Read John 16

The Gospel of John

Lesson Twelve: Abiding in Jesus: The Vine & the Branches (Jn. 15)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples' Denial 13:36-38
 - C. Departure, Assurance of Father's Power 14:1-14
 - D. The Promise of the Advocate 14:15-26
 - E. Troubling Encounter With The World 14:27-31
 - F. The Vine and the Branches (Unity & Love) 15:1-17
 - E'. Troubling Encounter With The World 15:18-16:4a
 - D'. The Promise of the Advocate 16:4b-15
 - C'. Departure, Assurance of Father's Power 16:16-28
- B'. Prediction of Disciples' Denial 16:29-33
- A'. Departing Prayer (Unity and Love) 17:1-26

I. The Vine and the Branches (Unity & Love) (15:1-17)

A. The Vine and the Branches (15:1-8)

Is. 4:2; 5:1-7; 27:2-6; 60:21; 61:3; Ps. 80; Jer. 2:21; Ezek. 15; 19:10-14; Matt. 21:33-46; Lk. 3:6-9; Mk. 12:1-12

Jn. 3:36; 5:38; 6:56; 8:31, 35; 12:46; 14:16

B. Unity & Love (15:9-17)

II. Troubling Encounter with the world (15:18-16:4)

Homework assignment: Read John 16

The Gospel of John

Lesson Thirteen: The Promise of the Advocate (Jn. 16)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the introductory materials on pp. 7-8 (Outline, key verse, date, Gospels Chart, etc.). In the Introduction to the Gospel of John we learned that Jesus came into the world to His own (i.e. the Jews), but the Jews preferred the darkness of the Old Covenant. Although they would seek to overcome the light of Jesus by persecuting and killing Him, the darkness could not extinguish the light of the gospel (good news). Because the beginning of John reminds us of creation, he was showing us that Jesus came to bring forth a new creation in those who did receive Him. Those who are cleansed, fed and enlightened by Jesus would be made children of God, the new Israel. In John 13-17 Jesus told His disciples (the New Israel) what would happen to them in the years after He left them. He made it clear that the Jews would be the persecutors of His Church. Last week we saw in 15:18 that since the world (i.e. Jews) hates Him, it will hate them as well. They would be publicly put out of the synagogue as social outcasts, and would suffer death (16:2). Jesus told them these things so that they would remember that He had warned them.

The outline for Jn. 13-17 is chiasmic, and today we return to the subjects of the Promise of the Advocate, the Assurance of the Father's Power and the final prediction of the Disciple's Denial of Jesus (D', C' B').

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples' Denial 13:36-38
- C. Departure, Assurance of Father's Power 14:1-14
- D. The Promise of the Advocate 14:15-26
- E. Troubling Encounter With The World 14:27-31
- F. The Vine and the Branches (Unity & Love) 15:1-17
- E'. Troubling Encounter With The World 15:18-16:4a
- D'. The Promise of the Advocate 16:4b-15
- C'. Departure, Assurance of Father's Power 16:16-28

I. The Promise of the Advocate (16:4-15)

As we saw two weeks ago in Jn. 14:15-26, Jesus comforted the disciples about His leaving them by saying that it was a good thing for Him to leave them because after He was gone, the Holy Spirit, the Advocate/Helper/Comforter would be sent to them. Now in Jn. 16:4-15 He returned to this Promise of the Holy Spirit to bring them comfort about both His leaving them and the coming persecution (14:27-31; 15:18-16:4). 16:6 says that Jesus knew that sorrow had filled their hearts. But in vv. 7-15 He told them that *because* He was going away to the Father, the Advocate (i.e. the strengthener/helper/comforter) would come to them. And when the Advocate comes to them, He will convict the “world” of three things: sin, righteousness and judgments. Who is the world that Jesus is talking about? [The same world that He has been talking about since the beginning, the Jews who preferred the darkness of the Old Covenant to the light of Jesus; the Jews who were persecuting Jesus; the Jews who would persecute them.] Because the Holy Spirit would come to them, the world of the Jews would be impacted through the disciples because the Holy Spirit would come to them. The salvation of the world (Jews) was the reason Jesus came into the world (1:11-12 – “He came to His own”; 3:16-17 – “God/Father so loved the world/Jews that He gave His Son...not perish/be condemned...but have everlasting life/saved). This salvation of the world/Jews would happen because Jesus would go to the Father and send the Holy Spirit to work through the disciples to continue to preach the gospel. Although Jesus predicted persecution for the disciples (and the Church) from the Jews, He is here also promising that through them there would be a revival among the Jews. The effect on the world/Jews by the Holy Spirit will be that they are convicted through the ministry of the Church in three important areas (16:8-11):

- 1) Sin – V. 9 says that they will be convicted of the sin of not believing in Jesus.
- 2) Righteousness – V. 10 says that they will be convicted of righteousness because He went to the Father and was seen no more by the disciples. The resurrection and ascension of Jesus to the Father demonstrated the approval of the Father for the Son’s righteousness, which condemned the righteousness of the world/Jews.
- 3) Judgment – V. 11 says that they will be convicted of judgment because the ruler of this world is judged. The ruler of this world (the world of the Jews) has been referred to already in John (12:31 14:30) as one who would be cast out. By rejecting Jesus, the Jews also rejected God as their Father. In 8:44 Jesus said that the Jews are of (related to) their father the Devil, and they want to do his desires. He was a murderer from the beginning and does not stand in the truth because

there is no truth in Him. He is a liar, and the Jews (especially the rulers of the Jews; 3:1; 7:26, 48; 12:42) are liars like their Father the Devil. The Devil also inspired Judas to betray Jesus (13:2). Jesus is saying that because of His death, resurrection and ascension, the Devil and those inspired by Him (the Jews and their rulers) would be judged. The Holy Spirit would come and manifest that judgment to the world.

While Jesus used the word “world” primarily to refer to the Jews, the Gentile world would in time be inspired by the Jews to also persecute the Church. Throughout the book of Acts it is primarily the Jews that persecuted the Church, and the Gentiles were primarily used by God to protect the Church. The Jews, in their hatred of the Church, continually tried to incite the Gentiles to also persecute the Church. Eventually, we know from history, that the Gentiles joined the Jews in their persecutions. That is why the Gentiles are included in the judgments predicted in the book of Revelation, although the judgment of the Jews is the focus of Revelation.

Jesus went on in John 16:12-15 to say that when the Holy Spirit of truth had come to them, He will guide them into all truth. This means that throughout history, the Church will be guided by the Spirit to understand and proclaim the truth. There have been significant errors in the Church throughout history, but Jesus promised us that the Spirit of truth will guide us through history to faithfully confess and declare the truth unto the end.

II. Departure, Assurance of the Father’s Power (16:16-28)

In 16:16-19 we see an interesting repetition of the same words four times. V. 16 Jesus said: “A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father.” Then the disciples talked among themselves, and John recorded that they repeated this phrase three times. Clearly this is an important message that Jesus was trying to communicate to them. It must be remembered that the disciples at this time were still confused about the coming of the Messianic Kingdom of Jesus. They still thought that He would be King of Israel, ruling from a throne in Jerusalem. They didn’t understand that He would be killed, would be resurrected and ascended and rule from His throne at the right hand of the Father in heaven. Throughout John 14-16 Jesus was trying to comfort them about the fact that He was leaving them, and help them to understand that His going away was good for them and the world He would leave them in because the Holy Spirit would be sent to bring forth the fuller manifestation of the kingdom through their proclamation of the gospel. Now He is saying that in just a few days, after His resurrection, they would see Him again (only for a little while). In John 20:20 John records that the disciples were glad/joyful when they saw that Jesus was alive and with them, just as He said they would in 16:20-24. To illustrate to them the joy they would experience after the sorrow of His death, Jesus used the

figurative language of a woman in labor. While giving birth she has much pain and sorrow because her hour has come (just as Jesus' hour had come). But when she has given birth, she no longer remembers the sorrow because of the joy she has at the birth of the child. At several points in the OT prophets, the image of a woman in the throes of birth pangs is used to describe the sorrow and pain God's people must suffer until the Messiah appears and then their relief and joy at his arrival. In Isa. 26:16-21, for example, you have this image, the words "a little while", and a reference to the resurrection of the dead. Jesus is not simply making up an illustration. He is drawing on the prophecies of the coming of the Messiah and the age of salvation in the OT prophets. He is speaking of the birth pangs that would precede and lead to the birth of the Messiah's kingdom.

V. 23 Very clearly, when this day takes place that Jesus is referring to, a new situation will have emerged. The "you will no longer ask me anything" perhaps is best taken as a reference to the coming of the Holy Spirit who will, as we have already heard, teach them all things and guide them into all truth. That Christians will pray directly to the Father has already been mentioned in 15:16. V. 24 Up to this point, of course, they hadn't known to ask the Father in the Son's name. They hadn't understood the triune character of God. V. 26 Remember, asking in Jesus' name is not a way of saying that we ask him for His help or provision; it is a way of saying that we will pray on the basis of all He has done for us and pray that we know what is pleasing to Him, pray for the strength to do what He would do if He were with us in the world as He was in the day of the ministry; it is praying on His behalf. V. 27 The Son does not have to persuade the Father to be gracious to them! They can count on the Father's love just as well as his. V. 28 The Lord is repeating himself and putting his point in somewhat different terms. They will find themselves in coming days more and more clearly in the circle of God's own love: they will find themselves embraced by the love that exists between the Father and the Son.

III. Prediction of the Disciples' Denial (16:29-33)

The disciples responded (16:29-30) to Jesus' explanation of His statement that they would not see Him and that they would see Him in a little while by saying that now they understood: "See, now you are speaking plainly, and using no figure of speech!" They feel quite sure of themselves that they understand everything completely, including that Jesus knows all things because He came forth from God.

Jesus responded in vv. 31-33 by asking, "Do you believe?" as if to say, 'Do you really believe, I don't think so!' The hour for His crucifixion had come – and that same hour was an hour of trial for them as well. Because of this hour, instead of standing confidently in understanding and belief, Jesus said that the disciples would be scattered and leave Him alone. They would deny Him in His final and most

desperate hour. But Jesus not only knows this, but is comforted by the fact that the Father would not leave Him. In the final verse of this section, Jesus ends His discourse with them, not with their failure, but with His conquest: “I have overcome (conquered) the world.” John 1:5 said that the light of Jesus shines in the darkness of the Old Covenant world, and the darkness did not overcome it. Jesus is saying that His victory will come at the very time that those in darkness seeking to extinguish the light will in fact be the instrument by which His victory/conquest over them will come. He told them these things so that when they happen, they can be at peace.

