

# GOSPEL OF JOHN

## DISCIPLE, COME FOLLOW JESUS!

***“The Gospels are the first fruits of all writings, and the Gospel of John is the first fruits of the Gospels, and no one can receive its meaning who has not himself lain back on Jesus’ breast.”***

Origen, Commentary on the Gospel of John

Following Jesus is the best decision you will ever make!

Following Him changes EVERYTHING!

If you do not live a transformed life, you are not following Jesus.

He called you to life and life abundant, not “business as usual.”



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**Can you think of anything better than following Jesus?**

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## **Welcome to Transformation Bible Study!**

*"What you think about God is the most important thing about you."*

A.W. Tozer

This course will cover the GOSPEL ACCORDING TO JOHN. These are Scriptures which will usher us into the very throne room of our King!

God longs for you to know Him as He is in reality. He is King! He reigns over all!

From the study of this book, we will see a theology concerning our God unfold. An understanding of theology is lacking within the church body today. So we will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

### **Study Structure**

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions at the end of each week's assignment.

**Make sure you answer the question: What did you learn this week about BELIEF? The weekly answers to this question will form a spiritual log of your journey through the BOOK OF JOHN.**

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

### **You will need:**

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on *Doctrines* which will solidify all we are learning about God and many other important Biblical truths.

You will find instructions in the *Supplemental Materials* on ***How to do your text analysis***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

### **Books of the Bible**

The first lesson, we will spell out the entire book of the Bible when using references.

Thereafter we will use abbreviations to refer to the books: Hebrews = Heb.; Genesis = Gen.

### **Hebrew/Greek**

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

**Example** - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

**Psalm 136** is the classic text for the use of this word.

### ❖ **Appendix**

1. In the Appendix, you will find ***the text of the Gospel of John***. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

2. Refer to the Appendix for your list on What It Means To SEE JESUS.
3. For each lesson, you are to record a key verse from that lesson. Record that in the Appendix under Key Verses in the Gospel of John.
4. There is an Outline in the Appendix for your use.
5. There are Additional Activities included in the Appendix for your continued study of the Gospel of John.
6. **Marinate in each lesson.**

**MARINATE**      What does it mean to marinate?

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life. Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives!

## **WELCOME TO THE GOSPEL OF JOHN!!**

Oh how I love this gospel! I am sure you do as well or you will as we meet with Jesus every step of the way.

John is unlike the other gospel accounts and you will see why as we continue.

Be prepared to encounter the promises, commands, warnings and calls of your Lord as we walk through this book. You cannot get more serious than the message you will find here.

A FEW WORDS REGARDING THE STUDY ...

**The goal of studying the Bible is not to know more stuff – it is to be permanently transformed by what you learn, incorporating these truths into your life.**

**So if you are looking for another study to fill your time or an interesting study or a safe study, keep looking. This study has one goal – to transform you into the image of Christ.**

**GOSPEL OF JOHN  
LESSON ONE**

**Why Do We Need John's Gospel?**

**Overview**

**Doctrines: What Are Doctrines?/ How to Find Doctrines**

**BASIC STUDY**

***“ ‘The Word became flesh’ John 1: 14 became the central focal point of the early church fathers’ meditation and study. John presented the Incarnation - God manifest in the flesh - as the foundation of the gospel. This is the ‘glory’ not the ‘problem’ of the Fourth Gospel.” Bible Knowledge Commentary***

## **BASIC STUDY**

### **OVERVIEW**

The overview is critical to the foundation of the study before you. Always commit quality time to the overview. The next several weeks will allow deeper understanding if you are faithful here with the overview.

**For us to benefit from the Study of John** it will be necessary to find ourselves in context with this portion of Scripture in relation to the Whole of God’s Word. So we will do a little wide lens work for now.

When we open to **John 1**, we look into a world *without the New Testament*; we see a band of disjointed, directionless people, without an instruction manual, recently without the earthly physical presence of their leader. There were few churches, little concept of Christianity. They were the first – everything depended on them getting it right. Were they extraordinary people? Extra smart, extra gifted, extra connected? No.

❖ So, what can we learn from these pioneers that will help us today?

As always with any study of God’s word, **context** is key. What is context?

Biblical meaning must be gathered from the **context** of Biblical passages. Every word you read must be understood in the light of the words that come before and after it. Every verse relates to the verse before and after it. Every verse relates to the chapter in which it is found. That chapter relates to the prior chapter and the following chapter. To study the Bible properly is not for the casual reader. Bible study is strenuous. Christians have become very lazy when it comes to thinking and logic.

So let us approach this passage of John with energy, diligence and resolve. The Lord has provided these Scriptures for our understanding. What is it that He desires us to understand?

What you derive from this study will almost certainly be different from what I take from it. What each one sees will be pertinent to his own walk with the Lord.

So come to this study with anticipation and an open mind. The Lord will surely speak to you as you wait on Him.

Let's gain some context concerning the relationship of John's Gospel to the rest of the Bible.

To properly understand this gospel, it is helpful to have a little background info on the people to whom Jesus spoke. Now where would you discover this info?

- ✓ Now to put us in context with the gospels, let us remember how the gospels relate to all of Scripture.

The Bible as a whole has been referred to as the redemption story. Now how would the writers of Holy Scripture be able to get across the idea of redemption? The first necessity would be to reveal man's need to be redeemed.

➤ **The Bible is divided into 2 major sections: the Old Testament and the New Testament.**

The Old Testament has 39 books. The story of redemption is seen within the first 3 chapters of the book of Genesis. Chapters 1 and 2 cover the creation of the world. Chapter 3 informs us of man's fall and utter ruin due to his disobedience to God's one command. God did not give him a massive amount of rules and burdens, He simply gave him one command. Yet, Adam could not resist the temptation to "be as god." Because of his yielding to sin, mankind was plunged into a world unknown until that time. *After the first 3 chapters of the Bible*, the remainder of it discloses little by little God's plan of buying back man from the slavery of sin.

The next four books, Exodus through Deuteronomy, comprise along with Genesis, what is known as the Pentateuch. These are the five books of the Bible which contain the Law, also called the Torah.

Man was given the Law to show him what the standard of God was. Man was unable to keep this Law and was confronted with his need for a **substitute**. Within the legal system, God had provided for a substitute to take the penalty for the sinner. In the case of the Old Testament, the substitute was a lamb or in some cases another animal sacrifice. These animal sacrifices would never permanently take away man's sin but would serve as a reminder to man of the seriousness of his transgression. Sin brings death.

The remaining books of the Old Testament deal with the continuing saga of man's battle with sin and God's never failing, everlasting demonstration of His undying love for His sinful children.

- As in every epic, there are characters and a plot. The plot is the redemption of God's people. The characters are many. The primary characters are the people singled out to become God's own possession: Israel. For the Lord to provide a Redeemer, He would also provide a nation from which the Redeemer would come. Jesus was prophesied to come from Israel and not only from this nation, but specifically from the tribe of Judah. The OT is replete with the promises of a Messiah coming from Judah.

Genesis – Deuteronomy is the Law.

Joshua, Judges, Ruth, 1, 2 Samuel, 1, 2 Kings, 1, 2 Chronicles, Ezra, Nehemiah and Esther comprise the histories of the OT. These books also tell the story of man's continual battle with sin.

There are victories and there are slaughters in these accounts.

Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon are the books of poetry.

Again, these poems are filled with man's crying out to God for His deliverance. The remaining books of the OT are the prophets: major and minor.

- ❖ The OT begins with an account of the generations of Adam (**Genesis 5**) and ends with a curse in Malachi.
- ❖ The NT begins with the genealogy of Jesus Christ and ends with "there will no longer be any curse." **Revelation 22:3**

- Matthew is the Bridge builder. His book of the account of the life of Christ bridges from the OT to the NT. He focuses on the Messiah.

Matthew has more OT references than almost any other NT book. (Only Revelation has more.)

Matthew's Gospel was written primarily to Jews. So his purposes were a bit different from the other writers.

Matthew presents Jesus as **the Messiah-King**. His audience is Jewish. Matthew 28:18-20 are the key verses.

- Mark wrote primarily to the Romans (suffering persecution) and presented Jesus as **God's Suffering Servant**. **Mark 10:45**

**About 90 % of Mark is included in Matthew. (Baker)**

- Luke wrote to the Greeks. He wrote specifically to Theophilus, an unknown person to us, but important to Luke. The writer was diligent to make known to this unknown man the truths of who Jesus was and the course of action which His followers took to ensure the establishment of His kingdom.

In Luke, we see **the humanity of Christ**. Jesus is a man as well as God. Key verse: **19:10**  
Luke narrates those events which demonstrate *the humanity of Christ*. The genealogy is traced back to *Adam*. The parables included by Luke have a *human element* to them.

**Son of Man acts as key terminology for Jesus.**

- John was written to all men, everywhere. John presents **Jesus as the Son of God**. The key verses are: **20:30, 31**

The deity of Christ is proved by miraculous signs in this gospel account.

Keep in mind that Graeco-Roman biographies were typically arranged by **topic** rather than strict chronology (e.g., eight kingdom parables clustered in Matthew 13).

John contains the "I am" sayings of Jesus which point to His identity as God. I AM is the key name God is known by throughout the Old Testament. It is the name which designates God as self-existent, all-sufficient. It is used 6, 800 times in the OT.

Jesus says, "I am the bread of life; I am the true vine;

I am the living water; I am the resurrection and the life; I am the good shepherd; I am the gate; I am the way, the truth and the life; I am the light of the world.”

- ❖ These gospel accounts are key for a correct understanding of the kingdom of God. His kingdom is so unlike any kingdom we have ever seen or heard of.
- ❖ Now having read all of the above concerning a better understanding of the context of the Gospel of John in relation to the other Gospels, why are there four accounts of the Gospels?

As we study, we will learn biblical study skills. The 5WH (who, what, when, where, why and how) will be our guides to unveil the truths of God’s Word. Are you more of a “Why” person? A “When” person? The most important is always “WHO.” ALWAYS find out WHO is speaking or being spoken about because we are seeking a **relationship** and not answers alone.

May you be eternally blessed as you seek the Eternal One.

The key verses of this book are **John 20: 30, 31**

- ❖ Write those two verses here:

Life is the Greek word *zoe*.

It means the life principle. The direct opposite of *zoe* is *thanatos* (death).

*“The Bible recognizes that death is the result of sin; so when sin is absent, or dealt with and put away, life is restored, in which there is no room for death. Zoe therefore becomes sinless life, life completely realizing the ideal, with no **thanatos**, no death. That is what Jesus meant when He said, ‘He that believes in Me ... shall never die.’... We enter into life that has no antithesis in death, that is, eternal life. We enter into that when we are convinced that Jesus is the Christ, the Son of God; and when we answer our convictions by trusting everything that is suggested by that, trusting the great and eternal implicates that are there.” G. Campbell Morgan*

- **Read the articles in Supplemental Materials: What are Doctrines? / How to Find Doctrines**

*“Life is a key theme in John’s Gospel; it is used thirty-six times.”* Warren Wiersbe

➤ **Begin by reading John 1-12** in one sitting if at all possible.  
What are your first impressions of this book?

In **Hebrews 12: 1, 2**, we see a unique Greek word: *aphorao* # 872.

This word tells us to turn away from any other thing in order that we may more adequately see Jesus.

*“Fix your eyes on Jesus, the Author and Perfector of faith, Who for the joy set before Him, endured the cross, despising the shame and has sat down at the right hand of the throne of God.”*

**This is our charge over the next few weeks – really this is our eternal charge – let nothing interfere with SEEING JESUS!**

#### **WORD STUDY**

As just a little teaser, we will look at one Greek word here.

***Katalambano* #2638 – John 1: 5**

This word can mean “grasping with the mind = comprehending or it can mean apprehending, grasping by physical force and overwhelming”

The writer is almost surely making a double point here by this particular Greek word. Here John refers to the Light when he uses this Greek word *katalambano*.

The light has not been understood yes, but also the light has never been overwhelmed and dominated by the darkness. The Light always overcomes! Praise the Lord of Light!

The tense of the Greek has meaning here as well. The aorist tense shows us that not even once has the Light been overcome.

How reassuring is that?

❖ **Now for a personal application:**

**Is there anything in your life which currently you feel is overwhelming you?**

**Then dwell in the Light and let Him conquer whatever it is that seems to have a grasp on you.**

**Write that down here.**

**“Lord, I will not allow \_\_\_\_\_ to conquer me, in Jesus’ name.”**

**Now go back and read John 1.**

One thing you will want to develop as a disciple is the ability to find all you can about your Lord.

- So record on your Text Analysis, found in the Appendix, all you learn about Jesus in Chapter One. I keep these remarks on the right side of the sheet.

Go through each **chapter 2-12** following the above instructions.

Your Text Analysis should have a wealth of information about your Jesus!

Do not neglect this – nothing is more important than knowing Him.

**❖ Now for a little artwork**

Below, draw a circle (like the sun), make radiating lines from the sun.

On each radiating line, write down what you have seen about Jesus.

This may seem childish, but it will help cement what you are seeing about your Lord.

- **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

➤ **DIGGING DEEPER**

Go through the first twelve chapters again, this time recording on your Text Analysis what you find about God and the Holy Spirit.

After a thorough study in these crucial chapters, why, in your opinion, was it so important to establish that Jesus was both Man and God?

Let's look a little more at the human element of this great book.  
Look at each character presented up to this time.

We will look at John the Baptizer in more detail next week, so skip him for now.

- Who is one of the disciples mentioned in **John 1: 35-42**?

Describe this man – what do you already see about him?

Where can you follow his example?

Simon Peter- What do you learn about him here?

- **John 1: 43- 45**

Philip - What do you learn about him here?

- **John 1: 45- 51**

Nathanael - What do you learn about him here?



5. Why is Jesus real to you?

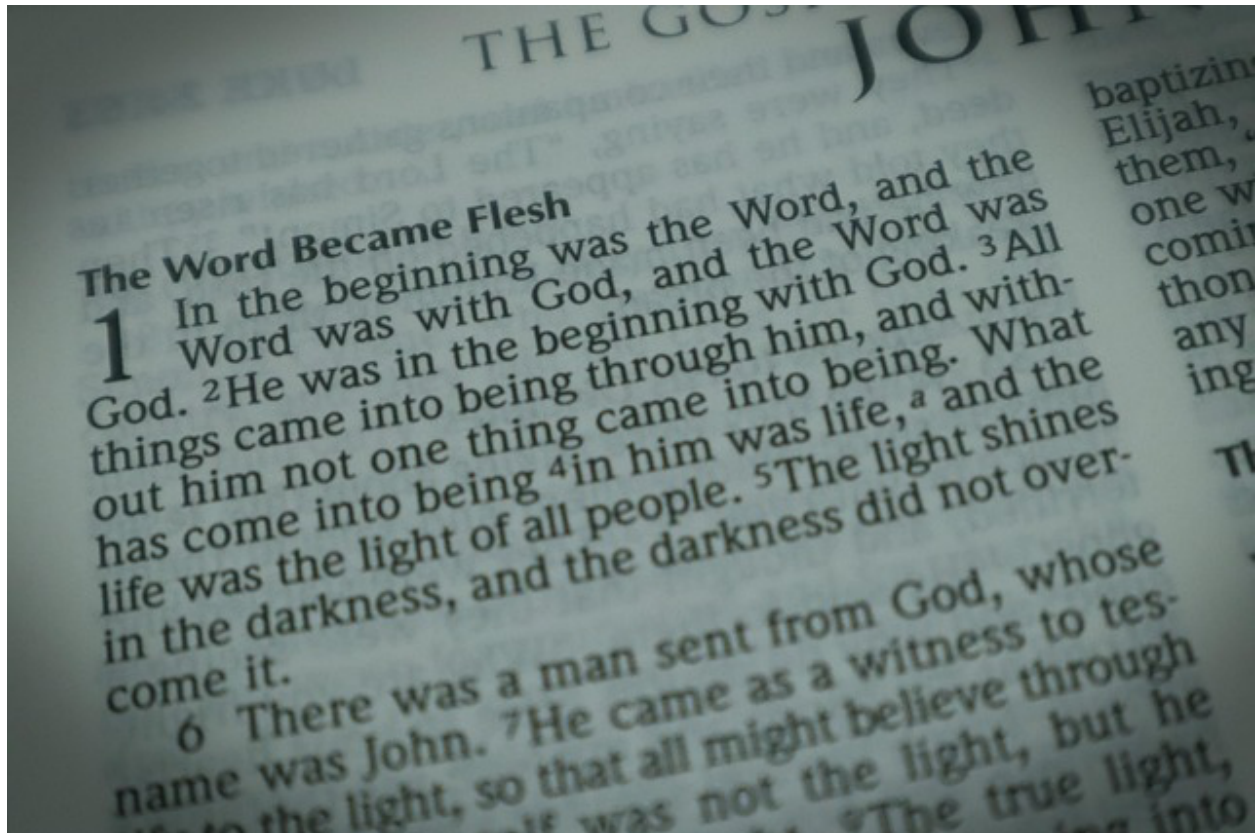
6. What does it mean to really SEE JESUS?

7. List three verses that seem key to the first 12 chapters of John.

- Record in the Appendix What I Learned About *Belief* this week.
- Find a verse to summarize this week's lessons in the Appendix: Key Verses to John's Gospel
- The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS
- Find a Hymn which relates to this week's message.

That's enough for one week!

You have provided for a solid foundation to the remainder of the study. Bless you for standing firm and faithful!



**GOSPEL OF JOHN**  
**LESSON TWO**  
**John One**

**“And We Beheld His Glory”**

**Doctrine: The Word of God/ Begin - Trinity**

## BASIC STUDY

Dr. A.T. Robertson called this gospel *“the profoundest book in the world.”*  
Not just the Bible, but of all books ever written!  
We will begin our journey to find out why this is true, but be warned, unless you devote yourself to seeking the Lord’s truth, you will not find the answer.

## BASIC STUDY

- **Do your Text Analysis on John 1. Instructions for Text Analysis is found in the Supplemental Materials.**

Now that you have prepared a foundation for the study of this book, let’s start to dig below the surface. What makes this gospel account so special, what makes this account so personal, why does John reach the heart in a different way than any other book?

These questions require that time be spent in meditation, contemplation and just plain hard work in order to find any answers. So here we go!

The best place to start is the beginning and that’s where John started as well. Read **John 1** and ask yourself why he began this gospel account as he did.

*“The prologue to the Fourth Gospel sets forth the theme of the whole work.”* F. F. Bruce

*“In the beginning was the Word, and the Word was with God, and the Word was God.”*  
**John 1: 1**

The first verse, chapter, word is always crucial in the Greek.

What is the point John is trying to make with his first, powerful statement?

Expositor’s Bible Commentary has this to say about the opening verse of John:

*“Literally, it could and should be rendered ‘When the beginning began, the Word was already there.’ **Was** is in the imperfect tense and implies continuing existence in the past. So before the beginning began, the Word was already in existence.”*

This means the Word predates time or Creation.

*“This sentence, more than any other passage in Scripture, is foundational for the church’s confession of the doctrine of the Trinity, the belief that God is one in three persons.”*

R.C. Sproul

It is so vital that John establish just Who Jesus is right from the beginning.  
Stop now and write here, Who is Jesus to you.

**Jesus as the Word of God, look at:**

**Rev. 19: 13**

**Jesus with the Father:**

**Phil. 2: 6, 7**

**John 17: 5**

**1 John 1: 2**

- **Look at John 1: 1 and 1: 14-18.**

**Glory is a tremendous concept in John’s Gospel. Early on John 13: 1- 20: 31 was called the Book of Glory because this section showed the power of darkness will be overcome by His Glory.**

**Glory** is mentioned in Chapter One. We understand the glory of the Lord in regard to His divinity, but in what way is the humanity of Christ Jesus to be seen in His humanity?

Read **Ezek. 9: 3; 10: 4, 18; 11: 22-23.**

What do you learn about the glory of the Lord here?

Why do you suppose the glory of the Lord had to leave the temple?

Did the glory of the Lord seem to want to leave? How do you know?

Is that it for the glory of the Lord?