We too can be at peace when we experience trials over various times because we know that Jesus has overcome death and will bring us through this life as His servants in the world. Do not deny the Lord Jesus by the way you live your lives, but endure the trials of life with peace so that you can be a faithful witness to Him.

Homework assignment: Read John 17

The Gospel of John

Lesson Thirteen: The Promise of the Advocate (Jn. 16)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples' Denial 13:36-38
 - C. Departure, Assurance of Father's Power 14:1-14
 - D. The Promise of the Advocate 14:15-26
 - E. Troubling Encounter With The World 14:27-31
 - F. The Vine and the Branches (Unity & Love) 15:1-17
 - E'. Troubling Encounter With The World 15:18-16:4a
 - D'. The Promise of the Advocate 16:4b-15
 - C'. Departure, Assurance of Father's Power 16:16-28
- B'. Prediction of Disciples' Denial 16:29-33
- A'. Departing Prayer (Unity and Love) 17:1-26

I. The Promise of the Advocate (16:4-15)

II. Departure, Assurance of the Father's Power (16:16-28)

III. Prediction of the Disciples' Denial (16:29-33)

Homework assignment: Read John 17

The Gospel of John

Lesson Fourteen: Jesus' High Priestly Prayer (Jn. 17)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the introductory materials on pp. 7-8 (Outline, key verse, date, Gospels Chart, etc.). In the Introduction to the Gospel of John we learned that Jesus came into the world to His own (i.e. the Jews), but the Jews preferred the darkness of the Old Covenant. Although they would seek to overcome the light of Jesus by persecuting and killing Him, the darkness could not extinguish the light of the gospel (good news). Because the beginning of John reminds us of creation, he was showing us that Jesus came to bring forth a new creation in those who did receive Him. Those who are cleansed, fed and enlightened by Jesus would be made children of God, the new Israel. In John 13-17 Jesus spend His last hours with His own – Those who received Him in faith and love. As we have seen, this section is arranged chiastically. In the central section Jesus taught them that they needed to abide in Him, remaining faithful to Him and His word (i.e. His new commandment to love one another), as a branch abides in the vine. This abiding manifested primarily in being unified with one another in love. Although the world will hate the disciples as it hated Jesus, the Holy Spirit (Lampstand) would help them to continue to abide in Jesus by loving and obeying Him, and be loving one another.

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples' Denial 13:36-38
- C. Departure, Assurance of Father's Power 14:1-14
- D. The Promise of the Advocate 14:15-26
- E. Troubling Encounter With The World 14:27-31
- F. The Vine and the Branches (Unity & Love) 15:1-17
- E'. Troubling Encounter With The World 15:18-16:4a
- D'. The Promise of the Advocate 16:4b-15
- C'. Departure, Assurance of Father's Power 16:16-28
- B'. Prediction of Disciples' Denial 16:29-33
- A'. Departing Prayer (Unity and Love) 17:1-26

I. The Prayer of the High Priest

Today, in the last section of John 13-17, Jesus concluded His time with the disciples by praying for them, in what has become known as His High Priestly Prayer. As we have seen, the book of John gives us illustrations of the Tabernacle in the ministry of Jesus. He went through Israel cleansing, feeding and enlightening the old humanity, which is related to the Laver of Cleansing, the Table of Showbread and the Lampstand. In John 13-17 He fed the new humanity at the Last Supper (Table of Showbread), and taught them about the coming of the Holy Spirit who would help them to understand all that Jesus taught them (Lampstand). Jesus was functioning as the High Priest to the disciples (and to the world). One time every year, on the Day of Atonement, the High Priest in the old covenant would go into the Holy of Holies to make atonement for the sins of the people. He would offer a sacrifice for his own sins and those of his family (Lev. 16:11). He would then burn incense in the Holy of Holies (symbolizing prayers of confession made for the people) and sprinkle blood from the sacrifices on the mercy seat (symbolizing the forgiveness of sins). In this way the High Priest would cleanse the people from their sin and enable them to come into God's presence in worship.

Lev. 16:17 says: "There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy *Place*, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel." Jesus was about to be killed, making atonement for the sins of His people. Before He did so, He prayed (as the High Priest did) for Himself (17:1-5), His family (17:6-19), and those who would later come to be part of the new Israel by faith (17:20-26).

Before His High Priestly prayer, Jesus said that although there would be many trials ahead for Him and His disciples, He told His disciples that they should be of good cheer because He has overcome/conquered the world (16:33). Immediately after saying this, Jesus spoke the words of His prayer for them. He would be victorious over the world not only by His death on the cross and His resurrection from the dead, but also through prayer. While He prayed, Jn. 17:1 says that He lifted up His eyes to heaven as He prayed, which is a common biblical posture in prayer (Jn. 11:41; Ps. 121:1-2; 123:1). He prayed to the Father, which He taught us to do in the Lord's Prayer (Matt. 6:9; Lk. 11:2). He prayed knowing that His hour had finally come (2:4; 7:6; 12:23). When the hour of tribulation comes to us, we too should lift up our eyes to heaven in prayer to the Father.

II. The Prayer for Himself (Jn. 17:1-5)

A. The Son's Petition – Self-glorification

Jesus' first prayer was for Himself, that the Father would glorify His Son. This is a prayer that we too should pray to the Father, because His desire is to transform us from glory (being in the Son) to glory (finally on the last day).

B. The Son's Purpose – His Father's Glory

Jesus' prayer for His own glorification is for the purpose of bringing glory to the Father. Our whole lives, including our increasing glorification, should be to see the Father glorified through us.

C. The Father's Plan – Life (vv. 2-3)

The Father had given Jesus power over all flesh, so that Jesus should give eternal life to as many as the Father had given him. And this is life eternal: that they (those given by the Father to the Son) might know You (the Father) the only true God, and Jesus Christ, whom You have sent. Here, Jesus says that the purpose for which He came was to provide knowledge of the Father (i.e. He came to reveal/exegete the Father, cf. 1:18), and the Son. This knowing of the Father and the Son is for the purpose of uniting us to the only true God.

D. The Son's Performance – Work Completed (v. 4)

Jesus went on to say, "I have glorified You on the earth: I have finished the work which thou gave me to do." Jesus did not leave the job half done – He did all that the Father send Him to do. We must also be faithful, as Jesus was to do all that He commands us. Because Jesus was faithful to the Father, we lack nothing for eternal life and glorification.

E. The Son's Petition – Self-glorification in Community (v. 5)

Finally, Jesus prayed for Himself, saying: "And now, O Father, glorify me together with Yourself, with the glory which I had with You before the world was." He again prayed for His own glorification, which He had before the creation of the world (1:1-3).

III. The Prayer for His Family/Household (Jn. 17:6-19)

After praying for Himself, Jesus also prayed for His family (as the High Priest did). He said that He manifested the Father's name/word to the men whom the Father had given Him out of the world. As we have seen, the Jewish world largely rejected Jesus. But those who received Jesus were given the right to become children of God. There is a real distinction between the family of God and the world. Those in the family of God believe and keep Jesus' word (v. 6) and have real knowledge of God (v. 7-8). Jesus prayed for the disciples especially – that they would be united to Him and the Father. Jesus prayed this because He was leaving the world to go to the Father, leaving the disciples behind in the world (9-11)

He prayed in v. 11, that the Holy Father would "**keep** them through Your name which You have given Me, that they may be one as we are one." While Jesus was with them, He kept the disciples safe from the world, and kept them in the Father's name (so that they did not reject Him, except Judas, v. 12). Now He prayed that the Father would keep them safe from the world and from the evil one so that they may have the joy of Jesus in themselves (vv. 13-16).

Jesus prayed that the Holy Father would **sanctify** them by the truth of the Father, His word (vv. 17-19). To sanctify someone is to set the apart as holy or specially commissioned for service to God. Jesus prayed that the Father would sanctify the disciples to go forth into the world (to the Jew first and then to the Gentiles) with the mission to proclaim the word of Jesus (v. 18). It is for this mission that Jesus Himself was sanctified to the mission of dying. By His sanctified work of dying, the disciples would fulfill their mission to proclaim the word of the crucified and risen Savior.

IV. The Prayer for the Whole Congregation (Jn. 17:20-26)

In the final section of His High Priestly prayer, Jesus prayer for **us**; those who were made part of the whole assembly of God's people by the word preached by the disciples. Like the old covenant High Priest, Jesus not only prayed for Himself and His family, but for the whole congregation of the New Israel. As the gospel of Jesus went out into the world through the preaching of the disciples, people from every nation of the world would come to believe in Jesus and be made one with the Father. Just as the Father and the Son are perfectly unified, so too, Jesus prayed that we all may be one. The purpose of the unity and love that Jesus prayed for among us is that the world may believe that the Father has sent the Son to be our Savior. By the way that we live in love and unity with one another, the world will know that we are united to God. Jesus is in us as the Father is in Him, that we may be made perfect in unity so that the world will know Jesus and His love.

Throughout this upper room discourse, Jesus emphasized the need to love and to be unified with one another. Few things are more important in the Christian life. This is no easy thing. There are times when we sin against each other, and when we do we need to not only be willing to humbly confess our sins to each other, but be eager to forgive. There are many things to disagree with one another about, but we need to strive, in love, to be united with each other even when we differ with each other. In so doing, the world will see Jesus through us. They will see, by our love and unity, the love and unity of the Father and the Son.

Homework assignment: Read John 18-19

The Gospel of John

Lesson Fourteen: Jesus' High Priestly Prayer (Jn. 17)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

- A. Gathering Scene (Unity and Love) 13:1-35
- B. Prediction of Disciples' Denial 13:36-38
 - C. Departure, Assurance of Father's Power 14:1-14
 - D. The Promise of the Advocate 14:15-26
 - E. Troubling Encounter With The World 14:27-31
 - F. The Vine and the Branches (Unity & Love) 15:1-17
 - E'. Troubling Encounter With The World 15:18-16:4a
 - D'. The Promise of the Advocate 16:4b-15
 - C'. Departure, Assurance of Father's Power 16:16-28
- B'. Prediction of Disciples' Denial 16:29-33
- A'. Departing Prayer (Unity and Love) 17:1-26

I. The Prayer of the High Priest

Lev. 16

Eyes to heaven – Jn. 11:41; Ps. 121:1-2; 123:1; Prayer to the Father – Matt. 6:9; Lk. 11:2

II. The Prayer for Himself (Jn. 17:1-5)

- A. The Son's Petition – Self-glorification
- B. The Son's Purpose – His Father's Glory
 - C. The Father's Plan - Life
- D. The Son's Performance – Work Completed
- E. The Son's Petition – Self-glorification in Community

II. The Prayer for Himself (Jn. 17:1-5)

III. The Prayer for His Family/Household (Jn. 17:6-19)

IV. The Prayer for the Whole Congregation (Jn. 17:20-26)

Homework assignment: Read John 18-19 & Isaiah 53

The Gospel of John

Lesson Fifteen: The Passion Narrative – Betrayal & Jewish Trial (Jn. 18)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
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The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
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- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the introductory materials on pp. 7-8 (Outline, key verse, date, Gospels Chart, etc.). The beginning of the Gospel of John shows us that Jesus came to bring forth a new creation – a new humanity. Jesus is, in a sense, a new Adam that will succeed where the first Adam fell in the Garden. By overcoming the darkness that sought to overcome Him, Jesus would bring forth a new Israel – one that would receive Him in faith and be given the ability to become children of God. Throughout His ministry, Jesus was confronted with enemies that sought to destroy Him. But the hour of His glorification through His death (and resurrection) did not come until the very end (Jn. 2:4; 7:30; 8:20; 12:23, 27; 13:1; 16:32; 17:1). As we saw last week in His High Priestly prayer, Jesus said, “The hour has come” (Jn. 17:1). John 18:1 goes on to say, “When Jesus had spoken these words (Jn. 13-17), He went out with His disciples...” to the Garden of Gethsemane.

I. The Betrayal (18:1-11)

Garden known by disciples – Judas vv. 1-2

A traditional name for the garden, trial, and crucifixion sequence is the “Passion Narrative.” John’s Passion Narrative reads almost like one of the other Synoptic Gospels with varying details. John alone mentions the name of the valley where the garden was situated (“over the Brook Kidron”), whereas the Synoptics tell us the garden was called Gethsemane, which is on the Mt. of Olives. Although John does not mention the agony in the garden, he knew about it (v. 11, with the reference to the cup of sorrow and suffering prayed about by Jesus). Judas knew about the garden because the disciples had often gone there with Jesus. Just as Adam was confronted by the Devil in the Garden of Eden, so too, Jesus was

confronted by Judas, who was inspired by the Devil to betray Jesus in the Garden (Jn. 13:27).

A. Detachment of soldiers came to the Garden v. 3

John 18:3 tells us that Judas received a detachment of soldiers. It is probable that these were Temple guards, not Roman soldiers. The aim of the detachment of soldiers (v. 3) would have been to maintain order, and to do the hard work of arresting Jesus if there was some violent resistance. The other Synoptic accounts (Matt. 26:47, 55; Mk. 14:43-44, 48; Lk. 22:47) tells us that it was a great multitude of soldiers that came to the garden (possibly several hundred) with swords and clubs. This would have been a most frightening scene for both Jesus and the disciples.

B. Jesus knew all things v. 4

V. 4 tells us that Jesus knew all things that were going to happen to Him, and did not wait for Judas to single him out, but stepped forward and addressed the soldiers and police (4): “Whom are you seeking?” It must have taken great confidence and courage to do this.

C. “I am He” that you are seeking v. 5-8

The crowd, with Judas standing with them, answered His question by saying they sought Jesus of Nazareth. Jesus responded simply by saying, “I am He.” The other accounts reveal that Judas identified Jesus with a kiss. When Jesus said, “I am He,” the crowd drew back and fell to the ground. This is important, because it is a reminder of the name of God given when asked by Moses in Ex. 3. The pre-incarnate Jesus, the Angel of the Lord, appeared to Moses in the burning bush, and revealed His name as “I AM.” Six other times in the Gospel of John Jesus used the phrase I am (6:35 I am the bread of life; 8:12 I am the light of the world; 10:7 I am the gate of the sheep; 10:11, 14 I am the good Shepherd; 11:25 I am the resurrection and life; 14:6 I am the way, the truth and the life; 15:1, 5 I am the true vine; 18:37 I am a king). Here we see that Jesus is bringing forth a new Israel as a new Moses. The ‘I am’ in v. 5, demonstrated by the fact that the questioners fell to the ground (v. 6) suggests that they were greatly impacted by more than a simple statement of His identity as the one they were seeking. It demonstrated that they were arresting someone that was so powerful that He could only be Yahweh, the Angel of the Lord, giving Himself up to them. Their staggering was, however, only temporary. There was no ongoing recognition of the extraordinary character of Jesus. The request of Jesus that the disciples should be allowed to go (8) is found only in John.

B’ Jesus determined to drink the cup given by the Father vv. 9-11

V 9 is seen as a fulfilment of the statement of Jesus in 17:12: “12 While I was with them in the world, I kept them in Your name. Those whom You gave Me I have

kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.”

What John records next is that Peter used the sword He was carrying to cut off the right ear of the High Priest’s servant (v. 10; cf. Matt. 26:26-51; Mk. 14:30, 47; Lk. 20:33, 49-51). It is surprising that Peter was carrying a sword. The act of striking the servant’s ear was clearly one of desperation, courageous but pointless. John alone mentions the servant’s name, Malchus. Luke 22:51 tells us that Jesus immediately healed the servant’s ear. The reference to the cup in v. 11 seems to be a clear allusion to the experience in Gethsemane recorded by the Synoptics (cf. Mt. 26:39–40). Peter had not grasped Jesus’ determination to follow through his mission.

A’ Detachment of soldiers arrest Jesus and bound Him v. 12

The section closes where it began, the detachment of Temple guards arrested and bound Jesus.

II. The Jewish Trial (18:12-28)

A. Jesus Taken to the “High Priest” (18:12-14) References in section to HP and Peter)

Jn. 18:12 goes on to say that they took Him away to Annas first. Annas, Caiaphas’s father-in-law, had previously held the office of High Priest and still exercised considerable influence. The chief interest in this account of the arrest lies in the reference to Caiaphas as High Priest that year (v. 13) and John’s reminder in 18:14 of the earlier incident involving Caiaphas (11:49–51). All things were being done by the plan of the Father. God, without Himself being sinful, uses the sinfulness of sinners to accomplish His plans.

B. Peter Enters the High Priest’s Domain (18:15)

In John 13:36-38 we see that Peter said that he would lay down his life for Jesus’ sake. But Jesus answered by saying that Peter would most assuredly deny Him three times before the rooster crowed. In 18:15 the scene is set for Peter’s denials of Jesus. Interestingly, John only refers to what happened with two of the disciples, i.e. Simon Peter and another disciple. The latter may well have been John, although his acquaintance with the High Priest is difficult to explain. It was through this disciple that Peter gained access to the courtyard. In John’s account the threefold denial of Peter is in the context of the High Priest’s questioning of Jesus (19–24).

C. Peter’s First Denial (18:16-17)

In Jn. 18:16, while Peter waited at the door, the other disciple went into the courtyard of the former High Priest (Annas) and talked to the servant girl that kept watch at the door, securing permission for Peter to enter. After he came in, the girl recognized Peter as one of the disciples of Jesus. Peter said, “I am not.” There is a

contrast here with the words of Jesus who said, “I AM.” This is the first denial of Peter.

D. Warming at the fire (18:18; 19-24)

John 18:18 tell us that it was cold, and Peter warmed Himself by the fire (mentioned elsewhere only in Lk. 22:56) with the servants and officers of the High Priest. Peter is now spending time around the fire with the same people that were involved with the arrest of Jesus. Clearly, Peter was not willing to lay down His life for Jesus.

What follows in vv. 19-24 is the secret trial of Jesus by the leaders of the Jews. He was questioned about His disciples (probably their identities) and His teachings. The reply of Jesus in vv. 20-21 to the questioning suggests that the High Priest was probing for some secret teaching which Jesus had given to his disciples. If the high priest wanted evidence, there was abundant opportunity for him to seek it from witnesses. This would have been the normal procedure at a properly conducted trial (this more like an informal hearing). It may be that Annas did not consider his examination official and thus not bound by legal rules. The blow from the officer’s hand was another irregularity (v. 22). Jesus’ comment in v. 23 was calmly demanding a fair hearing. In v. 24, following the questioning by Annas (it is likely that Annas retained the title although not the office), Jesus was sent off to be tried by Caiaphas, the High Priest that year, which is recorded by the other Synoptic accounts (Matt. 26; Mk. 14; Lk. 22).

C’ Peter Denies Jesus Again (18:25)

In v. 25 Peter is confronted by the others warning themselves by the fire as one of the disciples of Jesus. Again, Peter said, “I am not.”

B’ Peter Denies Jesus Again (18:26-27)

In vv. 26-27, a relative of Malchus (the servant of the High Priest whose ear was cut off) who was in the garden at the time of the arrest identified Peter as one who was with Jesus. Peter then denied Jesus for the third time, and John tells us that immediately a rooster crowed. Jesus’ prophecy concerning Peter was literally fulfilled.

A’ Jesus Taken To Pilate (18:28)

John knew about the other Synoptic accounts and omits the trial of Jesus before the Sanhedrin (Matt. 26; Mk. 14; Lk. 22). He simply records that they led Jesus from Caiaphas to the Praetorium early in the morning to be tried by Pilate, which we will look at next week.

Homework assignment: Read John 18-19

The Gospel of John

Lesson Fifteen: The Passion Narrative – Betrayal & Jewish Trial (Jn. 18)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
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- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

I. The Betrayal (18:1-11)

Garden known by disciples – Judas vv. 1-2

A. Detachment of soldiers came to the Garden v. 3

B. Jesus knew all things v. 4

C. “I am He” that you are seeking v. 5-8

(6:35 I am the bread of life; 8:12 I am the light of the world; 10:7 I am the gate of the sheep; 10:11, 14 I am the good Shepherd; 11:25 I am the resurrection and life; 14:6 I am the way, the truth and the life; 15:1, 5 I am the true vine; 18:37 I am a king).