Read **Ezek. 43: 2-4, 9; 44: 4**

Read **Haggai 2: 7, 9**

**Is. 40: 5**

Read **Isaiah 60: 7**

**Zech. 2: 1-4**

**What else can we learn about God's glory?**

**Exodus 25: 8; 29: 45-46**

**Num. 35: 34**

**1 Kings 6: 13**

**2 Cor. 4: 6**

**What glory did they observe in John 1: 14?**

**Read Matt. 17: 2-8**

**Mark 9: 2-8**

**Luke 9: 28-36**

**And write below if you think this refers to John 1: 14.**

*"The same parallel between the work of God in the old creation and His work in the new creation is drawn in the Johannine prologue." F. F. Bruce*

- **Sometimes called the Prologue, the first eighteen verses of John 1 are critical to the entire book.**

Everything you will find in the remainder of this strategic book is found here addressed in these first few verses.

Read the Prologue one more time and list here the most important topics that John touches on.

***“Whenever Jesus taught a spiritual truth, His listeners interpreted it in a material or physical way. The light was unable to penetrate the darkness in their minds.” W. Wiersbe***

This occurred when He spoke of:

The temple of His body 2: 19-21

The new birth 3: 4

The living water 4: 11

Eating His flesh 6: 1ff

Spiritual freedom 8: 30-36

Death as sleep 11: 11-13

And many other spiritual truths.

Why?

Because Satan strives to lead us to darkness and keep us there!

Darkness means death and hell while light means life and heaven.

You choose.

❖ Some truths are more difficult than others.

Referring to Jesus as the “only begotten from the Father,” has potential to cause confusion. But this is where studying the Greek language and its specific use is of great benefit.

***“‘Only-begotten’ #3439 monogenes, means ‘unique, the only one of its kind;’ it does not suggest that there was a time when the Son was not, and then the Father brought Him into being. Jesus Christ is eternal God; He has always existed.” W. Wiersbe***

***“It means literally one of a kind, only, unique, ... The emphasis is on the thought that, as the ‘only’ Son of God, He has no equal and is able fully to reveal the Father.” Expositor’s***

***“The word does not connote origin but rather unique prominence.” John MacArthur***

***“The thought in the original is centered in the personal Being of the Son and not in His generation.” Westcott (a scholar of Greek)***

## **John the Baptist**

He is mentioned at least eighty-nine times in the New Testament.

Who was this man?

He was actually written about by the secular historians of the first century more than Jesus!

(R.C. Sproul) So who was he?

Why did he attract such great attention?

For four hundred years the prophets of Yahweh had been quiet and then this man appeared on the scene. No one since Malachi in the fourth century B.C. had spoken for the Lord. So John's voice was truly the voice of one calling in the wilderness. Also, much of what John did took place in the desert – the traditional meeting place between God and His prophets.

- Look at the following verses to broaden your knowledge of this man. Choose 5 to record and read the rest.

**Matt. 3: 1-11**

**Matt. 11: 1-14**

**Matt. 17: 9-13**

**Matt. 21: 23-27**

**Mark 1: 1-8**

**Luke 1: 13- 17**

**Luke 3: 15, 16**

**Luke 16: 16**

**Malachi 4: 5**

How does John fulfill the prophecy in **Is. 40: 3**?

**Luke 1: 76**

What is so key about John admitting that he is not the Prophet?  
Who is this Prophet?

**Look at Deut. 18: 15, 18**

- Who does John say that he is in **John 1: 23**?

*“John’s ministry was twofold: he sought to lead his hearers to repentance (**Mark 1: 4**) and he was to reveal Messiah to Israel.” Expositor’s*

- **John 1: 23-28**

What is John the gospel writer telling us as he relates John the Baptizer’s words here?

What is most important concerning what he relates?

We see a lot about who John the Baptist is not – but what was his primary role?

What did he come to do?

Who did he say Jesus was?

By the way, a disciple was essentially a rabbi's slave, except in one regard.

The disciple was to serve in every way but one: he was not required to take care of the shoes or sandals of his teacher – only a slave would do that.

- As for the practice of **baptism**, read the article in the Supplemental Materials:  
**Baptism.**

Key to remember: early in the formation of the Church, many held John the Baptist in high regard, some even higher than they held the Savior's Person. Review **Acts 18: 25;19: 1-7.**

I believe John the Gospel writer was making clear just Who was to be worshiped and it was not John the Baptizer.

What does the writer say in **John 1: 29-42**, that indicates the supremacy of Jesus Christ above John the Baptist?

- **John 1: 43-51**

**Compare to:**

**Luke 24: 27**

## Matt. 3: 16

- ❖ List here all that you learn about the Christ.

Record all that you see about Him on your Text Analysis in the Appendix.

Remember not all people would approve of the message of John.

This gospel reveals the opposition Jesus faced in His earthly life, especially from the Jews. This gospel *“has been called the most Jewish and also the most anti-Jewish of the gospels... How can a thoroughly Jewish account simultaneously seem anti-Jewish? ... Yeshua’s conflict with religious authorities arises from His claim of identity with God, which this Gospel emphasizes more than the others.”* The Complete Jewish Study Bible

So throughout the rest of this study be on the lookout for these conflicts and note them on the Text Analysis when you see them.

### ➤ IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW

#### ➤ DIGGING DEEPER

*“The Word of God is distinguished from God Himself, and yet exists in a close personal relation with Him; moreover, the Word shares the very nature of God, for ‘the Word WAS God.’”*

F.F. Bruce

### WORD STUDY

**John 1: 1** “Was” # 2258 *en* This verb is in the **imperfect tense** which suggests not something past, or something present, or something future; but something continuous, a continuous state, in company with. *“In the beginning was the Word,”* a continuous fact; *“and the Word was with God”* continuously, *“and the Word was God”* constantly.

*“The imperfect tense thus described an age existence which cannot be measured by what we call time. Time is merely the marking off of eternity, to help finite being until they reach the glory of eternity.”* GC Morgan

*“With”* # 4314 = *pros* which means not merely nearness, but a processional nearness and united activity. Jesus was with God but here it means He was facing God, approaching God, acting with God.” GC Morgan

- Relate John 1: 1 to:

Heb. 1: 2

**Col. 1: 16**

**Rev. 3: 14**

*A word is a means of communication, the expression of what is in one's mind.  
J.B. Phillips renders the clause "At the beginning God expressed Himself." F.F. Bruce*

**As the Word, God is active immediately in His creative act. God expresses Himself as commanding, calling and creating.**

**What possible reasons could there be for this mode of creative activity?**

**What is the Spirit trying to show us in regard to "speaking" and "speaking in action?"**

- **Write John 1: 2 here.**

Now read **Isaiah 44: 24**, "I am the LORD ... Who stretched out the heavens alone, Who spread out the earth – Who was with Me?"

How does **John 1: 2** answer that question?

**Read Col. 2: 9**

- **Write John 1: 3-5 here.**

***“God created all things through Jesus Christ, which means that Jesus is not a created being. He is eternal God.” Warren Wiersbe***

**Gegonen # 1096 is in the perfect tense which means a complete act. Creation is finished. It is not a process still going on, even though God is certainly at work in His creation (John 5: 17)  
“Creation is not a process; it is a finished product.” W. Wiersbe**

**Ps. 33: 9**

**1 Cor. 8: 6**

**Is. 46: 9**

**Jer. 10: 6, 7**

**Eph. 3: 9**

**James 2: 19**

**Rev. 4: 11**

How do all of these verses relate to **John 1: 3**?

- **Write John 1: 6-8 here.**
  
- **Write John 1: 9-10 here.**

## **LIGHT**

*“Jesus is the ‘true Light’ – the original of which every other light is a copy.”* W. Wiersbe

“True Light” the word for “true” here is *alethinós* # 228 and means “real” as opposed to counterfeit.

### **1 John 2: 8**

The Light takes on critical meaning here. The darkness has tried but has never been able to extinguish the Light. But now *“the emphasis is upon the fact that this Light was now entering human history in a new way.”* Morgan

**Compare these verses to:**

**Is. 49: 6.**

**Matt. 4: 16**

What do you think is the new way in which this Light is entering humanity?

- **Write John 1: 11 here.**

**Compare to:**

**Jer. 7: 25, 26**

**Neh. 9: 16**

**Jer. 36: 15, 16**

**As the true Light, why did His own reject Him?**

**Why do people today reject Jesus?**

- **Write John 1: 12-14 here.**

**We “beheld” or “saw” His glory means “we inspected, we saw completely.”**

**God will dwell with His people. Verse 14**

**# 4637 Eskenosen= to pitch a tent**

*“The tabernacle was erected by God’s command in order that His dwelling-place might be established with His people.” F.F. Bruce*

**Ex. 25: 8**

**Ex. 40: 34**

**1 Kgs 8: 10f**

**What else can we find about God dwelling with His people?**

**2 Cor. 6: 16**

**John 14: 23**

*“So when the Word became flesh, the glorious presence of God was embodied in Him, for He is the true **shekinah**.”* Bruce

The glory which Moses had seen as God “passed by” is the glory of the incarnate Word revealed to mere man as He walked and lived among them.

**Gal. 4: 4**

**Phil. 2: 7, 8**

**1 Tim. 3: 16**

**Eph. 1: 23**

**Col. 1: 19**

- **John 1: 15, 16**

Verse 16 *charin anti charitos* = “grace in place of grace”

This phrase emphasizes the superabundance of grace that has been displayed by God.

But what does that mean?

A picture we see here is wave upon wave of endless grace, one crashing over another.

- **Write John 1: 17 here.**

***“The idea of that is not that grace and truth supersede the Law, except as the law was a temporary application of truth; and not the final enunciation of it... The Law was an expression of Grace, temporary, transient, fitting the need of the time. Every provision of it was a requirement in the interest of man, and inspired by the love, that is the grace of the heart of God.” G. Campbell Morgan***

***“Messiah did not come to set aside the Torah, but He is the Living Torah Who continually points us to the truth.” The Complete Jewish Study Bible***

***“There is both contrast and comparison. Grace and truth existed in Moses’ day, but they were fully revealed in the coming of Christ.” Reformation Study Bible***

- Write John 1: 18 here.

**Col. 1: 15**

**1 Tim. 6: 16**

**God in His essence is invisible (1 Tim. 1: 17). But John here means “no one has ever seen God’s essential nature.”**

**God may be seen in a theophany but His inner essence or nature is disclosed only in Jesus.**

**“Declared” = # 1834 *exegesato*. To tell or narrate, to unfold, to lead the way, bringing out into visibility (we get our word *exegesis* from this Greek word) When we practice exegesis, we are drawing from the text only what it says and not what we “read into it.”**

**Exegesis is the act of bringing out what was there all the time, but which was not made known until God revealed it.**

**Jesus has “exegeted” God for us; Jesus has explained and made known to us Who God is.**

**This verb is a compound of *hegeomai* = “to lead” with the prefix *ex***

**One scholar translates this as “No one has ever seen God except the only-begotten; He has led the way into the bosom of the Father.”**

**We will see our gospel writer setting the old order against the new creation of life again and again. What do you learn about the difference here?**

- John 1: 19-23

**John saw himself as a v\_\_\_\_\_ .**

By using this passage in Isaiah (40 :3) which refers to the voice of one crying in the wilderness. Making the way for the Coming One, John saw his role as one in which he was to remove the “crookedness” in the hearts of the people before the Lord’s coming.

It is appropriate that John refers to Isaiah Chapter 40. This is the second section of the prophet’s message and it corresponds with the second part of the Bible’s message which tells of a Deliverer, a Coming One Who would truly free His people. Isaiah’s people needed deliverance from the coming exile, but mankind needs a far greater deliverance, one from sin’s penalty and oppression.

*“John comes in the ‘spirit and power of Elijah’ (Luke 1: 17), but the Baptist here affirms that he is not Elijah himself.” Reformation Study Bible*

- **John 1: 24- 28**

- ❖ Read additional information on the **Pharisees** located in the Supplemental Materials.

- **John 1: 29-31**

Read Rev. 7: 17

Is. 53: 7, 10

- **Read John 1: 32- 34 and compare to:**

Read Matt. 3: 16

Mark 1: 10

Luke 3: 22

- **John 1: 35-37**

What happens in these verses?

**Compare to:  
2 Sam. 7: 13**

**Ps. 2: 7**

*“Traditionally, the students of a Jewish rabbi walked behind him.” Reformation Study Bible*

- **Read John 1: 38-39**

What do these men want?

**John’s first meeting with Jesus was so life-changing that he remembered the exact hour when he first met the Lord!  
“about the tenth hour”**

Keep in mind, the word *rabbi* really means “my great one.”

As for where Jesus dwelt while on earth, *“even while on earth He dwells continually in heaven in unbroken union with His Father.”* R.V.G. Tasker

Jesus is inviting these men not just to come stay with Him in an earthly location but to come *“See where the Lord lives in constant communion with the Father.”*

- **Read John 1: 40-41 “We have found the Messiah.”**

**Messiah is the Hebrew and Christ is the Greek for “anointed one.”**

*“The title Christ refers to His office.*

*The designation Son of God, refers to His Person.”* G. Campbell Morgan

**What’s so crucial about the Lord’s anointed?**

**Read 1 Sa. 26: 11**

**Ps. 89: 20**

**Dan. 9: 25**

**Is. 61: 1**

**Typically, who is anointed?**

**1 Sam. 16: 1, 13**

**Ex. 28: 41; 29: 7; 40: 13, 15**

**1 Kings 19: 16**

**When you are anointed, it is generally to begin a new position.  
Jesus had a role to play and so did Peter.**

**❖ Peter's New Name**

- **John 1: 42**

**Read Is. 51: 1, who is referred to as a rock here?**

**Rom. 4: 11-13**

**Gal. 3: 7**

**How do these verses relate to Peter's new name?**

The Old Testament story of the name change of Jacob, the deceiver, is hinted at here. His name is changed to “Israel” after he sees a vision of God which alters who he is, it alters his character. He is no longer a deceiver but now he is “Israel.”

Just as Peter has just been given a new name, so here Jesus reflects on the name change of Jacob and how it altered his history and the history of his people.

**Gen. 28** tells this story.

Further help with this passage:

**Gen. 32: 28**

**Ps. 32: 2**

**1 Kings 18: 31**

- **John 1: 43-48**
- ✓ **Nathanael seems to have been a student of the Torah. The phrase Jesus used, “under the fig tree,” was used in rabbinic literature to describe meditation on the Law.**

- **John 1: 49- 51**

Do we know exactly what Jesus meant in His conversation with Nathanael?  
But what can we know for sure?

Apparently Nathanael was meditating on Jacob’s life, particularly the incident recorded in **Gen. 28: 12**. When Jesus spoke to Nathanael He used his own meditation as a way to reveal Who He was.

What an example to the importance of meditation! Meditation allows us to hear the very voice of God!

There is an old poem which relates to these verses.

*“As to the holy patriarch  
That wondrous dream was given,  
So seems my Savior’s cross to me  
A ladder up to heaven.”*

*“By the cross heaven is thrown wide open, God draws near to man, and man is reconciled to God.”* F.F. Bruce

**Jesus is the living link between heaven and earth.  
Christ is God's "ladder" between heaven and earth.**

Some have thought that Jesus was referring to the ladder which reaching heaven is fulfilled in Him. Jesus would open heaven as it had never been opened before and angels of heaven would descend again and again to minister in the salvation of those coming to Jesus and thereby coming into heaven's inheritance! Oh, what a vision indeed!!

➤ **APPLICATION QUESTIONS**

John did not merely write a book; he painted glorious pictures. He shows us the Lamb, the Door, the Shepherd, the light, living water, the new birth and many more pictures of just Who this Jesus is.

✓ God has given you a "sanctified imagination;" use it!

This time in John is not for the purpose of studying a book; this time is for finding a Person.

*"And we beheld His glory ... full of grace and truth."* **John 1: 14**

❖ Stop now and ask the Lord what is the most significant thing He has shown you this week.

Ask Him to give you the ability to draw here what that truth is. Trust that He will enable you to depict what He reveals.

John the Baptist was such a powerful figure in the early Church that even after twenty years following his death, he still commanded faithful followers.

**Read Acts 18: 24, 25; 19: 1-7**

What about John created this kind of loyalty?

Will you have the same legacy long after you are gone?

**There is a sect today south of Baghdad which still continues claiming an ancestral link to the Baptist! (Mandaean sect)**

Beginning with **John 1: 35-51**, who brings others to Jesus?

Are you a John the Baptist or an Andrew or a Philip?  
In what ways are you like them? Unlike them?

Jesus is referred to as the Lamb of God, **John 1: 29, 36**  
**Look at these other references and compare. Write only five and read the rest.**

**Acts 8: 32- 35**

**1 Pet. 1: 19**

**Rev. 5: 6, 8, 12**

**Rev. 7: 9-10, 14, 17**

**Rev. 13: 8**

**Rev. 14: 4**

**Rev. 19: 7**

**Rev. 21: 22**

How can Jesus be both a Lion and a Lamb?

**Read Luke 7: 18-23**

How is it that John the Baptist was uncertain about the identity of Jesus Christ?

*“This question indicates that John had not fully understood the identity of Jesus, despite his dramatic testimony to Jesus’ identity. The problem was that he had his own expectations. He expected that the Lamb of God would come and drive out the Romans ...”*

R. C. Sproul

Do you have expectations about Who Jesus is drawn from anywhere besides the Holy Scriptures?

Beware of “creating” a Jesus you are comfortable with.

*“According to John’ is a label attached to it (this gospel) when the four Gospels were gathered together and began to circulate as one collection, in order to distinguish it from its three companions.” F.F. Bruce*

Do you think John wrote this gospel? Why?

After studying last week and this week, you should have an idea about this.

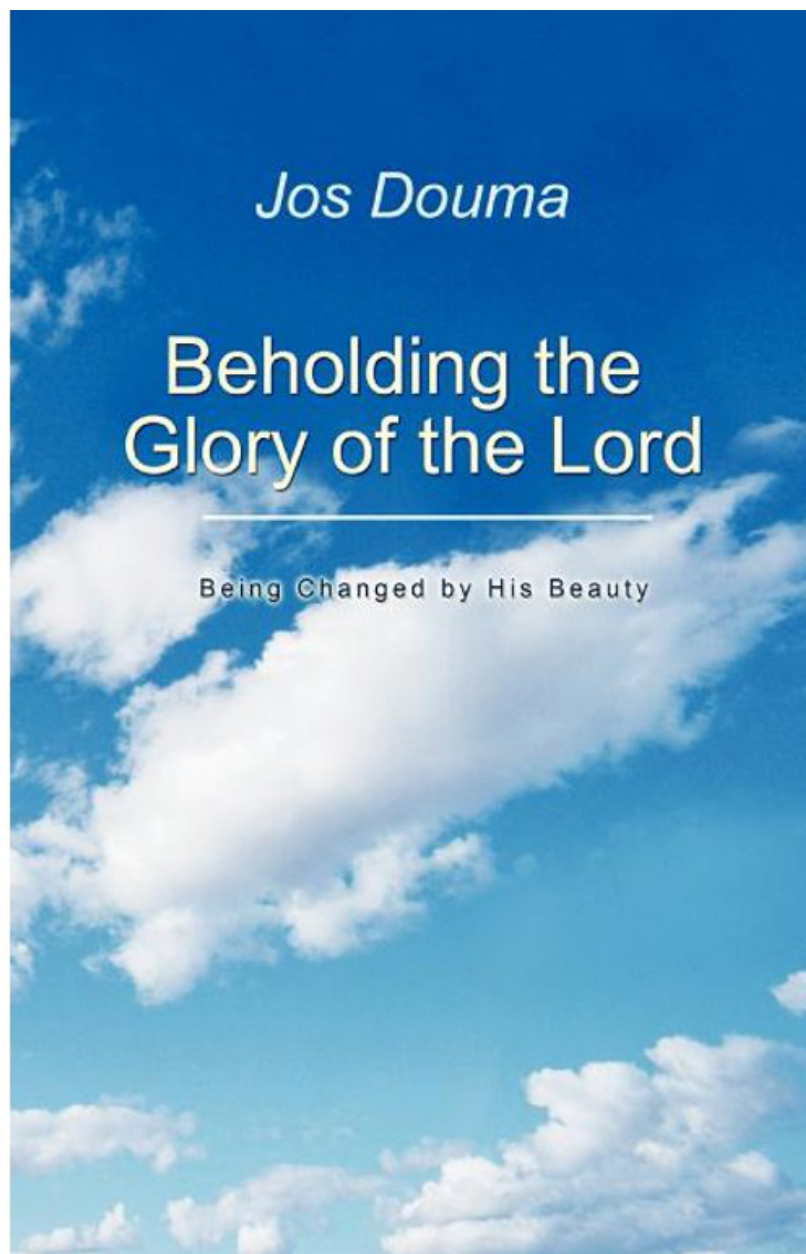
Many argue that the Fourth Gospel is far too developed to be written near the time of Jesus.