B’ Jesus determined to drink the cup given by the Father vv. 9-11

A’ Detachment of soldiers arrest Jesus and bound Him v. 12

II. The Jewish Trial (18:12-27)

A. Jesus Taken to the “High Priest” (18:12-14)

B. Peter Enters the High Priest’s Domain (18:15)

C. Peter’s First Denial (18:16-17)

D. Warming at the fire (18:18; 19-24)

C’ Peter Denies Jesus Again (18:25)

B’ Peter Denies Jesus Again (18:26-27)

A’ Jesus Taken To Pilate (18:28)

Homework assignment: Read John 18-19 & Isaiah 53

The Gospel of John

Lesson Sixteen: The Passion Narrative – Pilate’s Trial (Jn. 18-19)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the introductory materials on pp. 7-8 (Outline, key verse, date, Gospels Chart, etc.).

When Jesus came in human flesh, “In Him was life, and the life was the light of men. And the light shined in the darkness, and the darkness did not overcome it” (Jn. 1:4-5). His coming brought for a new creation and a new people of God, a new Israel. “He came to His own, but His own did not receive Him. But as many as received Him, to them He gave the power/right to become children of God” in the new creation/new Israel (Jn. 1:11-12). Thus, the coming of Jesus brought the light of judgment against those who refused to receive Him and remain in the darkness of the Old Covenant. From the beginning of His ministry they sought to put Him on trial and test Him. Throughout the book of John, the Jews, the world, sought to kill Him/overcome Him. But by His miraculous signs and His teaching, Jesus shined the light of God into their darkness.

Part of what darkened the minds of the Jews to Jesus was their expectation that Yahweh would send a human Messiah (like David) to become a physical king, sitting on a throne in Jerusalem, who would judge the Roman oppressors and liberate them from the Romans. Many thought that Jesus was that political savior, the king (Jn. 1:49; 12:13-15). At one point they sought to take Him by force to make Him King, but He departed from them (6:15). Certainly Jesus was the Messiah, the King who was promised, but as we will see today, His was a different kingdom than they expected. John 12:31 says, “Now is the judgment of this world; now the ruler of this world will be cast out.” Now that the hour of His trial and crucifixion had come, Jesus declared that the judgment of the world (i.e. primarily the Jews) would take place, and their father, the devil, the prince of the world,

would be cast out. Although it appeared to them that Jesus was being judged and killed, the reality was that the Jews and all that rejected Jesus would be judged (including the Gentiles). By laying down His life, Jesus was not only the Lamb of God that was sacrificed for the sins of the world (as if on the bronze altar in the Tabernacle – see the outline), but also brought judgment against the world and cast out the ruler of this world.

[Much of the theology of this section came from Leithart, Peter J., *A House for My Name: A Survey of the Old Testament*, pp. 259-263.]

I. The Trial Before Pilate (18:28-19:16)

What follows in the remaining section of the Passion Narrative is the trial of Jesus before Pilate and His crucifixion. Last week we saw that the Jews arrested Jesus (having been betrayed by one of His own, Judas), and that He was taken before the former High Priest Caiaphas for an informal/irregular/illegal hearing. Not only so, Jesus was denied three times by Peter. Today we will see that in the context of His trial before Pilate and subsequent crucifixion, the judgment of this world and the casting out of the prince of this world began.

Eleven times in this section, Jesus is called the king of the Jews. The issue that John is presenting to His readers and us is: What kind of King is Jesus, and whether the Jews want Him as their King. In the end, they reject Jesus as King, and pledge allegiance to Caesar, their enemy and oppressor. Just as Israel, in 1 Samuel 8, rejected Yahweh as King and called upon Samuel to give them a king like the nations around them – now the Jews rejected Jesus the Messiah as King of Israel.

Jesus Taken to the Hall of Judgment (18:28)

John knew about the other Synoptic accounts and omits the trial of Jesus before the Sanhedrin (Matt. 26; Mk. 14; Lk. 22). He simply records that they led Jesus from Caiaphas to the Praetorium early in the morning to be tried by Pilate. The Praetorium was the Roman hall of judgment, which was also the residence of the Roman Governor (i.e. Pilate). Because Passover was near, the Jews refused to go in because they did not want to become defiled and unable to eat the feast (although there is nothing in the law of God that says that contact with Gentiles would make them unclean for Passover). Of course they were already unclean in their hearts by their murderous intentions toward Jesus.

A. Pilate and the Jews (First of Four) (18:29-32)

It is important to note that the story has seven scenes: where Pilate moves in and out of the Praetorium. Four times he talked to the Jews about Jesus; and two times he talked to Jesus. In the middle of the trial, the soldiers whipped and mocked Jesus, performing a mock coronation of Jesus as King of the Jews.

In 18:29-32, the Jews presented Jesus to Pilate first as an evildoer/criminal. Although the Sanhedrin had power/authority to condemn a man to death, they were required by from law to obtain permission from the governor to put him to death. The Jews were probably hoping that Pilate would find Jesus guilty and put Him to death so that they would not have to deal with the crowds that had earlier that same week hailed Him as “King of Israel” at His Triumphal Entry into Jerusalem (Jn. 12:12-19; Matt. 21; Mk. 11; Lk. 19). John noted in v. 32 that Jesus’ being brought to Pilate was a fulfillment of His prophecy that He would die by crucifixion (Jn. 3:14; 12:32-33; Matt. 20:19; 26:2; Lk. 18:32-33; 24:7-8).

B. Pilate and Jesus (First of Two) (18:33-38a)

After Pilate heard the charges from the Jews, he reentered the Praetorium and asked Jesus: “Are you king of the Jews?” Interestingly, the Jews did not say anything about Jesus being a king. Pilate must have known what happened at the Triumphal Entry, and got to the point that interested him. The Jews understood that the Romans might view Jesus as a rival to the Roman Empire if Jesus were allowed to continue to live and be made king by the Jews. Clearly, Caiaphas was correct when he prophesied in Jn. (48-49)11:50 about Jesus:

“If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation.” And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”

Pilate was concerned that Jesus, having known about the multitudes that supported him, might be able to organize a revolt against the Roman occupation of Israel. Thus, he went right to the point of whether Jesus understood Himself to be a King, and why it was that the Jews delivered Him to be tried by Pilate.

Jesus responded by saying that His kingdom is not of this world, and it operates on different principles than other earthly kingdoms. But because His kingdom is not from here (from the Father in heaven), His servants do not physically fight as if it were a merely political kingdom. In this way, Jesus was saying that His authority as King was greater than any other human/earthly kingdom, including Rome. Pilate responded by asking if Jesus was indeed a king then. Jesus answered by telling him, “You say correctly that I am a king. It was for this reason that I was born and came into the world: that I should bear witness to the truth. Everyone who is of the truth hears My voice.” He and His servants proclaim truth to those who will listen and hear the voice of Jesus. This is how His kingdom is established. Pilate responded by saying, “What is truth?” as if Jesus was merely proclaiming that He was a religious leader and no threat to Rome. What Pilate did not understand is that the Christian message of truth transforms all kingdoms through the preaching of the gospel.

C. Pilate and the Jews (Second of Four) (18:38b-40)

Being convinced that Jesus was not real criminal and no real threat to Rome, Pilate then went out again to the Jews and declared that he found no fault in Jesus (as if he was dealing with a mere religious conflict among the Jewish leaders). But trying to make the Jews happy with him, allowed them to decide what should be done with Jesus. It was a custom that the Jews were allowed to request someone to be released at Passover. Should it be the King of the Jews (Jesus) or Barabbas the robber. In reality, Barabbas was probably more than a mere thief to have been in the custody of the Romans. He was a zealot that stirred up insurrection and revolution against the Romans (the very thing that both the Jews and the Romans were afraid of, Jn. 11:48-50). The Jews chose the true criminal and rebel – Barabbas to be released.

D. Flogging of Jesus (19:1-3)

At the center of the story is the whipping and mockery of Jesus by the Roman soldiers. They were performing a mock coronation of Jesus as King of the Jews. After he was scourged, they put on His head a crown of thorns and a purple robe, and mockingly said, “Hail, King of the Jews! while punching Him. What the soldiers were doing in mockery was in reality telling the truth. Jesus is the King, and eventually, the both the Jews and the Gentiles will bow before Him.

C’ Pilate and the Jews (Third of Four) (19:4-7)

Pilate returned again to the Jews and said, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.” In 18:40, the Jews said that they did not want this Man (i.e. Jesus) released to them when Pilate asked if they wanted him to release the King of the Jews (i.e. Jesus). Now, Pilate mocks them by bringing Jesus out with a crown and a purple robe. As if to say, ‘He says He is a king and many of your people say he is a king. See how I treat your king?’ He continued to mock and agitate the Jews the same way in vv. 14, 19.

In. 19:6-7 the Jews called out for Jesus to be crucified. Pilate gave them permission to crucify Jesus because he found not fault in him. But they responded by saying that Jesus claimed to be the Son of God.

B’ Pilate and Jesus (Second of Two) (19:8-11)

This claim by the Jews made Pilate more afraid. Since Jesus had said in 18:36-37 that His kingdom was not of this world, Pilate asked Him where He is from. If Jesus thought He was the Son of God, and the multitudes believed Jesus, Pilate knew that if he crucified Jesus there was likely to be a rebellion that He would have to deal with. But Jesus did not answer immediately. Pilate pressed Jesus, saying that he had the power to crucify or release Jesus. But Jesus responded with even more terrifying words, “You (Pilate) could have no power at all against Me unless it have been given you from above (i.e. by the Father in heaven).

A' Pilate and the Jews (Fourth of Four) (19:12-16)

This statement from Jesus convinced Pilate that it was best for him to release Jesus. He returned to the Jews and sought to release Jesus. But they responded by saying: "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar." Now Pilate was being accused of not being faithful to Caesar if He allows Jesus to be released and He becomes King. At this point, Pilate sat in the judgment seat and brought Jesus out, declaring, "Behold **your** King!" Pilate did not acknowledge Jesus as King (so that he could not be accused of being unfaithful to Caesar), but said that Jesus was the King of the Jews. They responded by calling for the crucifixion of Jesus. Pilate asked them if they wanted him to crucify their king. Once and for all, the Chief Priests declared who they wanted as their king, "We have no king but Caesar!"