*“Important Jewish scrolls discovered near Israel’s Dead Sea (Qumran) have proved that Judaism in Jesus’ day was using language similar to that of the Fourth Gospel.”*

Archaeological Study Bible

What is recorded in these amazing **51 verses of John 1** that the Lord has provided for you today?

- **Record in the Appendix a Short Chapter Title for This Week’s Lesson**
- **Record in the Appendix What I Learned About *Belief* this week.**
- **Find a verse to summarize this week’s lessons in the Appendix: Key Verses to John’s Gospel**
- **The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS**
- **Find a Hymn which relates to this week’s message.**



**What is it like to behold the glory of the Lord?**

**GOSPEL OF JOHN  
LESSON THREE  
John Two**

**A New Humanity! Do You Feel New?**

**Doctrine: Doctrine of Man**

**BASIC STUDY**



- **Do your Text Analysis of John 2. Instructions are in the Supplemental Materials.**

**What exactly is John trying to tell us?**

**One of the best ways to decipher that is to see what he does not stress.**

John has a very distinctive presentation in his gospel account.

John does not include the genealogy of Jesus as does Matthew and Luke.

John does not include information regarding His birth, baptism, temptation, casting out of demons, parables, transfiguration, instituting of the Lord's Supper, His agony in Gethsemane, or His Ascension.

John stresses the ministry of Jesus in Jerusalem, the feasts of the Jews and the private contact which Jesus had with individuals.

John also emphasizes the ministry of Jesus in instructing His disciples.

All throughout the Gospel, the signs of Jesus are placed front and center. These signs distinctly make a claim as to the authority and Person of Christ.

Many times there will be a sign followed by a discourse explaining the full meaning of that sign. For instance, after the feeding of the 5, 000 (**6: 1-15**), Jesus reveals Himself as the Bread of Life. Also the seven "I Am" statements form a clear presentation of Who Jesus is.

**John's distinctive portrait of Jesus contains 93 percent original material in comparison to the Synoptic Gospels.**

**Another key point in this gospel is John's choice of key words.**

**"Believe" *pisteuo* occurs 98 times. The Greek noun *pistis*, faith, does not occur. The Greek verb *pisteuo* is many times in the present tense; seemingly John wanted to emphasize the active and continuous nature of true belief.**

Chapters One and Two give us a glimpse at the seven days of creation of the new order. This parallels the creation account in Genesis. **Gen. 1:3-2: 3**

*"In the beginning' introduces the story of the old creation; here it introduces the story of the new creation. In both works of creation the agent is the Word of God."* F.F. Bruce

Again and again we will see that **the new order** surpasses and replaces the old: the wine of the new creation replaces the water which was used for Jewish purification rites, the new temple is greater than the old which could be destroyed, the new birth leads to an eternal life not one which degraded over time, the living water of **John 4** is superior to the water of Jacob's well, even the water of the priest poured out at the feast of Tabernacles in his golden pitcher. **John 7**

Some scholars believe that since "word" indicates a means of communication, here God is expressing Himself through His creation.

"At the beginning" God expressed Himself.

The 'word of God' in the Old Testament declares a God of action, seen in creation, revelation and deliverance.

**Ps. 33: 6**

**Ps. 19: 1-6**

## **Rom. 1: 19-20**

John has given us the record of five days in the life of John the Baptist, Jesus and the first disciples. In **chapter 2**, he continues this sequential presentation with days six through seven: offering us a view of the new creation, the better wine of Jesus, the better temple built for the Lord's dwelling, etc.

### **A MEMORABLE WEEK**

#### **Day One**

**John 1: 19** – The Jews sent priests and Levites to interrogate John. He then declares One is coming – the Christ.

#### **Day Two**

**John 1: 29** – “The next day he saw Jesus coming to him and said, ‘Behold, the Lamb of God Who takes away the sin of the world.’”

Here John declares Christ's eternal existence, His coming to baptize in the Holy Spirit, He is the Son of God.

#### **Day Three**

**John 1: 35** – “Again the next day John was standing with two of his disciples and he looked at Jesus as He walked, and said, ‘Behold, the Lamb of God.’” John points his own disciples to intentionally follow Jesus instead of himself.

#### **Day Four**

**John 1: 39-42** – “As soon as the new day dawns, the first thing that Andrew does is to find his brother Simon, break the news to him that the Christ had appeared, and bring him to Jesus.”

Tasker

#### **Day Five**

**John 1: 43** – “The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, ‘Follow Me.’” This day Nathanael also acknowledges Jesus as the Son of God and King of Israel. Jesus is the Ladder that leads us to heaven and the One Who opens heaven to us.

#### **Day Six**

**John 2: 1** – The “third day” from when Jesus spoke with Philip and Nathanael. On this day Jesus performs His first miracle at Cana. This is a teaching miracle of deep significance. This was not just a convenience “miracle” for a potentially embarrassed groom; this was a reflection on the inadequacy of the system of Judaism as a religion of salvation. *“The water contained in these*

vessels was used for the ceremonial cleansing of drinking utensils and for the ceremonial washing of hands.” Tasker

### Day Seven

**John 2: 12- 22** – “After this He went down to Capernaum... The Passover of the Jews was near, and Jesus went up to Jerusalem. And He found in the temple those who were selling oxen and sheep and doves ... He drove them all out of the temple... Destroy this temple, and in three days I will raise it up... He was speaking of the temple of His body.”

\* There are notes at the end of the lesson for further study on this topic.

But for sake of brevity, suffice it to say, there is a distinct flavor of a new created order here in the opening of John.

The account of the wedding miracle is only recorded in John.  
Do you have any thoughts as to why this would be?

Remember, what is John trying to accomplish in his gospel account?

The Gospel of John is driven by signs. But it is key that John did not choose the word *dynamis* (mighty works, emphasizing power), *erga* (works) or *terata* (miracles) but John chose *semeia* (signs).

This word ***semeia*** means something that points beyond itself to something greater, signs of some underlying reality, significant displays of power that pointed beyond themselves to the deeper divine realities that could be perceived by the eyes of faith

“John is saying that Jesus did His miracles not for their own sake, but to point the observer and the reader beyond them to something that was **significant** – to Himself as the One Who spoke the unvarnished word of truth.” R.C. Sproul

“The Gospel of John, unlike the other three Gospels, seeks to share the inner meaning – the spiritual significance – of our Lord’s works, so that each miracle is a ‘sermon in action.’”  
W. Wiersbe

As we continue on in John, make note of the inner meaning of each of the great signs of the Lord.

**Write Dan. 4: 2, 3**

- ❖ Mary, the mother of Jesus, asks Him to become involved in the wedding dilemma of lack of wine. What is the response which Jesus gives to Mary? What does He mean by this response?
- **John 2: 4**

**Compare this passage to Matt. 9: 16- 17**

In the ancient world, wedding feasts could last as much as one week.

The Hebrew idiom “What have I to do with thee?” is not as harsh to the Hebrew ear as it is to our Western ear. What it really means is “What have we in common?” and here would be translated, “Your concern and mine are not the same.”

What was the concern of Mary?

What was the concern of Jesus?

Some view the remarks of Jesus to His mother as a reference to the fact that the necessity of the Cross must precede the blessings of the millennial age.

“*My hour has not yet come,*” will be a repeated remark from our Lord. This points to something – Jesus was well aware of His mission and the sanctity with which He held His calling.

- **John 2: 12-22**

**Why is the attendance at feasts so important?**

**Read ex. 23: 14- 17**

What is going on here in **John 2: 12- 22**?

**Read Mark 11: 15-18**

**Matt. 21: 12- 13**

**Luke 19: 45- 47**

When do the three occurrences take place in comparison to John's account of the temple cleansing?

Why is John's Gospel telling of this event different?

**Read Malachi 3: 1-3**

**Zech. 14: 20, 21**

**Is. 56: 7**

*"In narrating it in the manner he (John) does he suggests to the reader that the first visit of Jesus to Jerusalem after his earthly ministry began was made in the spirit of Malachi's prophecy ... 'The Lord, Whom you seek, will suddenly come to His temple.'" Tasker*

Also read Jer. 7: 8- 11

These words of Jesus will be used against Him later.  
Mark 14: 55- 62; 15: 29- 30

Matt. 26: 59- 64

Matt. 27: 39, 40

*“The disciples came to clearly see after His resurrection when they recalled the incident, the truth that His own death and the destruction of the temple are inevitably linked together.”*  
Tasker

*“In the day of the Lord a new temple would be built (Ezek. 40- 46) and this temple would be Jesus’ body (John 2: 21) Baker’s Study Bible*

Not just the temple would eventually be destroyed.  
Look at Mark 13: 2

It is impossible to overstate the importance the Jewish people placed on their temple. How one viewed the temple reflected one’s devotion to his faith – this was the thinking at the time of Christ’s visitation.

- John 2: 23- 25

What do you learn about Jesus here?

What do you learn about Man here?

➤ Read the Doctrine of Man in the Supplemental Materials.

➤ **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

➤ **DIGGING DEEPER**

***“The stories that hallmark the beginning of Jesus’ public ministry all share a similar theme: messianic replacement and abundance. In chapters 2-4 Jesus is compared with important institutions, and in each instance, His presence makes them obsolete.” Baker’s Study Bible***

- We are at a point in this Gospel which stresses the importance of the phrase “My hour has not come.” John 2: 4

Jesus lived on a heavenly timetable, marked out for Him by the Lord of Time Himself – the Father.

Look at:

John 7: 30

John 8: 20

John 12: 23

John 13: 1

John 17: 1

❖ This concept of time is so crucial to Jesus.  
Should it not be crucial to us as well?  
Where is your sense of time out of sync with that of Jesus?

The use of the phrase “Woman.”  
# 1135 *Gynai*: was a polite form of address.

Jesus used this same word as He spoke to His mother from the cross. John 19: 26  
And to Mary Magdalene after the Resurrection John 20: 15

Also Matt. 15: 28

Luke 13: 12

The stone water pots would contain about twenty to thirty gallons each. There were six water pots, so potentially 180 gallons of wine! Some view this as a sign of the superabundance of God's grace.

These water pots were used for various external cleansings.

Here Jesus is at a wedding, a human picture of the union between God and Israel and also the future union between the Lord and His bride.

Jer. 31: 31-32

Is. 54: 5

Hos. 2: 2ff

Rev. 21: 1-2

Rev. 19: 7

*"The wedding banquet was an Old Testament symbol of the Messiah's arrival."* Is. 54: 4- 8  
Baker's Study Bible

Is. 62: 4- 5

Look also at Matt. 22: 1-4

**Mark 2: 19- 20**

*“The Old Testament also describes this messianic era with the image of an abundance of wine.”*

*Baker’s Study Bible*

**Jer. 31: 12**

**Hos. 14: 7**

**Amos 9: 13- 14**

*“This is a poignant commentary on the bankruptcy of Judaism and the arrival of Jesus.”*

*Baker’s Study Bible*

Here at Cana our Lord brought fullness to an empty wedding celebration. He brought joy where there was disappointment.

Jesus brings internal purity and cleansing instead of external, fleeting cleansing.

Interesting to note that Moses turned water into blood – a sign of judgment. (Ex. 7: 19 ff)  
But Jesus turned water into wine – a sign of grace.

- The fact that John 2: 11 tells us this was the beginning of His signs would indicate what in regard to tales of His wonders as a child?

Jewish men were urged to attend three annual feasts in Jerusalem: Passover, Pentecost, and Tabernacles. (Deut. 16: 16)

Passover John 2: 13; 6: 4; 12: 1)

Tabernacles John 7: 2

Dedication John 10: 22

Possibly Purim in John 5: 1

Each feast would be an opportunity to visit the temple.

So the condition of the temple worship would have been something Jesus would be well aware of since childhood. This condition would also indicate the spiritual condition of the nation.

The temple authorities were very particular about what kind of coinage was acceptable – the currency had to be the most pure silver available. Those coming from other areas would have their local currency which would need to be exchanged.

*“The only coinage acceptable for this purpose was Tyrian (because of the exceptional purity of its silver content.)” F.F. Bruce*

➤ For personal application, how is your “temple condition?”

Is it business as usual for you or do you seek to honor your Lord in the way He designed you to worship Him?

Remember He is the One Who decides what true worship is.

Herod the Great started his restoration of the temple in 20 B.C.

It was not completed in his lifetime, but in 64 A.D. Only six short years before utter destruction by the Romans in A.D. 70!

- In John 2: 14, 15, temple is the Greek word # 2411 *hieron* – this refers to the outer courts of the temple complex, denoting the whole area of buildings and courts. This area was the only place Gentiles could go to worship and now it is converted into a market!
- But John 2: 19, 20, 21 uses a different word for temple: # 3485 *naos*. This word indicates the dwelling place of deity, the sanctuary or the holy house proper (comprising the vestibule, the holy place and the holy of holies

It was the *naos*, rather than the *hieron* as a whole, that was regarded as the dwelling-place of God.

Remember what the Temple was to represent for God’s people, both converts and lifelong Jews: the Temple was God’s presence on earth. This is where God would meet with His people.

Here Jesus refers to the temple as “My Father’s house.”

Later Jesus would refer to the same temple as “your house is left to you desolate.”

Also note John 4: 21. What is Jesus saying here?

Matt. 23: 37, 38

Where is God's temple now?

Read Eph. 2: 19- 22

- John 2: 18

Jesus is asked what question?

*"The ultimate proof and demonstration of the authority of all I am doing today will be discovered in the day when you unloose this tabernacle; destroy it in that sense, dissolve it; and I will raise the unloosed tabernacle in three days... The sign of My authority will be My cross and resurrection."* Morgan

As to the critics who say there is a conflict in regard to the cleansing of the temple here at the beginning of the ministry of Jesus and then again at the end, some say there were two such cleansings. This is not hard to believe since John mentions more of the feast events than any other gospel writer. So John could have chosen to relate more to the early cleansing of the temple than the later.

- John 2: 19-21

The words of Jesus *"provided a motif which was taken up later in the church – the replacement of the doomed material temple by a new and spiritual temple."* F. F. Bruce

1 Cor. 3: 16

2 Cor. 6: 16

Eph. 2: 21f.

**1 Pet. 2: 4ff.**

Concerning the placement of this miracle, it is always important to remember the biblical writers were not always as focused on chronology as we are; they arranged their material according to theme or topic.

- ❖ Earlier we saw the contrast between water and wine and now we see the contrast between the physical temple in Jerusalem and the body of Jesus which is the new temple, the true temple.

*“Christ is the temple, the locus of the living presence of God in the midst of His people, and the rebuilding of the temple took place on the day of His resurrection.” R.C. Sproul*

*“Christ has come into the world to fulfil and terminate the old order, and to replace it by a new worship in spirit and truth which surpasses the old as much as wine surpasses water.”*  
F.F. Bruce

### **Jesus as Miracle-worker**

*“Faith can be produced and encouraged by the signs Jesus performed. But the goal of this faith is to apprehend Jesus in His fullness; not merely as a miracle worker. Jesus is revealed by His ‘signs’ as the eternal Word of God, one in glory with the Father and the Spirit. It is not necessary to be an eyewitness of the signs; the record of them is sufficient to convey their power for eliciting and strengthening faith in Jesus as the Messiah, the Son of God.”*

Reformation Study Bible

**Belief based on spectacular signs does not run deep but is shallow and cannot be sustained.**

While the signs cannot be the determining factor in faith, they can be helpful in moving one in the right direction. The encounter with Nicodemus is likely due to his response from seeing the “signs” that pointed to Jesus as far more than an ordinary man.

**In the end, a decision must be made. You cannot admire the miracles of Jesus or His teaching.**

***“People who want His works but not His Word can never share His life.” W. Wiersbe***

This lesson began with a look at the word: **believe**.

Here at the end we return to the idea of belief.

*“This emphatic contrast between verses **23, 24** in terms of type of trust, therefore, reveals that literally ‘belief into His name’ involved much more than intellectual assent. It called for whole-hearted commitment of one’s life as Jesus’ disciple.” (Matt. 10: 37; 16: 24- 26)*

**Jesus will never be satisfied with a superficial faith!**

➤ **APPLICATION QUESTIONS**

**1. John 2: 1-11**

*“Mary knew the profound secret of His personality and it was a secret she could never share. Has it ever occurred to you that the Virgin Mother went through life under suspicion, because there are some things which cannot be interpreted to common carnal humanity. And now the thought of her heart was, ‘Oh, if only He would show something, and prove!’ To that longing He said, ‘Mother, Mine, I know what you want but My hour has not yet come.’” G. Campbell Morgan*

**Did Jesus mean that He would not perform the miracle?**

**Or did He mean that He could not perform the miracle to satisfy the longing of her heart?**

**Support your answer.**

**By the way, the first reference Jesus makes to “His hour” is to His mother. Here in John 2. His last reference to His hour is to His Father John 17: 1.**

**John 2: 10, 11**

**Jesus had a perfect opportunity here to reprimand the people for overindulging in their wine. But that's not what He did. Instead, He made more wine.**

**2. What does this show you?**

**Is this how you would have handled the situation?**

How does **Ps. 104: 15** relate to this idea?

How does **Luke 5: 36, 37** relate to **John 2: 1- 11**?

**John 2: 12-25**

The attitude of Jesus can be seen today in how we worship.

Jesus teaches us even today that we cannot approach the Lord in any fashion and with little reverence.

**3. In what ways has the Church made the house of the Lord a mockery of His majesty and splendor?**

How do we return our hearts to the true worship which the Lord insists upon?

***“Wine was an important element of the Israelites’ Passover feast, but at the Last Supper, Jesus gave the wine a new significance - He made it a symbol of His own life-giving blood. Thus, the redemption of Christ was foreshadowed in the very first miracle He performed.”*** R.C. Sproul

What is recorded in these amazing **25 verses of John 2** that the Lord has provided for you today?

**\*For more information on relation of John 1 and 2 to Genesis 1 and creation story:**

Reading: John 1, 2

[Note: We went through [John 1:1-18](#) during the three weeks leading up to Christmas and began in the body of the Gospel [this past Sunday](#). We will continue in John again this Sunday. There are some things, however, that I’d love to cover, but might not be best to cover on a Sunday morning. I have reserved that for this blog post. So for those who want to take a deeper dive into John, here it is. Though longer than a typical post, a large portion of that is a chart of scripture text which is there for convenience.]

John begins his gospel with the words of [Genesis 1:1](#), “*In the beginning...*”, and later in chapter 1, John the apostle breaks his episodes with the repeated expression, “the next day...”. Because of this, many scholars have speculated that there is an intentional recasting of the seven days of creation week going on in John 1—2:11. However, even among those scholars inclined to think that this is the case, there isn’t a consensus on how to break that up. Each involves a touch of creativity since John did not write, “and the evening and the morning, the first day,” etc.

Coming up with seven days requires the reader to make some assumptions or extend the lines a little to get there. For instance, if you assume 1 day before the first “and the next day” ([John 1:29](#)) (which of course makes perfect sense), and one day for each “and the next day,” ([John 1:29](#), [35](#), [43](#)) and even include a separate day for the time it says that the disciples spent that day with Jesus ([John 1:39](#)), you have only five days. However,

chapter two begins with, “On the third day,” ([John 2:1](#)) which as confusing as that may seem, at least offers a sixth day. On the other hand, the day the disciples spent with Jesus seems at least on first read to be the same as day 3 which began in verse 35.