Clearly, it was not just Jesus that was on trial. Jesus truly was the King Jews, and He was judging them based on their own testimony. With this statement of rejection of King Jesus and promised submission to Caesar, the Jews, through their leaders, broke covenant with Yahweh. Not long after this, Yahweh would take away their place (the Temple) and their nation (Israel) by sending the Romans against them in 70 AD.

19:16 tells us that Pilate delivered Jesus to be crucified, which we will look at next week.

Homework assignment: Read John 19 & Isaiah 53 & Ps. 22

The Gospel of John

Lesson Sixteen: The Passion Narrative – Pilate’s Trialifixion (Jn. 18-19)

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding of the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

The Trial Before Pilate (18:28-19:16)

Jesus Taken to the Hall of Judgment (18:28)

Matt. 26; Mk. 14; Lk. 22

A. Pilate and the Jews (First of Four) (18:29-32)

Jn. 3:14; 12:32-33; Matt. 20:19; 26:2; Lk. 18:32-33; 24:7-8

B. Pilate and Jesus (First of Two) (18:33-38a)

Jn. 11:48-50

C. Pilate and the Jews (Second of Four) (18:38b-40)

D. Flogging of Jesus (19:1-3)

C’ Pilate and the Jews (Third of Four) (19:4-7)

B’ Pilate and Jesus (Second of Two) (19:8-11)

A’ Pilate and the Jews (Fourth of Four) (19:12-16)

Homework assignment: Read John 19 & Isaiah 53 & Ps. 22

The Gospel of John

Lesson Seventeen: The Crucifixion & Burial (Jn. 19)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the introductory materials on pp. 7-8 (Outline, key verse, date, Gospels Chart, etc.).

Last week we looked at the trail of Jesus before Pilate. Eleven times in this section, Jesus is called the king of the Jews. The issue that John is presenting to His readers and us is: What kind of King is Jesus, and whether the Jews want Him as their King. In the end, they reject Jesus as King, and pledge allegiance to Caesar, their enemy and oppressor. Pilate brought Jesus out, declaring, "Behold **your** King!" Pilate did not acknowledge Jesus as King (so that he could not be accused of being unfaithful to Caesar), but simply said that Jesus was the King of the Jews. They responded by calling for the crucifixion of Jesus. Pilate asked them if they wanted him to crucify their king. Once and for all, the Chief Priests declared who they wanted as their king, "We have no king but Caesar!"

Clearly, it was not just Jesus that was on trial. Jesus truly was the King Jews, and He was judging them based on their own testimony. With this statement of rejection of King Jesus and promised submission to Caesar, the Jews, through their leaders, broke covenant with Yahweh. Just as Israel, in 1 Samuel 8, rejected Yahweh as King and called upon Samuel to give them a king like the nations around them – now the Jews rejected Jesus the Messiah as King of Israel. Not long after this, Yahweh would take away their place (the Temple) and their nation (Israel) by sending the Romans against them in 70 AD. In this scene we see the final fulfillment of Jn. 1:11 – His own did not receive Him.

Jesus, as the great High Priest, gave His life for the sake of His people. He was not only Priest, but also the Lamb of God sacrificed on the altar that takes away the sins of the world (Jn. 1:29, 36).

The Crucifixion and Burial (Jn. 19:17-42)

19:16 tells us that Pilate delivered Jesus to be crucified, which we will look at this week.

Golgotha (19:17, 18a)

The fact that Jesus was made to bear his own cross shows that he was crucified as a common criminal. John does not mention Simon's help in bearing the cross (cf. Mt. 27:32; Mk. 15:21; Lk. 23:26), but the transfer must have happened on the way to Golgotha. He was taken to Golgotha, also known as the "Place of the Skull," outside of the city, probably on the Mt. of Olives (v. 17). There He was crucified.

Two Men (19:18b)

V. 18 tells us that Jesus was crucified with two others, one on either side, with Jesus in the center, although he gives no details of the charges against them. This is a fulfillment of Is. 53:9: "And they made His grave with the wicked." Pilate considered Jesus no greater than a common criminal, and crucified Him with two wicked men. The Jews saw Jesus as more of a threat than a mere common criminal, but would have been pleased to see Him punished as such.

Pilate (Title in Three Languages) (19:19-22)

Unlike the Synoptic accounts, John alone relates that it was Pilate who was responsible for the notice affixed to the cross. It was common for a notice to be placed on the cross of the condemned criminal of the crime he was convicted of. There are slight variations in the different records of the wording on the notice, but all agree that the inscription contained the words "The king of the Jews." This notice was written in three languages, which gave notice to the Jews, the Greeks and the Romans Jesus was King of the Jews. It was a declaration that He was the universal King over all kings, nations and cultures. Pilate had, without intending to, declared the gospel: Jesus reigns. This statement caused resentful protests among the chief priests that Pilate should change the notice to: "He said, 'I am King of the Jews,' as it was merely a false claim. This brought out the obstinacy of Pilate, saying, "What I have written, I have written" (21-22). When John refers to the "chief priests of the Jews," his words contrast strongly with the title given to Jesus by Pilate, "King of the Jews," highlighting the apostasy of the Jews.

Soldiers Fulfill Prophecy (Clothes) (19:23-24)

In Jn. 19:23-24 we see that four soldiers, after they had crucified Jesus, divided His garments among themselves. The description of the tunic corresponds to the garment of the Priest (Ex. 28:32, 39; Lev. 21:10; 16:23f). The Priestly garments were to be made of one piece and not torn. Jesus was both sacrificial victim and Priest. This happened in fulfillment of Ps. 22:18 (a Messianic Psalm that prophetically reveals the work of Christ).

Jesus Speaks (Mother and Son) (19:25-27)

The text goes to show a contrast with the four soldiers in the lives of four women who were at the crucifixion. When Jesus saw His mother (with the other three women) and the disciples who He loved (John the Apostle) standing by, He said to His mother, “Behold your son.” And to John He said, “Behold your mother.” These two “Behold” statements are in contrast to the other “behold” statements in Jn. 19 (vv. 5, 14) where Jesus Pilate said, “Behold the man! & Behold your King!” V. 27 tells us that from that hour John took Mary the mother of Jesus to his own home to care for her.

Jesus Speaks (I Thirst) (19:28-30a)

19:28 tells us that Jesus knew/saw that all things were now accomplished that He had been sent by the Father to do, in fulfillment of the scriptures. The fulfillment was in what He accomplished. Even the statement, “I thirst,” was a fulfillment of scripture (Ps. 22:15; 69:21). Someone (probably the Roman soldiers) put sour wine on a sponge attached to a hyssop stick and put it to the mouth of Jesus.

Jesus Speaks (It Is Finished) (19:30b)

After Jesus received the sour wine, He cried out, “It is finished” (Mt. 27:50; Mk. 15:37; Lk. 23:46). Having said this, Jesus bowed His head in death and gave up His spirit/life. Notice that He did these things intentionally. “He bowed and gave up.” He accomplished (cf. v. 28) everything the Father had given Him to do. John 10:11, 17-18 says: “I am the good shepherd. The good shepherd gives His life for the sheep. Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.” By laying down His life for His own, He accomplished the will of the Father for us.

Soldiers Fulfill Prophecy (Spear) (19:31-37)

Because it was the Day of Preparation before the Sabbath, the Jews asked Pilate that the legs of Jesus and the two others be broken so that they died and their bodies removed. The soldiers broke the legs of the first two, but they saw that Jesus was dead already and did not break his legs. In 19:31-37 we have recorded something unique to John’s gospel. The Synoptics do not record that the side of Jesus was pierced by the spear of the Roman soldier, out of which came blood and water (v. 34). Matthew, Mark and Luke tell us that when Jesus died, the veil of the Temple was torn from top to bottom (Mt. 27:51; Mk. 15:38; Lk. 23:45), indicating that by the death of Jesus we have a way into the presence of God. Jesus’ legs were not broken, in fulfillment of the scriptures that the Passover lamb was to be eaten without any of the bones broken (Ex. 12:46; Num. 9:12). Jesus was the Lamb of God that takes away the sins of the world, making us to be at peace with God.

But John 19:34 also tells us something about Jesus as the Temple of God. In Jn. 7:37-39, Jesus promised that those who received the “water” Jesus offered would have a rivers of living water flowing from them. This river of living water would be the Holy Spirit, given to those who believe. The first person that flows with rivers of living water is Jesus Himself, when His side was pierced on the cross.

Jesus said in Jn. 2:19, referring to the Temple of His body: “Destroy this Temple, and in three days I will raise it up again.” Three days after His crucifixion Jesus was raised up again. Ezekiel 47 revealed to apostate Israel that the Temple would be rebuilt, and that a river of water would flow out of the side of the Temple. This great river would flow out deeper and deeper to transform the land (of Israel) and the sea (the Gentile world). On the cross, Jesus is shown to be that Temple. From Him will flow a river of living water that will change the world. As we believe in Him, we too will have rivers of living water flowing out of us, transforming the world as we go forth to do His will. [See Leithart, p. 261-262]

It must be kept in mind that although it was a Roman soldier that thrust the spear into the side of Jesus, it was the Jews that rejected and pierced Him. John said in 19:37 that the scriptures were fulfilled by these things because Ps. 22:16 & Zech. 12:10 say they would look upon Him whom they pierced. Moreover, Rev. 1:7 tells us that when Jesus came to judge the Jews in 70 AD, those who pierced Him (the Jews), and all the tribes of the earth would mourn because of Him. The consequence of His death and resurrection would be the salvation of the world.

Pilate (Grants Permission) (19:38a)

In 19:38 we see that Joseph of Arimathea (Matt. 27:57-60; Mk. 15:42-46; Lk. 23:50), being a disciple of Jesus, secretly asked for the body of Jesus (being afraid of the Jews). Pilate consented.