Still, there is enough in the text to make one think that John, for whom the text of Genesis was second nature, didn’t just accidentally make the allusion to the days of creation, but intended it. If so, finding that solution will help us understand his theology, his message, more clearly. In pursuit of that goal, I offer the following rubric for understanding the days of John 1.

**Chart Comparing the Days of Creation in Genesis with John 1 & 2**

Day	Genesis 1 & 2	John 1 & 2
0	<p><b>In the beginning God created</b> the heavens and the earth. (<a href="#">Genesis 1:1 NIV</a>)</p>	<p><b>In the beginning</b> was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 <b>Through him all things were made; without him nothing was made that has been made.</b> (<a href="#">John 1:1-3</a>)</p>
1	<p>3 And God said, “Let there be light,” and <b>there was light</b>. 4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning— <b>the first day</b>. (<a href="#">Genesis 1:3-5</a>)</p>	<p>4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it. 6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light. 9 The true light that gives light to everyone was coming into the world...14 <b>The Word became flesh</b> and made his dwelling among us. <b>We have seen his glory</b>, the glory of the one and only Son, who came from the Father, full of grace and truth. (<a href="#">John 1:4-14</a>)</p>
2	<p>6 And God said, “Let there be a vault between the waters <b>to separate water from water</b>.” 7 So God made the vault and separated the water under the vault from the water above it. And it was so. 8 God called the vault “sky.” And there was evening, and there was morning—<b>the second day</b>. (<a href="#">Genesis 1:6-8</a>)</p>	<p>19 Now this was John’s testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was. 20 He did not fail to confess, but confessed freely, “<b>I am not the Messiah</b>.” 21 They asked him, “Then who are you? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” He answered, “No.” 22 Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?” 23 John replied in the words of Isaiah the prophet, “I am the voice of one calling in the wilderness, ‘Make straight the way for the Lord.’” 24 Now the Pharisees who had been sent 25 questioned him, “Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?” 26 “I baptize with water,” John replied, “but among you stands one you do not know. 27 He is the one who comes after me, <b>the straps of whose sandals I am not worthy to untie</b>.” 28 This all happened at Bethany on the other side of the Jordan, where John was baptizing. (<a href="#">John 1:19-28</a>)</p>
3	<p>9 And God said, “Let the water under the sky be gathered to one place, and <b>let dry ground appear</b>.” And it was so. 10 God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good. 11 Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was</p>	<p>29 <b>The next day</b> John saw Jesus coming toward him and said, “<b>Look [Behold]</b>, the Lamb of God, who takes away the sin of the world! 30 This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’ 31 I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.” 32 Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him. 33 And I myself did not know him, but the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is the</p>

good. 13 And there was evening, and there was morning—the **third day**. ([Genesis 1:9-13](#))

- 4 14 And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, 15 and let them be lights in the vault of the sky to give light on the earth.” And it was so.

16 God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 **God set them in the vault of the sky to give light on the earth**, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good.

19 And there was evening, and there was morning—the **fourth day**. ([Genesis 1:14-19](#))

- 5 20 And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” 21 So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 **God blessed them** and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.”

23 And there was evening, and there was morning—the **fifth day**. ([Genesis 1:20-23](#))

- 6 24 And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. 25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. 26 Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” 27 So God created mankind in his own image, in the image of God he created them; male and female he created them. 28 **God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it.** Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.” 29 Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so. 31 God saw all that he had made, and **it was very good**. And there was evening, and there was morning—the **sixth day**. ([Genesis 1:24-31](#))

one who will baptize with the Holy Spirit.’ 34 I have seen and I testify that this is God’s Chosen One.” ([John 1:29-34](#))

35 **The next day** John was there again with two of his disciples. 36 When he saw Jesus passing by, he said, “Look, the Lamb of God!” 37 When the two disciples heard him say this, they followed Jesus.

38 Turning around, Jesus saw them following and asked, “What do you want?” They said, “Rabbi” (which means “Teacher”), “where are you staying?” 39 **“Come,” he replied, “and you will see.”** So they went and saw where he was staying, and they **spent that day with him**. It was about four in the afternoon. 40 Andrew, Simon Peter’s brother, was one of the two who heard what John had said and who had followed Jesus. 41 The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” (that is, the Christ). 42 And he brought him to Jesus. Jesus looked at him and said, “You are Simon son of John. You will be called Cephas” (which, when translated, is Peter). ([John 1:35-42](#))

43 **The next day** Jesus decided to leave for Galilee. Finding Philip, he said to him, “Follow me.” 44 Philip, like Andrew and Peter, was from the town of Bethsaida. 45 Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.” 46 “Nazareth! Can anything good come from there?” Nathanael asked. “Come and see,” said Philip. 47 When Jesus saw Nathanael approaching, he said of him, “Here truly is an Israelite in whom there is no deceit.” 48 “How do you know me?” Nathanael asked. Jesus answered, “I saw you while you were still under the fig tree before Philip called you.” 49 Then Nathanael declared, “Rabbi, you are the Son of God; you are the king of Israel.” 50 Jesus said, “You believe because I told you I saw you under the fig tree. You will see greater things than that.” 51 He then added, “Very truly I tell you, you will see ‘heaven open, **and the angels of God ascending and descending on’ the Son of Man.**” ([John 1:43-51](#))

**On the third day a wedding** took place at Cana in Galilee. Jesus’ mother was there, 2 and Jesus and his disciples had also been invited to the wedding. 3 When the wine was gone, Jesus’ mother said to him, “They have no more wine.” 4 “Woman, why do you involve me?” Jesus replied. “My hour has not yet come.” 5 His mother said to the servants, “Do whatever he tells you.” 6 Nearby stood **six** stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. 7 Jesus said to the servants, “Fill the jars with water”; so they filled them to the brim. 8 Then he told them, “Now draw some out and take it to the master of the banquet.” They did so, 9 and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside 10 and said, “Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved **the best** till now.” 11 What Jesus did here in Cana of Galilee was the first of the signs through which **he revealed his glory**; and his disciples believed in him. ([John 2:1-11](#))

7 [Genesis 2:1](#) Thus the heavens and the earth were completed in all their vast array. 2 By **the seventh day** God had finished the work he had been doing; so **on the seventh day he rested** from all his work. 3 Then God blessed **the seventh day** and made it holy, because on it **he rested** from all the work of creating that he had done. ([Genesis 2:1-3](#))

12 After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days. 13 When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. 14 In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. 15 So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. 16 To those who sold doves he said, "Get these out of here! Stop turning **my Father's house** into a market!" 17 His disciples remembered that it is written: "Zeal for your house will consume me." 18 The Jews then responded to him, "What sign can you show us to prove your authority to do all this?" 19 Jesus answered them, "**Destroy this temple, and I will raise it again in three days.**" 20 They replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" 21 **But the temple he had spoken of was his body.** 22 **After he was raised from the dead**, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken. ([John 2:12-22](#))

We've all heard of or even taken some form of a word association test. You are told or read a word and have to say or write the first word that comes to your mind. Everyone associates certain things together. I think John, under inspiration of the Spirit, uses a word association test of his own. He grabs word, ideas, or phrases from the creation story and sometimes blatantly, sometimes subtly inserts them into his story. This is called *allusion*.

### **Day Zero and One**

What I have labeled as "Day 0" is the clearest and simplest one to identify. In Genesis, God created the heavens and the earth before the week of creation began.<sup>1</sup> In the first day of the Genesis creation week, God said, "*Let there be light*," and light *became*. In my proposed day one of John's "re-creation" week, God sent His Word and it *became* flesh. That word was the true light that was coming into the world.

### **Day Two**

The 2nd day of creation week is about separation of that which is above and that which is below. On day two, as I suggest in the chart above, we have the first day of John's testimony in which his focus is entirely on making a distinction between himself and the One to come, for whom he is not even worthy to be his slave (the person who would unstrap his sandals and wash His feet).

### **Day Three**

Day three of creation in Genesis when compared with John's week, is admittedly the hardest of the associations to see. However, I don't think it is absent. (Of course, I am trying to prove something, so maybe I am seeing what isn't there.) Day three, as I propose, in John's week is the 2nd day of John the Baptist's testimony and the first appearing of Jesus in this Gospel. It is, in some ways, the climactic point of the whole week. The Word which had become flesh appeared on the scene and we are told to Behold Him (using a Greek interjection of the word meaning "to see" that was essentially a 2nd person imperative). In Genesis the dry is commanded to appear (using a 3rd person imperative in the Greek Old Testament (LXX) of the same verb).

#### **Day Four**

The fourth days in each of these accounts is all about the multiplication of lights, and God setting these lights in place to give light to the earth. Light had already come in day one of the Genesis week. But now the sun, moon,<sup>2</sup> and stars are set in place to give light to all on the earth. In John, the light had already come in Jesus, but now we see the first apostles being set in place and even the naming of Peter who would be chief among the apostles. It is this apostolic witness that would give the light of Christ to the world.

#### **Day Five**

Day five runs a close second to day three as the more difficult days in which to see the relationship between Genesis and John. The strength of this proposal on the others days (as I see it) makes these more difficult ones plausible in my mind. The fifth day of creation is the first time we see the word blessed introduced into Scripture. The book of Genesis is largely about God's blessing, in fact. The blessing which was forfeited at the fall was then promised to Abraham and passed down through Isaac and Jacob, to Jesus Christ, and finally to us ([Galatians 3:14](#)<sup>Ⓞ</sup>).

In day five of John's week (as I am proposing), it concludes with Jesus' enigmatic statement about seeing "... 'heaven open, and the angels of God ascending and descending on' the Son of Man." ([John 1:51](#)<sup>Ⓞ</sup>) Jesus captures this from the story of Jacob at Bethel ([Genesis 28:11-22](#)<sup>Ⓞ</sup>) where Jacob had a dream with this very same thing happening upon Jacob (28:12). The whole point of the scene was that God was giving the same blessing to Jacob that He had given Abraham. So both of these "day fives" are about blessing. In Jesus blessing is returned to mankind. He is the

house of God; He is the place of God's presence and blessing. All who are in Him receive the blessing of Abraham.

### **Day Six**

John's day six is much easier to identify. However it begins with "on the third day...". Allow me to address that first, and then we will move to the connections with day six of Genesis. This has been addressed a couple of ways, but for me the easiest is to look back two days and see what happened. On the fourth day (in my construction here) ([John 1:35-42](#)), it is the first time Jesus speaks in John's Gospel. And though John the Baptist had told the crowds the day before to, "Behold the Lamb of God...", and though he was evidently present and people saw him, we see no description of that fact, nor do we read of any responses. So it is on this day, day four in the sequence of seven which is the first day that Jesus speaks, the first day that anyone responds to Jesus, and the first day that there are disciples. Everything begins anew in Jesus. He is the start of a new creation (which, I think, is the whole theological point of John's casting of these things in a pattern of the creation week to begin with). So day six of the week is the third day since Jesus begin engaging people in ministry. Now for the correspondence between [John 2:1-11](#) and [Genesis 1:26-31](#). This might be the most obvious of them all. Day six in Genesis is the creation of humanity, male and female in which they are told to be fruitful and multiply, and "day six" in John is a wedding—which initiates the institution of marriage which is the place for humanity to be fruitful and multiply. Also that on day six of creation God's image is revealed in the making of man ([Psalm 8:6](#) refers to this as being crowned with *glory*), while in the "sixth day" of John Jesus first revealed His *glory*. After the sign of changing water to wine, is the first explicit reference to the disciples believing in Jesus. According to [John 1:12-13](#), they therefore become children of God. This also corresponds to God making man in His image. There is the reference to the six water stone jars which, if intended by John, is a direct allusion to day six of Genesis. Interestingly, each of them ends in a reference to that which is good or better. [Genesis 1:31](#) says, "God saw all that he had made, and it was very good (*kalos*)."  
[John 2:10](#) ends, "but you have saved the best (*kalos*) till now." Again, I think these word associations are indicators that John is wanting us to have one story in mind as we read the other. Or to tell us subtly that what he is talking about is a new creation.

### **Is There a Seventh Day?**

Is that it? Did John stop at six days? What about the seventh? Even in Genesis, the seventh day is talked about quite differently than the other six. There is no “*And God said, and it was so.*” Nor is there a “*and there was evening and morning the seventh day.*” However, we are told that God rested on the seventh day from all the work He had done. John Walton, in his book [The Lost World of Genesis One](#), demonstrates well the point that the seventh day was the climax of the week, not the sixth, for the whole week was about preparing in the world a dwelling place for God, a temple as it were. This idea of *rest* is used elsewhere in the Old Testament describing the place of God’s enthronement and dwelling as His *resting place* ([Psalm 132:13-14](#); [Isaiah 66:1](#)). Throughout the ancient near east, he points out, temples were places for divine rest. How appropriate then, that the earth should be the resting place of God... the dwelling place of God (see also [Revelation 21:2-3](#)).

This, I think, may help us identify the seventh day allusion in John’s Gospel. While it stands apart and quite different than the other days, it has clear reference to the dwelling place of God, the temple, in the new creation of God. I am referring to Jesus’ cleansing of the temple and declaration, “*Destroy this temple, and I will raise it again in three days.*” *20 They replied, ‘It has taken forty-six years to build this temple, and you are going to raise it in three days?’ 21 But the temple he had spoken of was his body. 22 After he was raised from the dead, his disciples recalled what he had said.”*

If it is true that John is alluding to the days of creation in the beginning of his gospel, whether according to the schema I’ve proposed, or another, then it is yet one more thing in his gospel that points to the truth that in Jesus the new creation of God has begun. Of course, this is true regardless, but it is amazing to see just how woven together these truths are in the inspired words of Scripture.

*Love the Gospel, Live the Gospel, Advance the Gospel,*  
Jerry

#### **Notes on John 2**

It is thought now that the city of Cana is Khirbet Qana. Excavations began here in 1998. A *miqveh* (a pool for Jewish ritual cleaning) has been found. And also cisterns holding water for the village have been located. This is important because it points to the fact that water would have needed to be stored there due to the lack of a local aqueduct.

## Archaeological Study Bible

- Record in the Appendix a Short Chapter Title for This Week's Lesson
- Record in the Appendix What I Learned About *Belief* this week.
- Find a verse to summarize this week's lessons in the Appendix: Key Verses to John's Gospel
- The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS
- Find a Hymn which relates to this week's message.



**GOSPEL OF JOHN “Are You Persuaded to Follow Jesus?”**  
**LESSON FOUR**  
**John Three                      Doctrines: Regeneration**



**BASIC STUDY**

*“If you have an affection for Christ, it is because God the Holy Spirit in His sweetness, in His power, in His mercy, and in His grace has been to the cemetery of your soul and has raised you from the dead.” R. C. Sproul*

- Do your Text Analysis of John Three.

**How does the opening of John Three relate to the message of John Two?**

**Why is Nicodemus recorded here in John yet the other gospels do not present this same material?**

**Why is the story of Nicodemus particular to the message of John's Gospel?**

**Record here your current understanding of the mystery of the spiritual new birth.**

**The conversation of Nicodemus and Jesus has been seen in three parts:**

**Face to face**

**Mind to mind**

**Heart to heart**

- **How would you describe their initial meeting ... as more of a face to face meeting? Verses 2, 3**

**Verse 3**

**"Amen, Amen" # 281 means verily, verily or truly, truly, to be firm, steady, trustworthy (Also used in John 1: 51)**

***"It is a mark of the uniqueness of Jesus that He should have used so often this particular method of giving emphasis to His words."* Tasker**

***Anothen # 509*** = can mean “again” or “from above”  
Which reading makes more sense to you?

***Anothen***, means: to have a spiritual transformation which takes a person out of the kingdom of darkness into the kingdom of God (Col. 1: 13). The kingdom is the sphere or realm of God’s authority and blessing which is now invisible but will be manifested on earth (Matt. 6: 10)

***“Anothen, in the Johannine writings normally means “from above,” and it should be rendered thus here.”*** Expositor’s. John 3: 31; 19: 11, 23

This word “***anothen***” can mean “from above” so our text would read: “born from above” with that translation. This could have a play on the earlier comment from Jesus about “ascending and descending” with heaven opened. John 1: 51; 3: 13

***“No psychology will ever effect conversion.”*** G. Campbell Morgan  
It requires so much more than mere mental assent to the question of Who Jesus is and further Who He is to you individually.

- ❖ Everyone has a natural birth, but to enter God’s kingdom one must experience the supernatural birth as well.

Jesus is trying to tell Nicodemus that everyone who is unregenerate is impure and spiritually dead, as long as this is his status, he is unqualified for the kingdom of God. To enter the kingdom of God, one must be made pure and spiritually raised from spiritual death by the power of the Holy Spirit of God. The flesh can never produce new life.

- Verses 4-8 Now we see a mind to mind meeting.  
Describe this assessment of their encounter.

What is Nicodemus’ problem with understanding Jesus?

Then the true question arises, “How can these things be?”  
Now we are getting to the heart of the matter!

What does it mean “to be born of water and the Spirit?”

Probably the statement refers to Old Testament passages in which the terms “water and Spirit” are linked to express the pouring out of God’s Spirit in the end times.

Look at:

Is. 32: 15

Is. 44: 3

Ezek. 36: 25-28

This reproof of Jesus and the Old Testament references seems to fit well the message here.

*“Jesus asserted that the entrance into the kingdom of God that Nicodemus desired could not be achieved by legalism or outward conformity. It requires an inner change.” Expositor’s*

- How does Jesus respond? Verse 9-15

Warren Wiersbe puts this well, *“Just as there are two parents for physical birth, so there are two parents for spiritual birth: the Spirit of God (3: 5) and the Word of God (1 Pet. 1: 23-25; James 1: 18). The Spirit of God takes the Word of God and, when the sinner believes, imparts the life of God.”*

*Compare this to:*

*1 Pet. 1: 23*

*Titus 3: 5*

*1 Cor. 15: 50*

*Relate Prov. 30: 4 to John 3: 13*

**Acts 2: 34**

**Eph. 4: 8- 10**

**Jesus begins to explain about the Son of Man and the need for Him to be lifted up. Did Nicodemus understand this illustration?**

**Do you understand it?**

**Read Num. 21: 4- 9 and write here the importance of this Old Testament picture.**

***"If at death's door, an Israelite had been asked how he felt after looking to the bronze serpent and being healed, he might well have said that he felt as if he had been born all over again.***

**This bronze serpent would be called *nehushtan* (a piece of bronze).**

**Eventually the Israelites would worship this as an idol.**

**2 Kings 18: 4**

***"God used the bronze serpent once as a symbol of His grace and mercy, and human nature being what it is, the people began to worship the bronze serpent, just like they had worshiped the golden calf at the base of Mt. Sinai."* R.C. Sproul**

***People forget Who it is that really delivers them.***

***It is not the checkbook or a family member or a doctor's new diagnosis that saves us – God alone delivers us.***

***The verb "lifted up" has a dual meaning: to be crucified (John 8: 28; 12: 32- 34) and to be glorified and exalted. Acts 2: 33***

***How do these verses help you better understand what Jesus is saying to Nicodemus?***

***In the Old Testament, when the Lord provided the answer to the snake dilemma, did He rid them of the snakes?***

***Give them medicine?***

***Go into a trance and pretend it didn't happen?***

***Pass anti-serpent laws?***

***Have the bite victims climb the pole?***

***No, to all of these – the solution was to look in faith at the uplifted serpent. This was God's answer.***

***How does that impact our faith in God?***

***How is this final exchange more of a heart to heart discussion?***

- John 3: 16- 21

***“World” is #2889 *kosmos*, used six other times in the gospel, always in association with life everlasting***

***“Perish” is # 622 *apollumi* and means not annihilation but rather a final destiny of ‘ruin’ in hell apart from God Who is life, truth and joy; to perish does not mean to cease to exist***

***“Eternal life is a new quality of life, which a believer has now as a present possession and will possess forever.” Bible Knowledge Commentary***

**John 10: 28**

**John 17: 3**

***“Belief consists of accepting something, not doing something.” Expositor's***

***“Believers in Christ already have a foretaste of ‘eternal life’ as they come under the influence of His Spirit; the full enjoyment of it lies in the future.” Tasker***

❖ Much of what the Lord teaches us concerns Light and Darkness.  
What do you learn about these two truths?

Why do men love the darkness, for instance?

Compare to: Eph. 5: 11, 13

***“It is not ‘intellectual problems’ that keep people from trusting Christ; it is the moral and spiritual blindness that keeps them loving the darkness and hating the light.” Wiersbe***

- John 3: 22-26 is considered by many to be an interlude – a stepping aside in order to explain some things.

Regarding John’s imprisonment:

Matt. 14: 3-12

Mark 6: 17- 29

What is being explained in these verses?

Purification was very important to the Jews.

Mark 7: 1- 23

***“The Dead Sea (Qumran) Scrolls show that some Jews were deeply interested in the right way to achieve ceremonial purification.”***

**Archaeological Study Bible**

Serving God and keeping oneself clean and pure were ceremonial necessities. But the problem is the Pharisees had added so many extra biblical traditions to the Law and made it completely burdensome.

*“The whole of the old economy had come to its climax. The last messenger of that economy, God-called, God-equipped, had done his work. Thus we find the final words of the old economy.”* Morgan

- John 3: 27-30

How does the wedding mentioned here relate to the wedding of John 2?

These are the last recorded words of John in the Gospel. F. F. Bruce

- John 3: 31

The verb tenses tell us much.

- John 3: 31 – “He Who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He Who comes from heaven is above all.”

Jesus comes from heaven, not came! The eternal present tense is used, always coming from above.

This language points to the limitation of the ministry of John. It is temporary.

- John 3: 32

What does John mean here?

What had Jesus seen and heard? Meditate on this for a while – it will give you even more awe for your Lord!

What was Jesus “familiar” with that we have no clear association with?  
Before you answer this, let’s go back to the Prologue.

Read the following to put you in the frame of mind to see more clearly the unique relationship of Father to Son.

***“In the beginning was the Word, and the Word was with God, and the Word was God.” John 1: 1***

***“And the Word became flesh and pitched His tent among us (and we beheld His glory, glory as of the only begotten Son of the Father), full of grace and truth.”  
John 1: 14***

***“No man has seen God at any time; the only begotten Son, Who is in the bosom of the Father, He has declared (explained) Him.” John 1: 18***

Now for our response –

**Obedience = Belief**

**Or**

**Disobedience = Unbelief**

**Belief and obedience/ unbelief and disobedience are so intertwined.**

**❖ Read the Article “Are You Persuaded to Follow Jesus Wherever He Leads?”**

**ARE YOU PERSUADED TO FOLLOW JESUS WHEREVER HE LEADS?**

**Acts 17:2-4** “persuaded” **18:4, 13; 19:26** This was Paul’s routine: persuade men that Jesus was the Christ.

The word for persuade is from the same root as the word for “faith.”

*pistis*= faith, persuasion *pisteuo*= believe, to be persuaded, to be persuaded that something is true

*peitheo*= believe, persuade, in the middle voice it means “to suffer oneself to be persuaded”  
it also means to obey, trust, agree, yield

**Acts 18:4; 19:8; 28:24; Lk. 16:31; Heb. 13:18**

Before you can be willing to go to your Jerusalem (both Jesus and Paul faced the potential and the reality of death as they went to Jerusalem), you must be persuaded that God is worthy of your life. If you are not willing to give your all for Him, then you have not been persuaded yet. *Peitheo* means to “yield.” So when you do not yield to God, you are not persuaded that you can trust Him.

In Greek when you put an “*a*” in front of a word you are making it negative: like our “un.”

*Apeitheo*=refuse to be persuaded, to refuse belief, to be disobedient

**Acts 14:2; 19:9; Rom. 2:8; 10:21; 11:30,31; 15:31; Heb.3:18;11:31; 1 Pet. 2:2:7, 8; 3:1, 20; 4:17**

*Apeitheia*=the condition of being unpersuadable, obstinate rejection

**Eph.2:2; 5:6; Col. 3:6; Rom. 11:30, 32; Heb. 4:6, 11**

Note the connection between unbelief: not being persuaded and unbelief as disobedience

Non-believers have not been persuaded that God is Who He says He is.

Do you know non-believers who have not been persuaded that God is Who He says He is? Of course you do.

But Christian, are you persuaded that God is Who He says He is? Who is God to you?

What are some of God’s attributes?

\*attributes are divided into many classifications: immanent/emanant, transitive/intransitive, relative/absolute, natural/moral, communicable/incommunicable

Basically they are divided according to how He relates to man and His own separate character.

God is:

All-powerful all-loving all-knowing righteous just merciful majestic sovereign gracious forgiving

Do you really believe He is all-powerful, all-knowing and all-loving?

My God can cure any illness I have.

He can give me the job I want.

He can cause all my loved ones to be saved, healthy, rich, happy.

He can give me my every desire.

Do I magnify God because He gives me all these things?

Am I **persuaded** that my God is great?

Yes, God is great because when He does or **does not** heal me, give me certain requests, shield me from pain – I can trust that He knows what He is doing. I can trust that He is achieving in me His goal – not happiness, not ease, not a smooth carefree life. Jesus did not have a carefree life. What I am persuaded about God is that He is so great, so worthy to be praised that With every

trial I face, every heartache I endure, every tear has a purpose: to reflect the life of the One Who loves within me.

Jesus said: "A disciple is not above his teacher, nor a slave above his master. It is for the disciple enough that he become like his teacher, and the slave like his master." Matt. 10:24,25

I am persuaded that my God is more than able. O Jehovah – Self-Existent God – reveal more of Yourself to me that I might truly worship You, not only on Sundays, but every day and every moment I breathe. Prepare me for my Jerusalem.

Next time we will discuss "How do you gain a trust of God?"

Until then, **be persuaded** that He is God and He knows what He is doing in your life.

➤ **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

➤ **DIGGING DEEPER**

John 3: 1-5

***"Jesus cut away from under his (Nicodemus) feet all ground for self-satisfaction."*** Tasker  
Was this mean and rude of Jesus? Why not?

Does Jesus ever cut the ground out from under you in order to keep you truly "grounded" in truth? Share a time He has done this.

***"To be born again, and to be willing to receive ungrudgingly the gifts that God offers, involves the abandonment of every attempt to become righteous by anything a man may do for himself, and the willing acceptance of the free gift of grace."*** Tasker

Describe Nicodemus at the point.

***“For all his theological learning, Nicodemus lacks insight.”***

**Would you agree?**

**Compare these words of Nicodemus with Acts 2: 22.**

**Nicodemus visits Jesus at night. Do you think that means anything?**

**Can you be sure? Does John tell us?**

**Does Jesus exchange pleasantries with Nicodemus or does He get right to the heart of the matter?**

**What does this show us about our engaging with other people?**

***“Jesus wasn’t interested in diplomacy; He went straight to the heart of the issue. Jesus was interested in truth and in redemption.”*** Reformation Study Bible

**To help us with this passage, it is beneficial to know that a proselyte to Judaism was said to be like a new- born child.**

***“Such a person might fittingly be described as ‘born from above’ or ‘born anew.’”*** F. F. Bruce

***“The proselyte is like a new-born child.”*** Rabbi Jose AD 150 according to the Babylonian Talmud

**Mark 10: 15**

**Luke 18: 17**

**Matt. 18: 3**

“Born from water and the Spirit” could possibly be a hendiadys.

### **Definition of hendiadys**

: the expression of an idea by the use of usually two independent words connected by *and* (such as *nice and warm*) instead of the usual combination of independent word and its modifier (such as *nicely warm*)

The expression of a single idea by two words connected with ‘and’, e.g. nice and warm, when one could be used to modify the other, as in nicely warm.

***“Born from water” in its grammatical construction refers to the Holy Spirit (Ezek. 36: 25- 27) ...The grammatical construction (Hendiadys) indicates that ‘water’ is a description of the Spirit.” Complete Jewish Study Bible***

***“The life of the age to come and participation in the kingdom of God could be attained only through the gateway of regeneration.” F. F. Bruce***

- **For a fuller understanding of the Doctrine of Regeneration, read the article on Regeneration in the Supplemental Materials.**

**\*Again John uses the word: *semeia* for signs in verse 2.**

- **John 3: 6- 8**

“The child inherits the nature of the parents, and so does the child of God. We become *“partakers of the divine nature”* (2 Pet. 1: 4)

Nature determines appetite. So we now have an appetite for the things of God.

**1 Pet. 2: 2- 3**

**2 Pet. 2: 20- 22**

The new creature feeds on \_\_\_\_\_ according to **Heb. 5: 11- 14.**

- **John 3: 8- 13**

Our Lord used a particular Old Testament concept. What is that concept?

**Ezek. 37: 1-14**

At this point in the conversation between Jesus and Nicodemus, it appears the “teacher of the Jews” knew the facts recorded in the Word of God but did not really know how to handle the truths contained in Scripture.

Can that be said of you?

Or do you spend adequate time alone with the Lord in His Word to know those truths like your own name?

***“Revelation, not discovery, is the basis for faith.”*** Expositor’s

- **John 3: 16- 21**

Quotation marks are not in the Greek manuscripts.

So do you think **John 3: 16-21** are the words of Jesus in conversation with Nicodemus or comments by the Evangelist? Support your answer. (Why you believe what you believe)

Do we know how Nicodemus responds to Jesus?

Why is that not included here? What is the point of this passage?

**Look ahead and just read:**

**John 7: 45- 53**

**John 19: 39**

## **Darkness**

*“Man’s love of darkness rather than God the Light (John 1: 5,10, 11; 1 John 1: 5) is his love for idols.” Bible Knowledge Commentary*

*“The difference between the believer and the unbeliever does not lie in the guilt or innocence of either; it lies in the different attitudes they take toward the ‘light.’” Expositor’s*

Look again at:

**John 1: 5**

**John 3: 17 begins to discuss judgment.**

**What is the relationship of judgment to darkness?**

*“If men and women are judged by their response to the light, they are judged by their response to such light as is available to them. All true light is in some degree an effulgence from Him Who is the light of the world. Those who accept the partial light that is available to them will gladly accept the perfect light when it shines on them. Those who refuse the light, in whatever fashion it shines on them, pronounce sentence on themselves.” F. F. Bruce*

- **John 3: 27- 30**

**God’s sovereignty continues throughout John’s Gospel to be a key theme.**

**Here in verse 27, we see that truth on display.**

**Where do you see God’s sovereignty stressed?**

Look ahead at:

**John 6: 65**

**John 19: 11**

Also compare to:

**1 Cor. 4: 7**

The Evangelist John here refers to a wedding again.

Why is the wedding imagery so vital to the Jewish/Christian faith?

**Read Is. 54: 5**

**Is 62: 4ff**

**Jer. 2: 2; 3: 20**

**Ezek. 16: 8**

**Hos. 2: 19ff**

**But never fear, God is not finished with His Israel!  
Look at Rom. 11: 1, 11, 25-27**

**Jehovah had a “marriage covenant” with the nation of Israel. But Israel had been unfaithful to her vows, and God had to temporarily put her away.  
Today God is calling out a people for His name, the church, the bride of Christ.**

**Read 2 Cor. 11: 1-3**

**Eph. 5: 22- 33**

**Rev. 19: 6- 9; 21: 9ff**

❖ **Witness is another key component to this Gospel account.**

Jesus is the Witness. \_\_\_\_\_

He comes from heaven. \_\_\_\_\_

His Witness is firsthand from the Father. \_\_\_\_\_

The Father has authorized His Witness. \_\_\_\_\_

- **John 3: 31- 36**

**In which verses of John 3: 31- 36 do you find the biblical support for these statements?**

Record those verses in the blanks.

The Greek word "witness" or "testimony" is used forty-seven times!

Jesus was "sent" as a Witness.

*"The Apostle John referred to Jesus as the One Whom God has sent. 39 times the Gospel of John refers to Jesus being sent from God." Bible Knowledge Commentary*

Why is this so important in this Gospel?

*"Our Lord's teachings are not to be studied intellectually, separated from everyday life. It is when we obey His Word and put it into practice that we see its truth and experience its power."*  
W. Wiersbe

**As the chapter closes, John makes it clear: there can be no neutrality when it comes to the witness of Jesus Christ. You will trust Him or you will deny Him.**

- **John 3: 36**

"Eternal life" or Everlasting life" begins the moment you trust Jesus with your life. It is the life of God in the believer.

You do not wait until you get to heaven – you are living the everlasting life right now if you belong to Jesus!

➤ **APPLICATION QUESTIONS**

1. John 3: 3 *idein* translates “*unless one is born again he cannot see the kingdom of God.*”

“See” = # 1492 *idein*, this word implies discernment or perception of meaning rather than simply registering a visual image. Without spiritual rebirth one cannot even perceive the reality of the kingdom of God.” Expositor’s

What perception have you gained in regard to the kingdom of God since being born from above?

2. Chapter Three introduces the first major discourse so typical of Jesus’ ministry and teaching in this Gospel. Why is this discourse (teaching) so important?

3. Relate 2 Cor. 5: 17 to what you have seen this week.

4. John 3: 16

Does this verse mean universal salvation? Are all people saved?  
Support your answer.

5. John 3: 32 Write that here.

John is saying the same thing here as he does in other places.

John 12: 49

John 5: 19

John 5: 30

Why do you think this truth is so important to John as he presents Jesus the Messiah?

What is recorded in these amazing **36 verses of John 3** that the Lord has provided for you today?

- Record in the Appendix a Short Chapter Title for This Week's Lesson
- Record in the Appendix What I Learned About *Belief* this week.
- Find a verse to summarize this week's lessons in the Appendix: Key Verses to John's Gospel
- The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING

Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS

- Find a Hymn which relates to this week's message.





**GOSPEL OF JOHN    “How Do We Worship God?”**

**LESSON FIVE**

**John Four**

**Doctrine: Worship**

**BASIC STUDY**

- **Do your Test Analysis on John 4.**

What a big difference between the last episode and the one this week!  
We will compare Nicodemus to the Samaritan woman and see what the Lord shows us.

### CONTRAST NICODEMUS AND THE SAMARITAN WOMAN

PLACE
TIME
OCCASION
INITIATOR
CONTENT of Discussion
ETHNIC GROUP
SOCIAL STATUS
SEX
ATTITUDE
RESULT

**The Samaritan woman and Nicodemus were so different.**

**He was truly seeking; she was just going to get some water and not concerned with spiritual things.**

**He was moral; she was immoral.**

**He was respected in his community; she was an outcast.**

**He was orthodox; she was heterodox.**

**He was learned in biblical truth; she was ignorant.**

**But they both needed Jesus; they both needed to be born again, born anew, born from above.**

She comes to the well at the hottest time of the day, high noon.  
Any ideas as to why?

*“Ordinarily the women of the village drew water early in the morning or after sunset, not in the heat of the day, and they would get a day’s supply of water for drinking, for bathing, and for cleaning their utensils and clothes. Also, the women normally would come to the well as a group. This woman came at noon and that she came alone tells us volumes about her social status in the community. She obviously was ostracized from the rest of the women. Being something of a pariah, she had to come by herself in the heat of the day to get her water.”*

R.C. Sproul

\*History on Samaria is at end of lesson.

Samaria in this episode refers to the region of Samaria and not the city alone. Jews often avoided Samaria by traveling on the eastern side of the Jordan. The Jews and Samaritans had a great deal of enmity toward one another due to their strained background. (Included in the history on Samaria.)

*“The well of Jacob lies at the foot of Mt. Gerizim, the center of Samaritan worship.” Expositor’s*

❖ This well has met the needs of the people of this area for four thousand years!

In biblical times, a well is distinguished from a cistern, a fountain or a spring. The well from which this Samaritan woman drew water and from which our Lord asked for water is still there to this day. Modern Bir Ya’kub is doubtless the well referred to in this verse as “Jacob’s well.” For more than 23 centuries Samaritans and Jews have believed this to be true.

**Gen. 33: 19**

**Gen. 48: 22**

This well is thought to be about 120 feet deep, one of the deepest in Palestine.

*“God supplied the water, but access to it was gained through a man.” Expositor’s*

More interactions with Samaritans:

**Luke 9: 51- 56**

In **John 3**, Jesus spoke to Nicodemus about new birth; but here, He speaks to this woman about water.

Why not talk to her about new birth as well?

**Jer. 2: 13** (water, broken cisterns)

**Jer. 17: 13**

**Zech. 14: 8**

**Rev. 21: 6**

**Rev. 22: 1, 17**

- **John 4: 9- 14**

In verse 9, the woman appears to answer Jesus with flippancy or disrespect.

But Jesus paid no attention to her rudeness, He was more interested in winning the woman than in winning the argument.

What can we learn as we talk with people who could get our minds on issues other than the eternal issues?

Our preconceived ideas and immovable traditions can hinder our ear from hearing from the Lord. For the Samaritan woman, Mount Gerizim was that hindrance.

Mount Gerizim  
Deut. 11: 29

Josh. 8: 33

2 Kings 17: 28- 41

What are some potential religious traditions that pose a threat to your true worship of Holy God?

Returning to the water for a bit:  
Verse 10 refers to “living water.”

Complete Jewish Study Bible, “In Hebrew, *mayim chayyim* (literally, ‘living water’) means running water from a stream or spring, in contrast to water stored in a cistern. This is a phrase found frequently in ancient Jewish texts. Figuratively, with *Yeshua*, *mayim chayyim* means the spiritual life (7: 37-39).”

This is not stale, stagnant, potentially contaminated water but instead fresh, pure, running water coming directly from the heavenly Father’s hand.

- John 4: 15- 24

*“He forgot His own physical need in order to meet her spiritual need.”*  
Bible Knowledge Commentary

Before the gift of salvation can be received, the soul must be cleansed of sin.

Why did Jesus begin to talk about her husband?

Verses 21 -23

Compare to John 2: 19- 21

What does it mean to “worship in spirit and truth?”

*“To worship in truth is to worship God through Jesus.*

*To worship in Spirit is to worship in the new realm which God has revealed to people.*

*The Father is seeking true worshipers because He wants people to live in reality, not in falsehood.” Bible Knowledge Commentary*

What false teaching is hindering your worship?

Rid yourself of anything that interferes with your true and spiritual worship of Almighty God!

What is a good example of true worship in the Bible?

Look at:

Luke 1: 46- 47

What shows a heart of worship here?

What is an example of poor worship?

Read Isaiah 1: 2-4, 10- 18. How does this expose false worship?

Do you worship what you know?

Many people do not know the Old Testament. But is that a problem to be ignorant of the Old Testament?

*“One of the most important problems that follows from an ignorance of the Old Testament is a profound ignorance of the character of God the Father.” R.C. Sproul*

We could list many things that we have learned in these short weeks about Who God is, but one crucial truth found repeatedly in John’s Gospel is:

God has no need for a temple.

Acts 7: 48- 50

- John 4: 24, 25

“God is spirit.”

There are four descriptions of God in the New Testament which begin “God is \_\_\_\_\_.”

“God is \_\_\_\_\_.” 1 John 1: 5

“God is. \_\_\_\_\_.” 1 John 4: 8, 16

“God is a \_\_\_\_\_.” Heb. 12: 29

*“There was a Samaritan tradition that the prophet predicted by Moses in Deuteronomy 18: 15 would come to teach God’s people all things.” Expositor’s*

- John 4: 26

This is the one occasion when Jesus voluntarily declares He is Messiah.  
Why does He do that here?

How is the response of the woman at the well similar to John 1: 35-51?

- John 4: 27-30

Why had the woman first come to the well?

What does she leave at the well?

What does that show us about priorities?

Where is God showing you to leave your original plan and follow His plan?

❖ She gets it!

What about the disciples?

The disciples were still thinking materialistically.

- John 4: 31-38

*“Jesus did not look upon the Father’s will as a heavy burden or a distasteful task. He viewed His work as the very nourishment of His soul.” W. Wiersbe*

Ps. 40:8

When He first came to the well, Jesus was tired, hungry and thirsty. Now He was so overjoyed that He didn't think about food. Imagine that! The joy of sharing life with the Samaritan woman had blessed our Lord so much, He forgot about the food! This is His heart – is this our heart as well?

Why or why not?

❖ Jesus now begins to talk about the harvest.

What does He tell the disciples?

So, the disciples went into the village to get food for themselves, but apparently they did no evangelizing. The Samaritan woman, after meeting Jesus, did all the evangelizing!