Two Men (19:38b-40)

Just as there were two men that were crucified with Jesus, so too, there were two men that took the body of Jesus and placed it in a tomb. One was Joseph of Arimathea, the other was Nicodemus (Jn. 3:1f; 7:45-53), who first came to Jesus by night. Both of these men were leaders of the Jews; but they were among those who had received Jesus by faith. They gave Jesus a kingly burial with spices, like the Old Testament kings (2 Chron. 16:14), wrapping His body in strips of cloth with the spices.

Garden (19:41, 42)

Jesus was buried in a new tomb in a garden near where He was crucified. And there He would remain until the resurrection, which we will look at next week.

Homework assignment: Read John 20

The Gospel of John

Lesson Seventeen: The Crucifixion & Burial (Jn. 19)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

Golgotha (19:17, 18a)

Mt. 27:32; Mk. 15:21; Lk. 23:26

Two Men (19:18b)

Is. 53:9

Pilate (Title in Three Languages) (19:19-22)

Mt. 27:37; Mk. 15:24; Lk. 23:38

Solders Fulfill Prophecy (Clothes) (19:23-24)

Garments of a Priest (Ex. 28:32, 39; Lev. 21:10; 16:23f); Ps. 22:18

Jesus Speaks (Mother and Son) (19:25-27)

Jn. 19 (vv. 5, 14)

Jesus Speaks (I Thirst) (19:28-30a)

Ps. 22:15; 69:21

Jesus Speaks (It Is Finished) (19:30b)

Mt. 27:50; Mk. 15:37; Lk. 23:46; John 10:11, 17-18

Soldiers Fulfill Prophecy (Spear) (19:31-37)

Mt. 27:51; Mk. 15:38; Lk. 23:45; Ex. 12:46; Num. 9:12
Jn. 7:37-39; 2:19; Ezek. 47; Ps. 22:16-17; Rev. 1:7

Pilate (Grants Permission) (19:38a)

Matt. 27:57-60; Mk. 15:42-46; Lk. 23:50

Two Men (19:38b-40)

Jn. 3:1f; 7:50-52; 2 Chron. 16:14

Garden (19:41, 42)

Homework assignment: Read John 20

The Gospel of John

Lesson Eighteen: The Resurrection (Jn. 20)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the introductory materials on pp. 7-8 (Outline, key verse, date, Gospels Chart, etc.).

John 1:14 tells us that the Word (Jesus) became flesh and Tabernacled among us to reveal the Father to us so that we can be one with Him. In the Old Testament Tabernacle the glory of God was hidden behind the veil, separating believers from the presence of God in the Holy of Holies. But Jesus came to not only manifest the glory of God, but to tear the veil of separation so that we can live in the presence of God. In John 17 Jesus said to the Father in His High Priestly prayer that the hour had come (the hour of His death), praying that in that hour the Son would be glorified. Because of this, we would be made one with God, just as the Father and Son are one. The veil of separation would be removed – by the death of Christ we are brought into fellowship with God.

Throughout the book of John we have seen that Jews sought to overcome the light of Jesus shining their darkness. But Jesus said that at the hour of His death He would overcome the world. What the Jews intended for evil, the Father intended for the salvation of the world. By His resurrection, Jesus was vindicated and proven to be right about all that He said and did. He was proven to be the Son of God and the King of the Jews. Jn. 2:19-22 says:

Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

By His resurrection, Jesus demonstrated that He had fulfilled all the scriptures concerning the Messiah, and those who would receive Him would believe in Him and be united to God.

I. Holy of Holies (Jn. 20:1-19)

Time Marker (20:1)

On the darkest day of human history, Jesus was crucified. In that hour of His death, there was darkness over the land (for three hours, Matt. 27:45), and when Jesus cried out, “It is finished” and gave up His spirit (Jn. 19:30), and “the veil of the Temple was torn in two from top to bottom, and earth quaked and the rocks were split” (Matt. 27:51). The death of Jesus was the cataclysmic end to the Old Creation and the beginning of the New Humanity in a New Creation.

Turn to John 20. Matt. 28:1 tells us that after the Old Covenant/Creation Sabbath, Mary Magdalene and the other Mary came to see the tomb. A new day of light had begun for the world. It was the final movement from darkness to light. John 20:1 tells us that it was the first day of the week (Sunday) that Mary came to the tomb early (while it was still dark). This is before she or any of the other disciples came to fully believe that Jesus was raised from the dead. They remained in darkness until they knew that He was raised. When she arrived at the tomb she saw that the stone had been rolled away.

Mary runs to disciples with message of stolen Lord (20:2-3)

Seeing that the stone had been taken away from the tomb, Mary “ran” to tell Peter and John (“the other disciple, whom Jesus loved”) that “they” had taken away the Lord, and “we” (the two Marys and Salome, Mk. 16:1) do not know where they have laid Him. Apparently, they assumed that the Jews or Romans had stolen the body. Peter and John went out to the tomb in response to her announcement.

John, in anticipation, arrives outside tomb first (20:4)

In vv. 4-5 we see that both Peter and John ran to the tomb, just as Mary had run to tell them what she had seen. John (possibly because he was younger) outran Peter and arrived at the tomb first.

John stoops, sees clothes (20:5)

Without going into the tomb, John stooped down and looked inside and saw the linen cloths lying there.

Peter enters tomb sees clothes (20:6-7)

When Peter arrived at the tomb he went right in, and he too saw the linen cloths lying there and the cloth that had been around Jesus’ head (covering His face). Interestingly, John notes that the cloth that had been around His head was folded

separately and lying separately from the other cloths. This could be a reminder that the veil of the Temple was torn in two, opening up the Holy of Holies.

John enters tomb sees and believes (First) (20:8-10)

After Peter went into the tomb, John also went in. John says that at that time He “saw and believed.” As we will see in vv. 24-29, Thomas later also saw and believed, along with the other disciples. John makes the point in v. 9 that up to that point the disciples did not understand that the scriptures must be fulfilled that the Messiah must rise again from the dead (Ps. 16:10; Hos. 6:2; cf. 2:19-22). Then the disciples left and went home.

Mary, outside the tomb, in grief, weeps (20:11)

The story returns to Mary, who returned to the tomb with Peter and John and stood outside weeping and stooped down (like John had) and looked inside the tomb.

Mary stoops, sees angels (20:12-13)

When she stooped and looked into the tomb she saw two angels in glorious white, one at the head and the other at the feet, where the body of Jesus had lain. This is symbolically a picture of the cherubim on the Mercy Seat on the Ark of the Covenant, which only the High Priest could see on the Day of Atonement. Here, Mary, following the death of Jesus and the veil of separation being removed, was able to see what only the High Priest could see. The Holy of Holies, opened by the torn veil, is replaced by a tomb with the stone rolled away. Symbolically, we are to understand that all who believe in Jesus are given access to the presence of God. The angels asked her why she was weeping, to which she replied that “they” had taken away her Lord and didn’t know where they had laid Him.

Mary turns to “gardener” (20:14-15)

After she said this, Mary turned around and saw Jesus standing there, but did not know that it was Him. She thought that Jesus was the gardener (cf. 18:1-2; 19:41), and when Jesus asked her why she was weeping and whom she was seeking, she asked Him if He had taken the body of Jesus.

Mary turns to Jesus and Believes (First) (20:16-17)

Jesus responded to her simply by saying her name, “Mary!” In Jn. 10, Jesus said that His sheep hear His voice and they follow Him in faith. At this point, Mary recognized that it was Jesus that spoke to her. It may be that she hugged/held Jesus. Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father.” Jesus was not forbidding her or others to touch Him (Jn. 20:27; Matt. 28:9), but was helping her to understand that His relationship with her and the other disciples would be different than it had been. He would be ascending to the Father. They should not cling to Him as if He will be with them as He had been. Jesus then told Mary to go and tell the other disciples that He would be ascending to the Father.

Mary came to disciples with message of ascending Lord (20:18)

Mary then went to the other disciples and told them that she had seen the risen Lord and all that He had spoken to her.

Time Marker (20:19)

On the same day that she told the disciples what she had seen and heard, Jesus also appeared to the disciples.

II. Jesus Appears to the Disciples (Thomas Absent) (20:19-23)

Mark 16:14 tells us that when Mary told these things to the disciples, they did not believe. The disciples were fearful of the Jews and were hiding behind closed doors. Jesus came and stood in their midst and said, “Peace be with you.” Jesus had spoke to them in the upper room about the peace that He would give them (Jn. 14:27; 16:33). Then, so that they too would believe, Jesus showed them His hands and side. By seeing and being with Jesus, the disciples saw that all that Jesus said and did was true. He was vindicated and proven to be right by the resurrection. Just as the Father had sent Jesus, so now Jesus was commanding them to go out into the world as His witnesses. As they went out as witnesses, in the midst of the persecution that they would suffer at the hands of the Jews, they could be at peace because Jesus breathed into them the Holy Spirit. As the New Creation Humanity of Jesus, they had authority to forgive the sins of those who believe in Jesus, and proclaim that sins were not forgiven to those who refused to believe in Jesus.

III. Jesus Appears to the Disciples (Thomas Present) (20:24-29)

John makes a point to say in v. 24 that Thomas was not present when Jesus appeared to the disciples on the day of His resurrection. In v. 25, Thomas said that he too needed to see and touch Jesus in order to believe. A week later (on the eighth day, the first day of the week), Jesus appeared again to the disciples as they were inside with the doors being shut (cf. v. 19). Again He said, “Peace to you!” then He told Thomas to see and touch Him, and not be unbelieving, but believing. Thomas responded by saying, “My Lord and my God!” Jesus responded by saying, “Blessed are those who have not seen and yet have believed.” After the ascension of Jesus, the disciples would become eyewitnesses to all the world of what they had seen and heard, so that those who did not have the opportunity to see and hear and touch the Lord Jesus could believe in Him.

IV. The Purpose of John’s Gospel (20:30-31)

John ends this section by declaring his purpose for writing the Gospel:

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Homework assignment: Read John 21 & Prepare for the Student Evaluation in 2 weeks.