*“The Samaritans in their white garments coming from the village (v. 30) may have visually suggested a wheat field ripe for harvest.” Bible Knowledge Commentary*

The imagery here of the harvest is familiar to Bible students. It points to the ministry of winning souls.

Harvest time was a joyous time.

Is. 9: 3

Read the following and relate to this passage:

Matt. 13: 1- 30, 37

1 Cor. 3: 6- 9

Gal. 6: 9

**Ps. 126: 5, 6**

**Perhaps this saying is anticipating John 12: 23, 24 – What do you think?**

**Many times the very people we think are either unfit for the gospel message or they are so far from receiving it are the very ones who are “ripe.”**

**Relate to Eccl. 11: 4**

**Phil. 3: 3**

**Christ’s treasure “food from God.”**

**Job 23: 12**

**Matt. 4: 4**

- **John 4: 35**

**Matt. 9: 37**

**Luke 10: 2**

- **John 4: 42**
- 1 John 4: 14**

There would come another ministry to the Samaritans:  
Acts 8: 5- 25

➤ Read the Doctrine on Worship Found in the Supplemental Materials.

- John 4: 44

Matt. 13: 57

Mark 6: 4

Luke 4: 24

- John 4: 45- 48

*“Though the Galileans ‘welcomed’ Him, the text indicates that Jesus was displeased with their need to ‘see signs and wonders’ in order to believe.”*

Reformation Study Bible

- John 4: 47

We do not know who this man was: Jew, Samaritan or Gentile.

If he was a Gentile, which is likely, Jesus ministered to all three types of people early in His ministry as accounted here by John. This points to the message John wants to send: Jesus is Savior and Lord of ALL people!

Follow the path of Jesus.

He was in Jerusalem (2: 23).

He went into Judea (3: 22).

He went to Samaria (4: 4).

Here He was declared by the Samaritans to be the Savior of the world! (4: 42)

How does this parallel Acts 1: 8?

- John 4: 54

***“This focus on life through the power of Jesus’ word prepares the reader for the following discourse on life through the Son (5: 19- 30).” Reformation Study Bible***

➤ **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

➤ **DIGGING DEEPER**

*“In chapter 4, our Lord ministers to a variety of people: the sinful Samaritan woman, His own disciples, the many Samaritans who trusted Him, and finally, a nobleman and his household. What did these have in common?*

***Faith*** in Jesus Christ. John was fulfilling the purpose of his Gospel in showing his readers how various kinds and classes of people came to believe in Jesus as the Son of God.” W. Wiersbe

During this time in history, it was considered completely improper for a man, especially a rabbi, to speak in public to a strange woman. But Jesus put tradition and social norms aside so that He could minister to someone in need.

The enmity between Samaritan and Jew was well established.

**Luke 10: 29- 37**

As regards the Samaritan woman, was she concerned with spiritual things as she walked to the well?

Did that attitude change?

Why?

How was Jesus able to interest her in spiritual things versus the material things she was previously absorbed with?

What can we learn from this as we talk with people with little or no interest in spiritual life?

- **John 4: 6**

Compare with the following and what do you find about Jesus:

**Matt. 4: 2**

**Matt. 8: 24**

**Matt. 21: 18**

- **John 4: 14**

Have you ever experienced these waters?

**Is. 49: 10**

**John 7: 38**

- **John 4: 19**

**Luke 7: 11- 17**

**Matt. 21: 10, 11**

- **John 4: 21**

**Mal. 1: 11**

*“Neither in the Jerusalem temple, nor in the schismatic temple on Mount Gerizim had worship pure and undefiled been offered.” Tasker*

*“The Jew had a greater horror of idolatry; and his Scripture included the writings of the prophets, and was not limited to the Pentateuch as the Samaritan Bible was; he had therefore a greater understanding of the divine will.” Tasker*

**Rom. 9: 4**

**Heb. 9: 1**

Worship in this “worldly sanctuary” was but a shadow of the purer worship which would be possible as a result of the perfect sacrifice of Christ.

*“His sacrifice is offered in the realm of Spirit; and all who draw near to God, accepting its benefits with grateful hearts, can worship Him in spirit and in truth.”* Tasker

- **John 4: 24**

*“There is nothing material in God’s nature; therefore material worship in a ‘worldly sanctuary’ (Heb. 9: 1) cannot be the highest kind of worship.”*

What kind of “material worship” do we offer God today?

**Notice the titles given to Jesus.**

Does this name change mean anything to you?

“Sir” **4: 11, 15**

\_\_\_\_\_ **4: 19**

\_\_\_\_\_ **4: 25, 29**

\_\_\_\_\_ **4: 42**

- **John 4: 27- 30**

As the woman heads back to her community, would it be possible that she would be rebuffed by the people?

Could they accuse her of her past and say that she had nothing worthwhile to say to them?

Could they potentially say, “Who do you think you are?”

Well there is a great answer to that remark.

“I’m just one beggar telling other beggars where they can find bread.”

That is about the gist of all of us.

- **John 4: 36 “A Time Is Coming!”**

**Amos 9: 13**

- John 4: 38

Josh. 24: 13

Acts 8: 5- 8, 25

- John 4: 42

How do the Samaritans refer to Jesus here?

It is most significant that this title should first be used by Samaritans in reference to Jesus!  
What does that say to you?

- John 4: 46- 54

Verse 46

*Basilikos*: # 937 court official, nobleman, literally means “king’s man,” “belonging to the king”

How is this account different from:

Matt. 8: 5- 13

Luke 7: 2- 10

❖ Jesus here does not give a sign, but He gives a word – “Your son lives.”

What is amazing about this encounter is how little the man understood.

“He asked for help and flung himself out on the power of Jesus, not understanding.”

When Jesus told him to go home that his son lived, did the man understand that?

**Faith does not require that we understand everything; it does require that we trust and act.**

*“Without obedience and trust there can be no real faith.”* Tasker

➤ **APPLICATION QUESTIONS**

1. When Jesus met the woman at the well, He began by asking her to do Him a favor. Why did He approach her this way?

*“He gained admission to the soul of a sinning woman by asking her to do Him a favor.”*

G. Campbell Morgan

2. John's Gospel clearly reveals that there is a new sacrifice (**2: 29**), a new temple (**2: 19-21; 4: 20- 24**), a new birth (**3: 1- 7**) and new water (**4: 11**)

Does your life give witness to these new truths which Jesus has inaugurated?

3. Where is God calling you to go that you do not want to go? Where is tradition or comfort holding you back?

4. This woman knew so little about truth and about Who Jesus was, yet she was faithful to run to her hometown, leaving her watering pot behind, in order to tell others about Jesus? How can we do less?

5. Jesus talked with the woman about worship.

*“To worship, men must get down to the deepest thing in their personality, spirit and truth.”*

Morgan

Where are you skating only on the surface with God in your worship, refusing to get down to the deepest part of you – spirit and truth? This question will take time to answer – so give Him all the time necessary.

6. When Jesus first spoke with the woman at the well, she talked about physical water, then He asked her to go get her husband. Jesus at this point, revealed much to this woman about herself. She was amazed by His knowledge of her life. Yet, she still tried to evade the issue by raising a question about theology. “What about the temple?” But our Lord consented to enter into her discussion about Mt. Gerizim and Jerusalem. How patient is He! He could have said, “Why do you keep avoiding the obvious? Your personal sin!!” But He patiently talked with her and managed to unfold her heart. What can we learn from this approach to people?

7. Something we can learn from the latter part of **chapter 4** is this: just as Jesus did not respond and do as the father of the sick child asked at first, Jesus may act in our lives in HIS way and not our anticipated way.

How can we be on the lookout for the mysterious ways of the Lord without pinning Him down to act as we think?

***“The works are secondary line of proof; Himself is the supreme line of proof.”***

Morgan

8. What is recorded in these amazing **54 verses of John 4** that the Lord has provided for you today?

### **\*SAMARITANS**

Samaritans were a mixed-blood race resulting from the intermarriage of Israelites left behind when the people of the northern kingdom were exiled and Gentiles brought into the land by the Assyrians. Bitter hostility existed between Jews and Samaritans in Jesus' day... Samaritans were particularly hostile to Jews who were on their way to observe religious festivals in Jerusalem. It was at least a three-day journey from Galilee to Jerusalem, through Samaria, and Samaritans regularly refused overnight shelter for the pilgrims. Because of this antipathy, Jews traveling between Galilee and Jerusalem frequently chose to remain on the east side of the Jordan River.”

The Samaritans believed themselves to be the descendants of the northern tribes, who had been exiled in 722 B.C. by Assyria. The Samaritans are discussed in 2 Kings 17 and Ezra 4. The Samaritans were also rejected by the Jews because they could not prove their genealogy, so they established their own temple and worship activities on Mt. Gerizim.

The Samaritans identified themselves with Mount Gerizim near Shechem, which its members claimed was the place God had chosen for His sanctuary. They believed Israel had become apostate as soon as the sanctuary had been moved away from Shechem, during the time of Eli, the priest. The Samaritans rejected Jerusalem's special place in God's plans, and the ongoing tension regarding the proper place for the sanctuary of God is evident in **John 4**. Samaritans believed in the God of Israel, acknowledged Moses as His prophet and the Pentateuch as His revelation, and looked forward to the day when He would send the 'prophet like like Moses' as He had promised (**Deut. 18: 18**)

They did not accept or acknowledge any Old Testament writings beyond the Pentateuch as canonical.

Samaritans were considered apostates and idolaters (based in part on **Gen. 35: 4**) and were viewed as more likely than Jews to be demonized. Jesus, however, apparently regarded the Samaritans as a genuine, albeit misguided, subgroup of the covenant people.

The Jewish high priest John Hyrcanus destroyed the Samaritan sanctuary on Mount Gerizim in 128 B.C. and tensions between Jews and Samaritans remained high throughout the first century A.D. Samaritans massacred a group of Galilean pilgrims on their way to Jerusalem in A.D. 52.

Jews would typically avoid traveling through Samaria when passing from Galilee to Jerusalem. Samaritans looked for a Messiah and called Him, the Restorer.

**Archaeological Study Bible**

**Samaritans had a syncretistic faith. They worshiped Baal, Jehovah and all the other gods of the many peoples who moved into Samaria after the Assyrian conquest. Expositor's calls this a "mongrel type of religion." Not only did the people of Samaria intermarry with the foreign peoples but they included their gods as part of their own worship.**

**The purity of the Judaistic faith was lost when Samaria made this choice. Therefore Jews and Samaritans would never be able to co-exist again.**

**An example of this in the Bible is Nehemiah 4: 1- 2 where the Samaritans opposed the newly returned Judeans in their efforts to rebuild the Temple after their exile to Babylon.**

**"Religious syncretism, the fusion of diverse religious beliefs and practices."**

Encyclopedia Britannica

**Syncretism: the combining of different religions, cultures, or ideas**  
Cambridge English Dictionary

- **Record in the Appendix a Short Chapter Title for This Week's Lesson**
- **Record in the Appendix What I Learned About *Belief* this week.**
- **Find a verse to summarize this week's lessons in the Appendix: Key Verses to John's Gospel**
- **The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS**
- **Find a Hymn which relates to this week's message.**



**GOSPEL OF JOHN    “The Son Does Only As He Sees the Father Do”  
LESSON SIX**

**John Five**

**Doctrines: Continue Trinity, Start Feasts, God as Judge**



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**BASIC STUDY**

**What do you think so far about the Gospel of John?  
How has it impacted your relationship with Jesus?**

➤ **Do your Text Analysis of John 5.**

Begin looking at the resources on the Feasts in the Supplemental Materials. Do as little or as much as you like, just make sure you leave time to do your homework here.

*“Jesus is described in the context of the festival (Sabbath, Passover, Tabernacles, Dedication), and as His discourse expands, elements from the festival will be swept up and given fresh definition. Jesus is their replacement! ... The themes of the festival are symbols that point to Jesus, symbols whose true meanings are satisfied in Christ.” Baker’s Bible Commentary*

❖ **The Sheep Gate**

Look at Neh. 3: 1, 12: 39

*“Bethesda is generally identified with the twin pools near the present-day Saint Anne’s Church.”  
Archaeological Study Bible*

**This pool of Bethesda has been uncovered several feet below the surface – long believed not to ever exist, it is now in plain sight!  
Just be patient, the Lord reveals truth when He decides to do so.**

*“These pools in Jerusalem were occasionally fed by artesian wells. The wells would start to flow and the pools would be stirred with an influx of water with special characteristics – something like the hot springs people visit today for therapeutic reasons.” R.C. Sproul*

*“The Bible nowhere teaches this kind of superstition, a situation which would be a most cruel contest for many ill people. No extant Greek manuscript before A.D. 400 contains these words.” Bible Knowledge Commentary.*

Referring to **John 5: 3b- 4**

**John 5: 8**

Later we will see in **John 11: 43**, as here, the word of Jesus will accomplish His will.

**Read John 5: 9- 10**

Relate these verses to:

**Is. 35: 1- 7**

What should that have told the religious leaders?

- **John 5: 11- 18**

Does Jesus, in **verse 14**, suggest that the man's physical illness was directly related to his sin?

How does this passage differ from **Mark 2: 1- 12**?

What is one of the biblical relations of sin and physical illness?

**1 Cor. 11: 28- 32**

Is it possible to experience an exciting miracle and still not be saved and go to heaven?

- **John 5: 16**

**Intense persecution begins with this verse.**

- **John 5: 17 Write that here.**

*Some deists believe that God created the universe and then steps out of the way allowing things to run on their own. "That is not the biblical view of God or of creation. The very word 'create' in Genesis is the Hebrew word **bara**, which implies sustained action."* R.C. Sproul

**As we are told in Hebrews One, God sustains our world. "He is before all things, and in Him all things hold together." Also Col. 1: 17**

- John 5: 18

**The hostility of the Jewish leaders to Jesus will continue to grow. "The trial of Jesus, which officially commences in chapter 18, is begun already, as interrogators in Jerusalem approach Jesus, examining His case."**  
**Baker's Bible Commentary**

**As the Jewish leadership weighs the evidence concerning Jesus, as they assess His claims, as they make their decisions regarding these claims, it is interesting that the literary format of John's Gospel is in fact requiring the same from the reader.**

**We are forced to evaluate the evidence and the testimony of Who Jesus is. Then we must make a decision and choose either for Him or reject Him.**

- John 5: 19- 27

**John 5: 21 Tells us what about the Father and the Son?**

**Relate to:  
1 Cor. 15: 45**

**Rom. 5: 14, 17, 18**

**John 6: 57 ff**

**What do you learn about the relationship between the Father and the Son here?**

**The Trinity is probably the most difficult concept for the believer.  
This is just something beyond our personal experience.**

**But a few terms may help.**

**Ontological Trinity explains for us the structure of the Trinity as a unity. Ontology is the study of being. We are here referring to the fact that God is three in one.**

**Economic Trinity refers to roles. We distinguish among the three persons of the Godhead. What the Father does, what the Son does and what the Holy Spirit does are all vital but different.**

**The three persons are distinguished in terms of what They do.**

- **John 5: 28- 29**

**This is one of the few places in John's Gospel where eschatology is expressly taught.  
What do you learn?**

- **Relate John 5: 29 to Dan. 12: 2 and Matt. 25: 46.**

- **John 5: 30**

**This verse ends the section on the unity of Christ with His Father (John 5: 19- 30).**

List here what you learn from this section in regard to the Father and the Son and Their unity.

Relate this to:

John 10: 30

Heb. 10: 9

- John 5: 31- 36

“John has testified” is in the perfect tense, which means a past action with continuing results. In other words, John’s witness to Jesus had an abiding effect.

- Verse 34 relates to 1 John 5: 9.

Jesus had given testimony as to His identity to some degree before this point, but here Jesus is referring to the legal sense of giving testimony. Similar to signing a document and then acting as the witness as well. Jesus tells us here there have been legal witnesses to Who He is but the people had missed this testimony.

- Beginning with John 5: 33, who does Jesus declare as a witness?
- John 5: 36

- John 5: 37, 38
- John 5: 39

- Another person is described here in John 5: 45- 47

When Moses refers to the Prophet to come in Deut. 18, he was talking about Me.

When you look at Torah, you are looking at Me.

When you look at the feasts, you are looking at Me.

When you look at the Temple, you are looking at Me.

Moses had prepared them but they were blind and could not see that.

*“The Jewish scribes sought to know the Word of God, but they did not know the God of the Word!” Wiersbe*

**Wiersbe tells us that there was something wrong with these leaders. There was something wrong with their minds. They did not see Christ in their own Scriptures. (2 Cor. 3: 14- 18; 4: 3- 6) There was something wrong with their wills; they would not trust their Messiah. There was something wrong with their hearts; “You do not have the love for God.” John 5: 42**

**And yes, there is one more Witness not mentioned here but so crucial: The Witness of the Resurrection. This was the final Witness to our Lord’s identity.**

**John 5: 40, does it relate to John 5: 6?**

**Is Jesus making a comparison to the tragic states of both the nation of Israel and this man? Support your reasoning.**

- John 5: 41

**“I” is emphatic and so is “you.” R.V.G. Tasker**

**Read next verse and see why this is key.**

➤ **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

➤ **DIGGING DEEPER**

**Chapters 5 and 6 should likely be grouped together as a unit. The connecting theme would be the nature and causes of Israel's lack of faith in Jesus. John's Gospel has been called by some, "The Gospel of Rejection."**

***"In this discourse in John 5 Jesus implies that with His own coming that age (Sabbath rest) has arrived. His own activity is paradoxically an expression of the Sabbath 'rest' of God, Who keeps no Sabbath week by week, because He keeps endless Sabbath... It is this continuous and perfect activity, the unique characteristic of God, that Jesus claims to be displaying."*** Tasker

- **John 5: 1- 9**

Did the man ask for healing from Jesus?

Why did Jesus heal this man?

- **John 5: 10**

**Activities on the Sabbath**

**Matt. 12: 9- 14**

**Mark 2: 23- 28**

**Mark 3: 1- 5**

**Luke 4: 31- 37**

**Luke 13: 10- 17**

**Luke 14: 1- 6**

**John 9**

***“They (the scribes and Pharisees) had taken the Sabbath – God’s gift to man – and had transformed it into a prison house of regulations and restrictions.” W. Wiersbe***

- **John 5: 17**

**What is Jesus’ argument concerning healing on the Sabbath?**

- **John 5: 19**

**The strongest arguments Jesus makes concerning His actions is that He is doing what?**

❖ **Judgment**

- **John 5: 22, 27**

**John 9: 39**

Gen. 18: 25

Acts 10: 42; 17: 31

*“His first coming in human flesh is indirectly a coming in judgment, for it inevitably separates believers from unbelievers.” Tasker*

- John 5: 28, 29
- 1 Cor. 15: 52

- John 5: 30

Matt. 26: 39

*“Jesus spoke with the confidence of being commissioned by the Father, not the arrogance of self-assertion. Twenty-five times in this Gospel He asserts that He was sent by the Father.”*  
Expositor’s

- John 5: 31- 36

Refer back to:

John 1: 6-8, 15, 19, 22, 23, 32

What do you learn about John the Baptist as a witness?

**John 1: 7** says, “He came as a witness, to testify about the Light, so that all might believe through him.”

There is a way that the witness of John has touched all believers and their faith.

“...so that all might believe through him.”

We owe much to John the Baptist.

- **John 5: 37- 38**

“His word is not abiding in you” means “His word does not make its home with you.”

**When does the Father give witness?**

**Possibilities:**

**Matt. 3: 17**

**Matt. 17: 5**

**John 12: 28**

**John 3: 2**

**John 6: 45**

**John 5: 39- 47**

**2 Cor. 3: 15**

***“God’s revelation of Himself, His Word, found no home in them, precisely because they refused to accept Jesus as His appointed envoy.”*** Tasker

The relationship of the Father and the Son is one of the most amazing concepts in our faith.

Reflect on this great love; meditate on how great the love of the Father for the Son and vice versa.

This quote may assist you in that meditation.

***“While in the ordinary father-son relationship the love of the father for his son and the obedience of the son to his father are both very far from perfect, in the relationship between God the Father and God the Son, the Son can, and indeed must be true to the Father’s purposes and do the Father’s work, because the love of the Father and the obedience of the Son are perfect. Such a divine Son is so completely controlled by the Father’s love that He displays it in all that He does. Without this unique relationship, none of the works of Jesus would have been possible.”*** Tasker

- John 5: 39- 47

Compare to:

Rom. 2: 17, 18

Luke 24: 25- 27, 44

Acts 13: 27

Acts 26: 22

Rom. 2: 29

- ***“You search the Scriptures...”*** John 5: 39  
***“After the destruction of the temple of Solomon in 586 B.C., the Jewish scholars of the Exile substituted the study of the Law for the observance of the temple ritual and sacrifices...”***

***Jesus claimed the Law, the Prophets, and the Psalms (Writings) as witnesses to His person and claims (Luke 24: 44)."*** Expositor's

- **John 5: 41- 42**

*"The Scriptures are so designed that when people read them, they are to recognize and acknowledge God's glory. Even the Jews would agree to that."* Expositor's

- **John 5: 43- 44**

**Luke 23: 18- 23** Who did the people prefer over Jesus at His trial before Pilate?

Men are more apt to receive a scoundrel than one who comes in the name of God!

Why? Because the scoundrel is more like them!

- **John 5: 45- 47**

What is Jesus saying here?

### ➤ **APPLICATION QUESTIONS**

1. How are the miracles recorded in earlier chapters of John different than this first miracle in **John 5**?
  
2. As with all miracles examined in the Scriptures, why did the writer include the miracle in **John 5**? What does it add to the writer's purpose?

3. How are dead sinners raised from the dead?

**John 5: 8**

**Luke 7: 11- 17**

**Luke 8: 49- 56**

**John 11: 41- 44**

What can we learn from this that should revolutionize our lives?

**John 5: 36-47**

4. Does our knowledge and study of the Bible give us a big head or a burning heart?

5. John 5: 39- 47

***“Moses prepared the way for the Son of God Who made forgiveness a reality and enabled men to receive praise from God. If the Jews therefore really believed Moses; if, in other words, they were really longing for divine forgiveness and for eternal life, they would now be believing Jesus.”*** Tasker

Do you agree with this statement? Why? Support from your biblical study why you respond as you do.

6. What is recorded in these amazing **47 verses of John 5** that the Lord has provided for you today?

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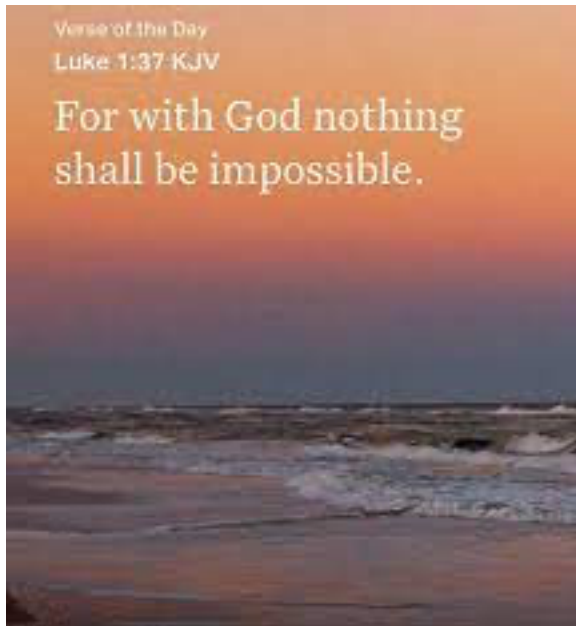
**GOSPEL OF JOHN**  
**LESSON SEVEN**  
**John Six**

**“Is It Easy to Believe in Jesus?”**  
**“No, It’s Impossible!”**

**BASIC STUDY**

**Doctrines: Continue Feasts/ Sovereignty**

- **Do your Text Analysis of John Six.**



**The Sea of Galilee has been called many names: Lake of Gennesaret (Luke 5: 1), Sea of Chinnereth or Kinnereth (Num. 34: 11) and later Sea of Tiberius. The far shore refers to the northeastern shore, probably Bethsaida.**

- **John 6: 1- 14**

**What takes place in this passage?**

**\*John 6: 7 Denarius is about one day’s wage for a laborer. (Matt. 20: 2)**

How do the people refer to Jesus in this passage?

This is the only miracle recorded in all four Gospels.

Matt. 14: 13- 23

Mark 6: 30- 46

Luke 9: 10- 17

Why do you think this, of all miracles, was told in all four gospels? What made this account so important?

✓ John 6: 8- 9 We see Andrew doing what he does, bringing someone to Jesus.

Look back at John 1: 40- 42

Look ahead to John 12: 20- 22

What does this say to you?

❖ Another lesson that we learn here is this: no matter how little or how much you have (two fish and five barley loaves), give all you have to Him and watch what He does with it!

As you study the Bible pay attention to even the small details, they are there for a reason. For instance, John 6: 10 tells us the people sat down and there was much grass. This indicates that this incident had to occur in the early spring. Grass in this area would wither by late spring/ early summer.

➤ Some scholars see a connection in John 6: 13 with the symbolism of twelve baskets relating to the twelve tribes, and seeing the complete way in which their covenant God met their needs.

Do you think this is the case?

Use your reasoning skills and your exposure to John to this point to answer this question.

**\*Note at the end of the lesson.**

- John 6: 15

**Why was Jesus so opposed to being made king?**

**Look back at:**

**Matt. 4: 8- 9**

***“They were looking for the kingdom of man; He came to bring the kingdom of God.”***

**R.C. Sproul**

- ✓ Only God can make a true king.

**Ps. 2: 2- 12**

**Dan. 7: 13- 14**

- John 6: 16- 21

**What happens here?**

**This constitutes the fifth miracle.**

**Write down the other four here.**

**This miracle shows the Lord’s sovereignty over the laws of nature.**

**Also, this miracle was for His disciples alone: a private sign just for them.**

**Look at:**

**Job 9: 8**

- **John 6: 22- 25**

**What do the people do and why?**

- **John 6: 26- 34**

**What is going on here?**

- **Verse 30**

**Matt. 12: 38**

- **Verse 31**

**Ps. 78: 24, 25**

**Ex. 16: 1- 36**

**The two signs recorded so far in this chapter: the miraculous feeding and walking on water teach us a lot about our Lord and about man.**

With these two events we see false and true ideas about Messiahship, about Lordship. The people wanted to make Jesus king because He gave them material things.

His disciples, in seeing Him controlling the waters, better understood His true nature.

*“False and true ideas of Messiahship are brought into sharp contrast.”* Morgan

- John 6: 35- 40
- ✓ Verse 35 contains one of the key verses of this Gospel. (Plus “never” is emphatic!)

Write it here.

❖ There are seven emphatic “I AM” statements of Jesus in this Gospel.

For now, just read each one.

John 8: 12; 10: 7, 9; 10: 11, 14; 11: 25; 14: 6; 15: 1, 5

Even in John 6: 20, Jesus says, *“Ego eimi.”*

What exactly happens in John 6: 21?

❖ The Sovereignty of God

How does John 6: 38- 40 teach this doctrine?

➤ Read the article in the Supplemental Materials on the Sovereignty of God

- John 6: 41- 51

Lev. 17: 10- 14

**Deut. 12: 16**

**Grumbling can be a national pastime.**

**Look at:**

**Ex. 16: 2, 8, 9**

**Num. 11: 4- 6**

**What did this crowd ultimately want?**

**What did Jesus ultimately want to give them?**

**The crowd wanted life and Christ was there to give them Life.**

**So, where is the conflict?**

**The problem always lies in the interpretation of life.**

**❖ Define what life means to you here:**

**The crowd interpreted life by the material; Jesus shows us how to interpret life by the spiritual and then the material.**

**6: 27**

*“Do not work for the food which perishes; but for the food which endures to eternal life, which the Son of Man will give.”*

*“But Jesus knows that further explanation will not complete what is lacking. The gift of faith and the ability to apprehend Who Christ really is – these are divine things (6: 44- 48).”*

Baker’s

This is tremendously helpful to remember as we talk with unbelievers. At times, no matter what we say or do will penetrate the wall that exists in their heart. This the Holy Spirit alone can do!

- John 6: 52- 59

*“Jesus’ point was an analogy that has spiritual, rather than literal, significance: just as eating and drinking are necessary for physical life, so also is belief in His sacrificial death on the Cross necessary for eternal life.”*

J. MacArthur Commentary

Was Jesus here referring to Communion? Support your answer.

*“Jesus uses the language of eating and drinking to illustrate the intimacy of the union between Christ and the believer. The spiritual union, by which Christ imparts new life to the believer, is portrayed later in the Gospel as the union of a vine and its branches (15: 1- 8)*  
Reformation Study Bible

Verses 50, 51, 53 “*eats, eat*” is in the aorist tense and signifies a once-for-all action. The Communion service is a repeated again and again.

*“It is not the sacrament that gives life; rather, salvation is found in the sacrifice behind it and the faith that it evokes (6: 35, 40, 47).”* Baker’s

- John 6: 60-65

What response did Jesus receive from those following Him?

How would you explain *“eating His flesh and drinking His blood”* to someone?

Make sure you include John 6: 63.

Question to ponder: Did Jesus make it easy to believe?  
Why is that such an important question today?

*“Penetrating the mysteries of God is also a divine gift (6: 64- 65). Baker’s*

- John 6: 66- 71

Verse 67

What had happened the previous night (v. 16- 21) that would help them answer this question accurately?

What does John record in this passage (6: 66- 71)?

What is so important about this being included in Scripture?

1 Pet. 2: 6- 8

1 John 2: 19

How do the disciples refer to Jesus in John 6: 69?

Compare to Mark 1: 24.

What do you learn?

✓ **Ho Hagios = the Holy One**

Verse 70 points to the sovereignty of God in selection of the disciples.  
Why does Jesus mention that here?

❖ **It is interesting that both creative miracles (this one and the turning of water to wine) speak of the main elements in the Lord's Supper or Communion.**

- **Continue Reading the Doctrine on the Feasts in the Supplemental Materials.**
- **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

➤ **DIGGING DEEPER**

*"Between the healing of the paralytic (**John 5**) and the feeding of the 5, 000, you have many events taking place, many of which are mentioned in **Luke 6: 1- 9: 10** and **Mark 3: 1- 6: 30**. During this period our Lord preached 'the Sermon on the Mount (**Matt. 5- 7**) and gave the parables of the kingdom (**Matt. 13**)."* Warren Wiersbe

Perhaps this information will give you a better understanding of where John is in his Gospel at this point.

- **John 6: 1- 14**

Verse 4 mentions the timing of this event. Why does John include that particular here?

- ❖ By the way, John includes the feasts with intent. His Gospel revolves around the institution of the feasts.

*“The Old Testament passages read during the Passover in Jesus’ time probably included Gen. 1- 8; Ex. 11- 16; and Num. 6- 14.*

*There are strong similarities between these texts and Jesus’ comments in this discourse.”*

Reformation Study Bible

Compare John 6: 1- 14 to:

Ex. 12: 1- 14

Moses is also key to this passage regarding the following passage:

Ex. 16: 4- 36

*“The Passover is probably a year after the one mentioned in 2: 13. During the intervening year, Mark notes, John the Baptist was arrested, and by the time of the feeding of the five thousand he has been executed (Mark 6: 14- 29). This lapse of time explains Jesus’ growing popularity (6: 2- 3).” Baker’s*

So many things in this passage compare to Moses. Jesus is in a desolate place, Moses was in the wilderness with the people; Jesus provided a miraculous feeding as did Moses; God’s provision in both cases was more than enough.

Why does Jesus question Philip in v. 5? Does Jesus not know?

How does Philip answer Him?

Had Philip seen any miracles of Jesus prior to this event?

Why would Philip calculate on material terms when he knew what Jesus was capable of?

Why do we calculate on merely material terms having seen what Jesus is capable of?

Philip was from Bethsaida (**John 1: 44; 12: 21**), which is most likely where they were on the other side or the far side of the Sea. This is also referred to as the northeastern shore of the Lake. So it is practical for Jesus to ask him concerning a place to feed the people.

Did the disciples know Jesus better than the crowds?

This event would be a training and faith-building project for the disciples of Jesus. They could always remember that He is more than adequate for their needs.

OK, the boy with the fish and bread!

Imagine for a moment being that boy. You would never forget what your little offering had accomplished!

Barley bread was the bread of the poor. John alone records this detail.

But there is possibly more:

**Look at 2 Kings 4: 42- 44. (A story during the time of Elisha)**

What happens here that reminds you of **John 6: 1-9?**

#### ❖ Word Study

*Kophinos # 2894 – “baskets” a wicker basket, containing a certain measure of capacity, usually denotes a large basket, such as might be used for fish or bulky objects*

*“According to **halakhah**, traditional Jewish law (Shabbat 50b), the destruction of food was prohibited. In feeding the multitudes, Messiah honors the edicts of Judaism by stating, ‘Gather the leftover pieces, so that nothing gets wasted.’” Complete Jewish Study Bible*

**Mark 8: 19- 21**

What does Mark explain here?

Read the entire **Chapter 8 of Mark** to fully understand this passage.

- **John 6: 15**

- **John 6: 16-21**

*“Then it was dark and the sea was rising, and the disciples were at their wits’ end. There is much to be said for them. They were loyal. The wind was contrary. These men were accustomed to handle boats. They knew how to manage a boat from the standpoint of mere craftsmanship. If the wind is contrary, there is only one thing to do from the craftman’s point; put the boat about. A little dangerous perhaps. The moment of real peril occurs when the boat is broadside; but a skillful manipulator of a boat can do that, and then run with the wind, and the wind that before was contrary, now blows the boat back to safety. Why did they not go back? He had said the other side, and they never dreamed of going back. Though they were ignorant of the spiritual significance of the Master’s mission, they did not dream of going back. They kept on, and then something happened, the sign was given.”*

G. Campbell Morgan

**When we do not understand our Lord’s instructions, we are most likely to receive His greatest gifts when we commit to obey – no matter what.**

**The people who had been fed had wanted to make Jesus king.**

**He knew He was already King – but not their material king.**

**Here in this sign, He shows His disciples that He is indeed King!**

**He gave them a display of the fact that He is King over all nature.**

**Matt. 14: 28- 33**

**What is the response of the disciples?**

- **John 6: 26-34**

*“Rome set aside ninety- three days each year for public games at government expense. It was cheaper to entertain the crowds than to fight them or jail them.” W. Wiersbe*

**How does that help you understand the mentality of the crowds here in Israel?**

***“The people saw His sign, but they did not perceive its meaning.”***

**Bible Knowledge Commentary**

Even today many people want Jesus as “fire insurance.” They are interested in a Savior but not a Lord.

Jesus did not give us that option.

He calls us to: (Matt. 16: 24)

John 6: 27. Compare to Is. 55: 2.

Compare John 6: 30 to 1 Cor. 1: 22.

But the divine order is believe and see. John 11: 40

***“Now He brings home to these insensitive Galilaeans the truth that it is a spiritual hunger for imperishable, life-giving food that He has come to satisfy, for it was to accomplish that task that He had been sealed with His Father’s authority.”*** Tasker

**The problem with these (and really all) people is that they had no real sense of the seriousness of sin, no longing for a higher kind of life.**

John 6: 33, 38, 41, 42, 50, 51, 58 make statements about Jesus.  
What do these verses teach us about Jesus?

***“The Old Testament manna was but a type of the ‘true bread,’ the Lord Jesus Christ.”*** Wiersbe

Ex. 16: 31- 36

Num. 11: 7- 9

Neh. 9: 15

- John 6: 35- 40

**"I AM the bread of life."**

Greek= *ego eimi* In the Greek Old Testament, *ego eimi* is the name of God revealed to Moses (Ex. 3: 13- 14)

This construction is used: John 6: 35, 48, 51; 8: 58; 18: 6

John 6: 29, 30, 35, 36, 40, 47, 64, 69 "Believe" is a key word in this chapter and all throughout the book.

*"Believing is not merely an intellectual thing, giving mental assent to some doctrine. It means to come to Christ and yield yourself to Him."* Wiersbe

*"The Son has no concern that His work will be ineffective, for the Father will enable people to come to Jesus. Jesus has confidence."* Bible Knowledge Commentary

- John 6: 41- 51

Luke 4: 22

The crowd thought they knew Jesus. But all their difficulties arise from their insufficient knowledge of Who He is. The mystery of His Person had not been revealed.

Has the mystery of His Person been revealed to you?

How?

What does Jesus mean when He refers to “His flesh?”

How does this relate to John 1: 14?

John 6: 44 “draws” - # 1670 *helkuo* – to compel, to draw or drag, i.e., Acts 16: 17

Drawing to a certain point, to draw a sword John 18: 10

Do you have the picture of the Lord wooing you or enticing you?

This word has far more force behind it.

*“In our natural state, we are completely unwilling and morally incapable of coming to Christ. The Father must effectually draw us to His beloved Son.”* R.C. Sproul

- ❖ *“The bread had to be broken before it could become the food of all who would receive it; and His blood had to be shed before the ransomed could receive its life-giving properties.”* Tasker

*“When He (Jesus) came into the world, God created a new humanity, grafted on to the old by an immaculate conception and virgin birth... His flesh was given for the life of the world; and the sustenance and satisfaction of human life can only be found as that life, that new human life, typified under that great word ‘flesh,’ because revealed in flesh, is taken, assimilated, and enters into human experience.”* Morgan

*“Just as you take food and drink within your body and it becomes a part of you, so you must receive Christ within your innermost being so that He can give you life.”* Wiersbe

Remember, John is the Gospel pointing to Jesus through the signs.

The people had seen the wonder of the miracles, but they had failed to “see the sign.” They had not captured the significance of the direction of the “pointing sign.”

- **John 6: 52- 59**

Verse 59 tells us *“In the Capernaum synagogue Jesus provides a full discourse explaining His person and work... at each level the revelation of Christ deepens.”* Baker’s Bible Commentary

How are these verses like the interchange between Jesus and the woman at the well in **John 4: 10- 26?**

- **John 6: 56**

Relate to:  
**John 15: 4- 7**

**1 John 3: 24**

**1 John 4: 15**

*“He remains (meno) in Christ, and Christ remains in him. Meno is one of the most important theological terms in John’s Gospel.”* (John 1: 32; 14: 10) Bible Knowledge Commentary

- **John 6: 60- 65 “This is a difficult statement.”**

- ❖ **Word Study**

*Skleros* = # 4642 harsh, rough, objectionable, offensive  
It does not mean obscure.

**John 6: 61** – *“Does this give you offense?”* offend: *skandalizei*

Sometimes we take offense when we are being too sensitive to our own interests. We must endeavor to resist guarding ourselves to the point of being hyper-sensitive.

We must also make every effort not to offend others by our carelessness.

When others are offended by the truths of the gospel, we must follow the example of Jesus.

Notice, that He did not apologize for His words of truth.

Why does Jesus change from talking about flesh/Spirit, to talking about “the Son of Man ascending to where He was before?” **John 6: 62**

**John 6: 63** – *“The flesh profits nothing.”*

Relate to:

**Rom. 7: 18a**

**2 Cor. 3: 6**

How does the Spirit make us alive?

*“The Spirit comes with the Word. He uses the Word to pierce our hearts, to change the disposition of our souls.”* R. C. Sproul

***“This makes it plain that a merely physical understanding of Jesus’ words was utterly mistaken.”*** Reformation Study Bible

**John 6: 65**

***“The sinner’s moral inability to choose Christ must be overcome by the gracious and sovereign power of the Spirit (3: 5- 21).”*** Reformation Study Bible

**John 6: 68- 69**

Greek perfect tense *“We believe and know.”* This means it happened in the past and has continuing results now.

**John 6: 70, 71**

Compare to:

**John 13: 27**

## ➤ APPLICATION QUESTIONS

*“True Kingship must rest on a spiritual basis. Because the disciples understood not the loaves, in great tenderness He gave them the sign of His Kingly authority and power in the natural and the material realm.”* Morgan

1. Is Jesus King in your spiritual and material life?  
Give an example from both realms that show He is Lord.

2. **John 6: 47, 48** “Believes” is in the present tense; this means it is a continuous action, not an on again/ off again lifestyle.  
Does that characterize your relationship with Jesus?