The Gospel of John

Lesson Eighteen: The Resurrection (Jn. 20)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

I. Holy of Holies (Jn. 20:1-19)

Time Marker (20:1)

Mary runs to disciples with message of stolen Lord (20:2-3)

John, in anticipation, arrives outside tomb first (20:4)

John stoops, sees clothes (20:5)

Peter enters tomb sees clothes (20:6-7)

John enters tomb sees and believes (First) (20:8-10)

Mary, outside the tomb, in grief, weeps (20:11)

Mary stoops, sees angels (20:12-13)

Mary turns to "gardener" (20:14-15)

Mary turns to Jesus and Believes (First) (20:16-17)

Mary came to disciples with message of ascending Lord (20:18)

Time Marker (20:19)

II. Jesus Appears to the Disciples (Thomas Absent) (20:19-23)

III. Jesus Appears to the Disciples (Thomas Present) (20:24-29)

IV. The Purpose of John's Gospel (20:30-31)

Homework assignment: Read John 21 & Prepare for the Student Evaluation in 2 weeks.

The Gospel of John

Lesson Nineteen: The New Creation (Jn. 21)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

❖ Review

Review the introductory materials on pp. 7-8 (Outline, key verse, date, Gospels Chart, etc.), and the Student Evaluation to make sure that the students are aware of what they are expected to know.

Last week we saw that on the first day of the week (the new Christian Lord's Day) Jesus revealed Himself to be the risen Lord. He appeared first to Mary Magdalene and twice to the disciples in John 20. Mary told the disciples what she had seen and what Jesus had said to her. The emphasis in John 20 is on seeing, hearing and touching Jesus so that the disciples would be able to be true witnesses to the Jews and to the wider world. John Explained in vv. 30-31 why he wrote the Gospel: So that those who read it may believe that Jesus is the Christ (Jewish Messiah), the Son of God, and that they would have life in His name.

I. The New Creation & The Gentiles (21:1-14)

The dramatic story John has told in the Gospel has primarily been in the context of the Jewish world. It was the Jews ("His own") that did not receive Him, and sought to overcome the light of Jesus throughout the story. The Jewish world sought to persecute and put Him to death. It was the Jewish world that considered Jesus and His teachings to be a threat to their way of life. The Gentiles at this time were not threatened by the life and words of Jesus, nor did they reject Him. Pilate found no reason to put Jesus to death and tried to have Jesus released. He Pilate crucified Jesus because the *Jews* threatened him by claiming he was no friend of Caesar if he did nothing about Jesus (Jn. 19:12). Because of this rejection of Jesus by the Jews, He would come in judgment upon them in 70 AD with the destruction of Jerusalem and the Temple. But the promise of God is that "whoever believes in Him should not perish but have everlasting life" (Jn. 1:12; 3:15-16; 4:14; 6:54; 12:46). The

ministry of the Apostles would not only be to preach to the Jews, but to the whole world.

Jesus Showed Himself v. 1

Turn to John 21. In v. 1 John said that Jesus showed Himself again to the disciples at the Sea of Tiberias. Jn. 6:1 tells us that this was the Sea of Galilee, which John has called it throughout the book. To call it the Sea of Tiberias is a way of focusing on what the Gentiles called it. After the resurrection, the New Creation will expand out to the Gentile world. John 21:1-14 is structured chiastically.

Gathered Without Jesus v. 2, 3

Jesus showed Himself there to seven of the disciples who were gathered in Galilee of the Gentiles (Matt. 4:15). They went fishing by night. The fact that the disciples were fishing is significant. Throughout the Gospel of John the focus is on what happens on the land (except when Jesus walked on the Sea of Galilee, Jn. 6:15f), and sheep which are all symbolic of the land and people of Israel. The sea and fish are symbolic in the Bible for the Gentiles outside of the Land. By meeting the disciples at the Sea of Galilee while they are fishing we are being told that the Gospel will go out into the world to the Gentiles. Peter, leading the fishing trip, was told in Jn. 1:42 that he would become a fisher of men.

Don't Know Jesus v. 4

V. 4 tells us that when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. This verse is symbolic of the movement from the darkness of the Old Creation to the light of the New Creation, when the disciples and the Gentile nations would progressively know Jesus.

Nothing To Eat v. 5

Then Jesus said to them, “Children, have you any food?” They answered Him, “No.” On their own, the disciples would not be able to have an impact on the Gentile world they were being sent to.

Net Full, Undruggable (Multitude of Fish) v. 6

In response, Jesus said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast, and now they were not able to draw it in because of the multitude of fish. With the guidance they would receive from the Holy Spirit, the disciples would be able to catch a multitude of believers as they become fishers of men.

John Knows the Lord v. 7a

Because John (“that disciple whom Jesus loved”) heard the voice of Jesus and recognized the miraculous nature of the catch of fish, he knew that it was Jesus, and said to Peter, “It is the Lord!”

Peter Runs to the Lord v. 7b

Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea.

Disciples Come to Jesus v. 8

But the other disciples came in the little boat (for they were not far from land), dragging the net with fish.

Peter's Fire v. 9

As soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. The only other use in the New Testament of the word "fire of coals" is found in Jn. 18:18, where Peter warmed himself by the "fire of coals" with the High Priest's servants and officers outside of Jesus' informal trial. Peter will now have fellowship with Jesus and the other disciples – no longer denying the Lord.

Net Full, Draggable (153 Great Fish) v. 10,11

Jesus said to them, "Bring some of the fish which you have just caught." Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. The multitude of fish that the disciples could not pull into the boat can now be pulled onto land by the word of Jesus.

Breakfast v. 12a

Jesus said to them, "Come and eat breakfast." The ministry of the disciples would be to call people to eat the Lord's Supper in fellowship with God and one another.

Know Jesus v. 12b

The disciples did not need to ask who it was because they knew it was Jesus who called them to eat. It is at the Table of the Lord that people come to truly know the Lord and to fellowship with Him and one another.

Gathered With Jesus v. 13

Jesus then came and took the bread and gave it to them, and likewise the fish. This reminds us of Jesus' repeated pattern for us of taking, giving thanks and distributing it (cf. 6:11). We do the same thing at the Lord's Supper.

Jesus Showed Himself for the third time v. 14

This is now the third time Jesus showed Himself to His disciples after He was raised from the dead. The disciples were now fit to be true witnesses to the world of the resurrection of Jesus, having seen Him three times.

II. The Commissioning of Peter & Ministry to the Jews (21:15-17)

In vv. 15-17 the focus moves from the sea and fishing to the sheep of Israel. After breakfast, Jesus spoke directly to Peter and three times asked Peter if he loved Him. Three times Peter affirmed His love for Jesus. This seems to parallel the three

times Peter denied the Lord (Jn. 13:38; 18:17, 25, 26). Each time Peter affirmed His love for the Lord, Jesus responded by telling him to love His lambs/sheep by feeding them and keeping them safe. This commissioning of Peter demonstrated not only that he was fully restored to the Lord, but also was given the great responsibility to love the sheep that Peter would be given care over. Although Peter did have an important role among the Gentiles, His work/ministry of being a fisher of men would primarily be among the Jews, which we see in the first part of the book of Acts.

III. Following Jesus to Death and Glory (21:18-24)

What follows in vv. 18-24 is Jesus' announcement that Peter would die a violent death, being taken against his will. John tells us that the death of Peter would glorify God (v. 19). Jesus said to Peter, "follow me!" Jesus called on Peter to follow Him in the ministry, into death (which tradition says was by crucifixion in Rome) and in glory. By sacrificing his life for the sheep, as Jesus had done, Peter would glorify the Father, as Jesus had done.

Interestingly, Peter turned and asked about what would happen to John ("the disciple whom Jesus loved..."). Jesus responded, in effect, by saying that it was none of Peter's business. If Jesus desires/wills/determines that John should remain alive until He comes, what is that to you, Peter? Your job, Peter, is to follow me. This conversation between Jesus and Peter became widely known and the brethren (Christian believers in the Church) thought that Jesus had said that John would not die. John wanted to make sure the Church knew what Jesus had really said. The meaning of Jesus was probably that John would remain alive until Jesus came in judgment against the Jews in 70 AD, which was not long after the writing of the Gospel of John.

IV. Conclusion (21:25)

The book of John concludes with words similar to John's previous summary of his purpose for writing in 20:30-31.

John 20:30-31

John 21:25

There are many other signs

There are many other things

which Jesus did

which Jesus did,

which are not written

which if they were written

in this book ...

one by one,

These have been written

the world would not contain

that you may believe ...

the books that would be written.

The Apostles were true witnesses of the life of Jesus and the things that He did, so that the Church was built by their word. Following their deaths, we have a reliable record of their teachings concerning our Lord, the Christ, the Son of God.

Homework assignment: Prepare for the Student Evaluation in next week.

The Gospel of John

Lesson Nineteen: The New Creation (Jn. 21)

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

I. The New Creation & The Gentiles (21:1-14)

Jesus Showed Himself v. 1 (Jn. 6:1)

Gathered Without Jesus vv. 2, 3

Don't Know Jesus v. 4

Nothing To Eat v. 5

Net Full, Undruggable (Multitude of Fish) v. 6

John Knows the Lord v. 7a

Peter Runs to the Lord v. 7b

Disciples Come to Jesus v. 8

Peter's Fire v. 9 (Jn. 18:18)

Net Full, Druggable (153 Great Fish) v. 10,11

Breakfast v. 12a

Know Jesus v. 12b

Gathered With Jesus v. 13

Jesus Showed Himself for the third time v. 14

II. The Commissioning of Peter & Ministry to the Jews (21:15-17)

Jn. 13:38; 18:17, 25, 26

III. Following Jesus to Death and Glory (21:18-24)

IV. Conclusion (21:25)

John 20:30-31

John 21:25

There are many other signs

There are many other things

which Jesus did

which Jesus did,

which are not written

which if they were written

in this book ... one by one,
These have been written the world would not contain
that you may believe ... the books that would be written.

Homework assignment: Prepare for the Student Evaluation in next week.

The Gospel of John

Lesson Twenty: Review of the Gospel of John

Outline of the Gospel of John

The Old Humanity - "His own did not received Him" Chapters 1-12

- I. Introduction (1:1-18)
- II. Cleansing of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. Feeding the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – Lampstand (Ch. 8-12)

The New Humanity – "As many as received Him" Chapters 13-21

- I. Foot Washing – Laver of Cleansing (Ch. 13)
- II. The Last Supper – Table of Showbread (Ch. 13)
- III. The Holy Spirit – Lampstand (Ch. 14-16)
- IV. High Priestly Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – Bronze Altar (18-19)
- VI. Resurrection – Holy of Holies (20)
- VII. New Creation (21)

The Apostle John = "Yahweh is Gracious" wrote the Gospel of John. What other books of the Bible did he write? [1, 2, 3 John & Revelation]. In what decade did he write this Gospel? [The 60's AD – Review the dates of the other Gospels & their order of writing]. Which of the four angel faces corresponds to the Gospel of John? [The face of a man – Jesus is shown to be true humanity as well as true God, uniting us to the Father and giving us the right to become children of God – Review the other angel faces and corresponding Gospels].

The outline of the book that we used for our study of John is based on Jn. 1:10-13:

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and **His own did not receive Him**. But **as many as received Him**, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John wrote his Gospel (the good news story of Jesus) to demonstrate that Jesus came into the world to give people the right to become children of God the Father by faith/believing in Jesus. John 20:30-31 gives us the purpose of John's Gospel: It is to encourage people to believe that Jesus is the Christ (Messiah), the Son of God, and that He came to give us life in His name.

"And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written **that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.**"

The introduction of John in vv. 1-18 explains what the rest of the book is about.

I. The New Creation – 1:1-9

As we read Jn. 1:1-9 we immediately see a connection with Gen. 1:1-5. John 1 tells us that Jesus is the Word that was spoken at creation. Jesus, the Word, was *with*

God and Jesus, the Word, *is* God. Jesus, the eternal Son of God the Father, was in the beginning with God. Jesus is God the Creator.

Genesis 1 also tells us that there were three problems with the initial creation that God dealt with in the creation week: 1) it was without form, 2) it was void/empty, 3) and there was darkness over all creation. John 1 tells us that Jesus, the Word of the Father, 1) “made all things,” giving form to the creation, and 2) that in Him was life, so that the void/empty world was filled with living things, and 3) the life that Jesus came to give was the light of men that shined in the darkness of the old creation. In the John 1-2 John speaks of a succession of seven days, like the seven days in the creation story of Genesis.

II. Two Humanities – 1:10-13

The comparison between Genesis 1 and John 1 continues by demonstrating a distinction between the two humanities. Compare Gen. 1:4-5 & Jn. 1:10-13.

Just as God divided the light from the darkness in the old creation, so too, Jesus came into the world and divided the world of humanity between those who would not receive Him (those in darkness), and those who would receive Him (those who received the light of Jesus by faith). Just as Adam was the first created son of God, so too, in the new creation, we are given the right to become children of God by faith. If we believe in the name of Jesus, we are *not* born into His family merely by birth, nor by our will or decision, but we are born by the will of God the Father. By believing that Jesus is God, and that He came into the world to give us life and light – we are made members of the family of God.

III. The Greater Tabernacle – 1:14-18

John goes on to use another old covenant illustration to reveal who Jesus is and what He came to do. In the book of Exodus, we see that God formed His people into a nation by making covenant with them at Sinai. They saw the glory of Yahweh on the mountain in the glory cloud, and were given the law of the covenant by Moses. What followed this was the building of the Tabernacle so that God would *dwell in their midst* (Ex. 25:8).

John 1:14-18 says that Jesus, the Word, became flesh and dwelt (lit. tabernacled) among us, just as Yahweh Tabernacled among His people Israel. In the old covenant Tabernacle, the glory of the Lord was hidden in the Holy of Holies, but with the coming of Jesus, the glory of God was beheld by men. Just as Moses was the mediator of the old covenant, revealing the law of God, the name of God, and the means of drawing near to God – Jesus is the mediator of the new covenant. He has come to declare the Father to us. V. 18 says, no man can see God (just as Moses could not see the face of God and live, Ex. 33:20); but Jesus, who is God, has come to declare (lit. in Greek = “exegete” or to explain the meaning of) the Father to us. Jesus, the Word of the Father, has come to declare/exegete who the

Father is and how we can have a relationship with Him. By dwelling/tabernacling among us, Jesus revealed the Father to us, declaring His Name, and providing the fullness of grace and truth to us.

Jesus is the Creator of a new heavens and earth. By His coming in the flesh, He brought life and light to the world by declaring the Father to men. There are two humanities: 1) Those who did not receive Him by faith and remain in darkness, and 2) those have received Him by faith and have been given the right to become children of God.

Use the remain time to have the students complete the Student Evaluation. The questions are worth 40 points. After correcting the Evaluation, give it to the parents for them to see how the students did.

The Gospel of John: Student Evaluation

Name _____ Date _____ [_____ out of 40 Points]

Fill in the blanks of the chart (19 Pt):

Gospel	Matthew	Mark	Luke	John
Focal Decade	_____	40's	_____	_____
Cherubim Face <small>Ezek. 1:8-10; Rev. 4:7</small>	_____	_____	_____	Man
Office Stressed	_____	King	_____	_____
Covenantal Period Connection	Moses (_____ Covenant)	_____ (Davidic Covenant)	Nehemiah (_____ Covenant)	_____
Architectural Stress	_____	Temple	Ezekiel's' _____	_____
Epistles Associated /w Gospels	James	1 _____, 2 _____	_____, P _____'s 14 Epistles (Hebrews)	_____, John's 3 _____, Revelation

Who wrote the Gospel of John? _____ (1 Pt)

- A) John the Baptist B) John the Apostle

The word "world" in John's Gospel primarily refers to what group of people? _____ (1 Pt) A) The Gentiles B) The Romans C) The Jews D) The Disciples

What in John 1 leads us to think that John wants us to learn that Jesus came to bring for a new creation and new humanity? (1 Pt)

What in John 1 leads us to think that John wants us to think of the Old Covenant Tabernacle? (1 Pt)

According to John 1, why did Jesus come? _____ (1 Pt)

- A) To judge the world B) To die on the cross C) To reveal the Father

Who are “His own” that did receive Him? _____ (1 Pt)

- A) The Jews B) The disciples and all who believe in Jesus?

Why was it good for Jesus to leave the disciples and return to the Father? _____

- (1 Pt) A) Because the Jews hated Him B) The Holy Spirit would come
C) The Romans would destroy Jerusalem C) The Father missed Him

Outline of the Gospel of John (13 Pt)

The Old Humanity - “His own did not received Him” Chapters _____

- I. _____ (1:1-18)
- II. _____ of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. _____ the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – _____ (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters _____

- I. _____ – Laver of Cleansing (Ch. 13)
- II. The _____ – Table of Showbread (Ch. 13)
- III. The _____ – Lampstand (Ch. 14-16)
- IV. _____ Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – _____ (18-19)
- VI. Resurrection – _____ (20)
- VII. New _____ (21)

Write the key verse used in this class for the book of John and the reference. (1 Pt)

The Gospel of John: Student Evaluation Answer Key

40 Points total

Gospel	Matthew	Mark	Luke	John
Focal Decade	<u>30's</u>	40's	<u>50's</u>	<u>60's</u>
Cherubim Face <small>Ezek. 1:8-10; Rev. 4:7</small>	<u>Ox</u>	<u>Lion</u>	<u>Eagle</u>	Man
Office Stressed	<u>Priest</u>	King	<u>Prophet/Emperor</u>	
Covenantal Period Connection	Moses (<u>Mosaic</u> Covenant)	<u>David</u> (Davidic Covenant)	Nehemiah (<u>Restoration</u> Covenant)	
Architectural Stress	<u>Tabernacle</u>	Temple	Ezekiel's <u>Temple</u>	
Epistles Associated /w Gospels	James	1 <u>Peter</u> , 2 <u>Peter</u>	<u>Acts</u> , <u>Paul's</u> 14 Epistles (Hebrews)	<u>Jude</u> , John's 3 <u>Epistles</u> , Revelation

Who was Gospel of John written by? B

- A) John the Baptist B) John the Apostle

The word "world" in John's Gospel primarily refers to what group of people? C

- A) The Gentiles B) The Romans C) The Jews D) The Disciples

What in John 1 leads us to think that John wants us to learn that Jesus came to bring for a new creation and new humanity?

John 1:1 uses the same language as Genesis 1:1. John proceeds in the next couple chapters to refer to a procession of days, like the 6 days of creation. He speaks of darkness, light and life in a way that indicates that Jesus is renewing the old creation. [Teacher: Any of the elements would qualify as a correct answer]

What in John 1 leads us to think that John wants us to think of the Old Covenant Tabernacle?

John 1:14 tells us that Jesus/the Word became flesh a tabernacled ("dwelt") amongst us. Jesus compares the ministries of Jesus and Moses. John the Baptist said that Jesus is the "lamb of God that takes away the sin of the

world.” The following chapters seem to follow a pattern that is illustrated by the Tabernacle. [Teacher: Any of the elements would qualify as a correct answer]

According to John 1, why did Jesus come? C

- A) To judge the world B) To die on the cross C) To reveal the Father

Who are “His own” that did receive Him? B

- A) The Jews B) The disciples and all who believe in Jesus?

Why was it good for Jesus to leave the disciples and return to the Father? B

- A) Because the Jews hated Him B) The Holy Spirit would come
C) The Romans would destroy Jerusalem C) The Father missed Him

Outline of the Gospel of John

The Old Humanity - “His own did not received Him” Chapters 1-12

- I. **Introduction** (1:1-18)
- II. **Cleansing** of the Old Humanity - Laver of Cleansing (Ch. 1-5)
- III. **Feeding** the Old Humanity – Table of Showbread (Ch. 6-7)
- IV. Light of the World – **Lampstand** (Ch. 8-12)

The New Humanity – “As many as received Him” Chapters 13-21

- I. **Foot Washing** – Laver of Cleansing (Ch. 13)
- II. The **Last Supper** – Table of Showbread (Ch. 13)
- III. The **Holy Spirit** – Lampstand (Ch. 14-16)
- IV. **High Priestly** Prayer – Altar of Incense (Ch. 17)
- V. Crucifixion – **Bronze Altar** (18-19)
- VI. Resurrection – **Holy of Holies** (20)
- VII. New **Creation** (21)

Write the key verse used in this class for the book of Luke and the reference.

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” (Jn. 20:30-32)

[Teacher: Must be word for word (or nearly) in order to be correct a answer]