3. **John 6: 10**  
We see that Jesus led His people to green pastures.  
**John 6: 21** We see that Jesus brought them into the still waters.

**Relate this to Ps. 23 and John 10: 11**  
How does this relate to your life.

4. Some very clever scholars in the late nineteenth/ early twentieth centuries went throughout the Scriptures removing and changing stories with any kind of supernatural bent.  
So with this story of the Feeding of the 5, 000, they attributed it to a “moral miracle, an ethical miracle.”

The little boy inspired all the people to share the lunches they had been hiding all along. Those who had no provisions were given a little from those who had brought food because they were touched by the boy's innocence and generosity.

Now how would you respond to that? Use Scripture and solid reasoning.

Remember this account is recorded in all the gospels - and this is the only event shared by all four!

5. From early on in this Gospel, we have seen that both signs of works and words have been made. John thought it necessary to include both.

Jesus feeds the 5,000.

Jesus refers to Himself as the Bread of Life.

What impacts you most, His works or His word?

Why?

There's a quote that applies to this chapter:

*"Seeing is seeing; believing is being sure without seeing."*

How does that quote apply to your life today?

## **6. John 6: 41- 51**

The people think they know Jesus well enough.

Then they judged Him as inferior to His claims.

7. Where in your life are you acting as though you know someone well enough to pass judgment on them?

*“We never have any right, in our judgment of our fellow-beings, to say we know all about them.” Morgan*

8. These events of **Chapter 6** took place about one year before Jesus was crucified. It would be easy to get frustrated and think “There’s no way these folks will be ready to change the world.” How does Jesus handle the apparent hopelessness of the situation and what can you learn from His example?

9. As we close this sixth chapter of John, we see the responses of rejection growing and those responses of deepening faith growing as well. Is this typical of what you see today as the responses of unbelievers and believers?

10. What is recorded in these amazing **71 verses of John 6** that the Lord has provided for you today?

- Record in the Appendix a Short Chapter Title for This Week's Lesson
- Record in the Appendix What I Learned About *Belief* this week.
- Find a verse to summarize this week's lessons in the Appendix: Key Verses to John's Gospel
- The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS
- Find a Hymn which relates to this week's message.

**\*Note**

Be very careful when interpreting Scripture that you do not fall into the trap of "over-spiritualizing." This is a common temptation of those who love to do Bible study. But remember we have been "given everything pertaining to life and godliness, through the true knowledge of Him Who called us by His own glory and excellence." 2 Pet. 1: 3

We do not need to pull symbolisms from the Scriptures that have not been revealed by inspired Holy Spirit writings.

If we need comfort, there are Scriptures which clearly provide that.

If we need direction, again, the Spirit will guide us to real and validated truths within His Word.

If we need a deeper understanding of Who our Lord is, He will most assuredly provide it within the context of His given revelation.

The constant desire for more and new revelation can lead us astray. This can also stem from pride to know something in which others are uninitiated.

Rest in the fact that our Lord cares more than we do about our connection with Him.

He will provide!



**GOSPEL OF JOHN**  
**LESSON EIGHT**  
**John Seven**

**“Whose Schedule Are You On?”**  
**Doctrines: Feasts, Holy Spirit**



## **BASIC STUDY**

**Chapter Seven takes place about six months after Chapter Six events. Jesus was ministering in Galilee up to this point. (From the time of Passover in previous chapter to Feast of Tabernacles which took place in the fall)**

**John is called the “Book of Signs.”**

**Revealing Who Jesus is dominates the message of John.**

**Chapter Five brought us the message of the Sabbath to show us Who Jesus is.**

**Chapter Six makes it clear that He IS our Passover!**

**Now chapter Seven will show us another “sign” which points to Jesus.**

**Do you see it? Don’t miss what this chapter is saying about your Lord.**

- **Do your Text Analysis on John 7.**

- John 7: 1- 9

Ask the 5WH on this passage.

Was Jesus popular with the people at this point?

After Chapter Six, Jesus is not quite the great hope the people had longed for. He had denied their efforts to crown Him king and so provide for the material needs of the people. So they had become disillusioned with Him.

John 6: 15

Do you remember another place Jesus was tempted to take a shortcut and bypass the cross in order to attain His kingdom?

Look at Matt. 4: 8- 10

*“Although the final crisis had not come, He had passed the apex of His popular ministry.”*  
Expositor’s

*“The Feast of Tabernacles was celebrated in the autumn ‘on the fifteenth day of the seventh month.’ The feast was joyful in character and was a time of thanksgiving for the harvest that marked the transition from nomadic poverty to stable affluence in their own land.”*  
Expositor’s

*“The feast signified that God dwells with His people.”* Bible Knowledge Commentary

**\*Further notes on the Feast of Tabernacles is at the end of the lesson before the Application Questions.**

- **John 7: 10- 13**

**Lev. 23: 33- 44**

**Deut. 16: 13- 15**

- **John 7: 14- 18**

**What happens here?**

**The religious leaders question Jesus' character in 7: 11- 13, now in 7: 14-19, they question His doctrine.  
Character and doctrine are never far apart.**

**The leaders want to see Jesus' credentials. He shows them: His credentials are divine!**

**Go back to John 3: 11- 13**

**John 5: 19, 20**

**John 6: 38, 45, 46**

*"Jesus was God- taught, and to know Jesus properly one must be God- taught." (John 6: 45)*  
Bible Knowledge Commentary

***"If anyone is willing ..."***  
**What does this mean?**

**John 6: 29 – “This is the work of God, that you believe in Him Whom He has sent.”**

**It is God’s will for man to believe in Jesus.**

**“Faith is the prerequisite for understanding. Without faith it is impossible to please God.”**

**Heb. 11: 6**

**Ps. 25: 9, 14**

**Dan. 12: 10**

**Phil. 3: 15**

*“If any man is willing to do His (God’s) will, he shall know.” W. Wiersbe*

***“Obedience to God’s known will develops discernment between falsehood and truth.”***

**Expositor’s**

**❖ This is no “taste test.” Our Lord is calling us to the deep, personal commitment to truth that is required for understanding.**

- **John 7: 19- 24**

**Did Jesus support Moses and the Law?**

**Where do you see that addressed?**

**Lev. 12: 3**

Concerning Moses and the Law:

Read –

Mark 7: 6-7, 20- 22

The circumcision prescribed by Moses was a type of *“the circumcision of the heart, by which evil would be cut away from what is the mainspring of human conduct. This circumcision of the heart the law could never effect; it was destined to be God’s gift to man when the blessed messianic age should dawn. In the same way, the Sabbath was a weekly preparation for the Sabbath-rest of God which the Christ alone would make available for believers.”* Tasker

V. 21 What one work does Christ refer to here?

John 5: 1- 15

V. 23 – Christ had come, not to make part of a man whole, but to re-create his entire being!

- John 7: 25- 31

What takes place here?

*“This explains why the Jewish leaders did not understand Jesus’ teachings: they had stubborn wills and would not submit to Him (5: 40).”* Wiersbe

John 7: 30

Although the religious leaders sought to seize Him, *“the Father had ordered a time and place for His manifestation, ... they could not lay a hand on Him because the Father’s hand was over Him.”*

What does this quote say to you personally?

*“The people needed to consider His teaching and His miracles rather than His family tree.”*

R.C. Sproul

- John 7: 32- 36

What do you see here?

**“You will look for Me ...”**

Relate to:

Zech. 12: 10- 13

Rev. 1: 7

*“I am convinced that the most neglected dimension of the life of Jesus in the church today is His ascension. Without the ascension, both the cross and the resurrection are meaningless. The climax of Jesus’ earthly ministry came when He ascended to heaven and sat down at the right hand of God. This was His investiture, His coronation, when the Father crowned Him as King of kings and Lord of lords. It was at that moment that Jesus’ glory was restored to Him in His heavenly kingdom.”* R.C. Sproul

- John 7: 37- 39

*“This festival (Tabernacles) provides the background of the narrative until Chapter 10: 21.”*

Tasker

Also keep in mind: Jerusalem is the storm center of Messiah’s ministry.  
Jerusalem is where all the feasts take place.

Ex. 17: 1- 7

**Num. 20: 2- 13**

**What do you know about the Holy Spirit up to this point in time? See references below.  
How had the Spirit related to humans before Pentecost?**

**Ex. 31: 2-6**

**Judg. 15: 14**

**Num. 11: 17, 25**

**Ps. 51: 10- 12**

**Hag. 2: 5. (Note that the Lord's word came to Haggai on the twenty-first of the seventh month) This would be the time of the Feast of Tabernacles!**

**Heb. 12: 26- 29 quotes Haggai 2: 6- 7. This applies to the next coming of our Lord!**

**John 6: 63**

**Luke 24: 49**

Acts 1: 16

❖ And after Pentecost?

Acts 1: 8; 2: 1-4

Rom. 8: 14

1 Cor. 2: 10- 16

***“Today that is the chief ministry of the Holy Spirit – to take the work of the Son and bring it to fruition in us.” R. C. Sproul***

❖ **The water is a picture of the Spirit of God. Believers would not only drink the living water, but they would become channels of living water to bless a thirsty world!**

➤ **For more on the Holy Spirit, read “Holy Spirit” in the Supplemental Materials.**

- **John 7: 40- 44**

**What happens here?**

**Why can the officers not lay hands on Jesus?**

**Instead of arresting Jesus, they were “arrested” by the Word of God, uttered by the Son of God!**

- **John 7: 45- 53**

**What unfolds in these verses?**

These officers had heard the authority of Jesus and they were unable to act against Him!

*“The rabbinic tradition used the term **amhorets**, or ‘ignoramus,’ to refer to the uneducated masses, the people who didn’t have sophisticated learning.” R.C. Sproul*

- **Continue reading the Doctrine on Feasts in the Supplemental Material. (Especially the Feast of Tabernacles)**
- **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**
- **DIGGING DEEPER**

**John is such a well written work. If you use the analogy of a symphony, we have come to the final movement. We are moving toward the end now.**

**John uses irony throughout this gospel.**

**Irony:**

the expression of one's meaning by using language that normally signifies the opposite, typically for humorous or emphatic effect.

the use of words to express something other than and especially the opposite of the literal meaning

a technique of indicating, as through character or plot development, an intention or attitude opposite to that which is actually or ostensibly stated.

**irony** (from [Ancient Greek](#) εἰρωνεία *eirōneía*, meaning 'dissimulation, feigned ignorance'<sup>[1]</sup>), in its broadest sense, is a [rhetorical device](#), [literary technique](#), or event in which what appears, on the surface, to be the case, differs radically from what is actually the case.

## Where do you see irony in this chapter?

- John 7: 1- 9

**Tenses in the verbs of verse 1 are all imperfect meaning this was ongoing.**

**Jesus “was walking.”**

**The Jews “were seeking” to kill Him.**

**This was a continual state of affairs.**

### ❖ Word Study

**“time” = # 2540 *Kairos* – the right or proper time, the fitting occasion, the destined time, the season, the set season, it is not merely as a succession of minutes, which is *chronos*, but a period of opportunity**

**Do you acknowledge that God’s timing is perfect and we do well to yield to His timing?**

**As Jesus will show us throughout this gospel, timing is everything. Do not rush the Lord!**

*The religious people of Jesus’ day “saw Him as a secular deliverer, and the sooner He went to Jerusalem and took on the establishment, the better... They thought they were on His team. However, they had their own agenda for Him.” R.C. Sproul*

**Do you have an agenda for Jesus in your own life and the lives of those in your world?**

**Jesus saw very clearly that these brothers were not called to His ministry and work.**

The brothers way for Jesus to announce His public ministry was to show off His glory, but God's way was public display on a \_\_\_\_\_ .

**Col. 2: 15**

**Rom. 3: 24, 25**

Also, to reflect on His relationship with His brothers, look at:

**Ps. 69: 8**

Also, look at:

**Matt. 13: 57**

As to the hostility of the world toward Jesus, *"I shall never make the world understand until something is done that breaks down the hostility of the human heart."* Morgan

Did Jesus tell an untruth in **John 7: 8**?

*"In our Lord's actions, we see a beautiful illustration of divine sovereignty and human responsibility. The Father had a plan for His Son, and nothing could spoil that plan. Jesus did not tempt the Father by rushing to the feast, nor did He lag behind when the proper time had come for Him to attend the feast. It requires spiritual discernment to know God's timing."* W. Wiersbe

- **John 7: 14- 18**

Did Jesus have to grow in His knowledge and understanding of the things of God?

*"The human Jesus had to grow in His knowledge and understanding of the things of God. The human nature of Jesus did not come equipped with the divine attribute of omniscience."*

*“There were things that Jesus didn’t know, but whatever He taught was impeccable, because He never taught on the basis of His own human insight.”*

R.C. Sproul

There is a serious and dangerous heresy which believes the divine nature swallows up the human nature.

**\*Read article** on heresy of Nestorius and Eutyches at end of lesson.

- **John 7: 19-31**

### **Circumcision**

*“The orthodox Jews broke the Sabbath laws when they had their sons circumcised on the Sabbath, so why could Jesus not heal a man on the Sabbath?” Wiersbe*

**Lev. 12: 3**

**Gen. 17: 10- 12**

**How does Jesus use circumcision to His advantage?**

**Circumcision is for the purpose of personal identity.**

**Next Jesus will be confronted on His identity as a Galilean.**

**These people thought they knew Jesus – but sadly, they did not know even the basics of Who He was.**

**Do not let that be true of you. Our identity is wrapped up in Him and it is crucial to know Who He is in order to fully know who we are.**

*The people could not see the truth because they were blinded by what they thought were dependable facts. Jesus goes on to explain why they do not know Him: **they do not know the Father!***

### **❖ Word Study**

**V. 28, 35** “cried out” = # 2896 *ekraxen* – this is a very strong word, showing that what was now said was not said quietly, but under the stress of great emotion.

**V. 28** “True” = # 228 *alethinos* – which denotes genuineness rather than veracity. Here the meaning is that God is the ultimate reality. Tasker

God is not only “true” in the sense that He has nothing to do with false things, but God is REALITY Himself!

What does that mean to you today?

What in your life is robbing you of His reality because your eyes are looking on the wrong, false things?

- **John 7: 32- 44**

**Is. 44: 3**

**Is. 55: 1**

**Is. 12: 3; 58: 11**

**Ezek. 36: 25- 27**

**1 Cor. 12: 13**

❖ **Word Study**

**V. 38** “belly, or innermost being” = # 2836 *koilia* - womb, the sphere of generation

These spiritual, life-giving miracles can occur nowhere else but within the sphere of generation. When we try and conjure up a spiritual life of any kind, apart from the way the Lord has designed us, we meet with miserable failure.

- **John 7: 45- 53**

An old trick many ancients used was the *ad hominem* argument used here. If you cannot successfully win the argument, attack the man.

\*Notes on the argument that no prophet was from Galilee at end of lesson.

These religious leaders were willing to impose tremendous limitations on God rather than listen to the voice of God Himself!

How do you explain that? Why were they so opposed to Jesus and opposed to truth?

**Deut. 1: 16, 17**

**Deut. 17: 6; 19: 15**

**Ex. 23: 1**

*“The Sanhedrin never met on the Sabbath day, but they met that day (7: 45-52). It was a Sabbath, it was the eighth day. All the sanctity of the Sabbath was round about it, and yet their hostility permitted them to break the law.” Morgan*

✓ It is so hard to win “smart people” and “religious people” to the Savior. Why is that?

**Read 1 Cor. 1: 26- 31** to see how Paul explains this difficult dilemma.

*“An enlightened and educated mind is no guarantee of a pure heart or a sanctified will.”*  
Wiersbe

*“The prejudice and hatred against Jesus were already strong enough to overthrow reason.”*  
Bible Knowledge Commentary

**\*The Feast of Tabernacles (Also called Sukkot - meaning “booths”)**

*“The Feast of Tabernacles looked back to Israel’s journey through the wilderness, and looked forward to the promised kingdom of Messiah. The Jews lived in booths made of branches to remind them of God’s providential care of the nation for nearly forty years...Following the Feast of Trumpets and the solemn Day of Atonement, Tabernacles was a festive time for the people.”*  
W. Wiersbe

This feast would be marked by the temple being illumined with large candlesticks to remind the people of the guiding pillar of fire during the wilderness time. (The light will be touched on in **John 8.**)

In this particular feast, there was a procession daily from the Temple to Gihon spring or Pool of Siloam.

A priest would fill a golden pitcher with water while the choir sang **Isaiah 12: 3 and recited the Hallel Psalms (Ps. 113- 118)**. On the last day of the feast (*Hoshana Rabbah*), the priests would march seven times around the altar. The pouring of the water was particularly meaningful as water was scarce at this time of year in Israel. People were fearful of drought.

**Write Is. 12: 3 here:**

Then they would return to the altar at the Temple and pour out the water.  
They were to remember the provision of water in the wilderness.

**Read:**  
**Num. 20: 8- 11**

**Ps. 78: 15- 16**

**This ritual involving water also spoke prophetically of the coming days of Messiah.**

The feast's seventh and last day was its greatest day (Lev. 23: 36)

What did Jesus do on the last day of the feast? (John 7: 37)

Read Zech. 13: 1

Zech. 14: 8

What does this verse tell you about times to come?

The symbolism of water during the Feast of Tabernacles relates to two facts. God supplied the needs of the people in the wilderness, a physical provision. And two, *“That promises had been made, as in Ezekiel, and more briefly in Joel, and in Zechariah; that there should come a day when rivers of water should revivify the desert lands, a spiritual significance.”* Morgan

#### ➤ APPLICATION QUESTIONS

1. John gives us a **Book of Signs**. But he does not write this book for us to know more stuff. He writes this **Book of Signs** so that we will have life in Jesus.

*“The Book of Signs is submitting evidence for our inspection.”* Baker's Bible Commentary

This evidence is not presented before us for any other reason than that we would decide to follow Jesus.

What this week spoke to you regarding the claim Jesus has on your life?

2. Keep in mind, as **John 7** opens, these religious people are coming to Jerusalem to celebrate their faith!

Yet what do they end up doing? They reject their own Messiah!

Why?

It is easier to follow tradition and man - made rituals than to truly worship Almighty God. They missed Eternal Truth Himself as they clung to their own version of who God is.

3. Why is knowledge so much more acknowledged in our society than obedience?

***“When men are wholly, completely consecrated to the will of God and want to do that above everything else, then they find out that Christ’s teaching is divine, that it is the teaching of God.”*** W. Wiersbe

4. What is keeping you from being wholly surrendered to God’s will?

5. If we study this portion of the life of Jesus, *“and try to account for it on the ground of that which is **purely natural**, we constantly break down.”* G. Campbell Morgan

We are constantly in the position of needing our perception of Him readjusted, realigned. As finite beings, we are looking into the INFINITE when we try to discover truths about our Lord. Be on guard against lazy beliefs about your King.

Where is your understanding of Who Jesus really is breaking down?

6. Nicodemus wanted his associates to consider the words of Jesus and the works of Jesus. Jesus Himself pointed to His words and works.

***“The two go together, for the miracles point to the messages, and the messages interpret the spiritual meaning of the miracles.”*** Wiersbe

Are you telling others about the words and works of Jesus? Why or why not?

7. What is recorded in these amazing **53 verses of John 7** that the Lord has provided for you today?

- Record in the Appendix a Short Chapter Title for This Week’s Lesson
- Record in the Appendix What I Learned About *Belief* this week.
- Find a verse to summarize this week’s lessons in the Appendix: Key Verses to John’s Gospel
- The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS
- Find a Hymn which relates to this week’s message.

# \*The Great Heresies: Nestorius and Eutyches

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CATEGORY [Articles](#), [Resources](#)

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We have made these studies of the so-called Great Heresies because they represent significant false steps in the history of Christian teaching; in each of them a true teaching is distorted, and so becomes false. Each precipitated a crisis that forced the Church to look deeper into the Scriptures and consider the fullness of God's revelation there.

Our previous study, that of Apollinarius, marks a move from the question of the deity of Christ to that of the relationship between the Divine and human in Christ. Opposing the ruinous heresy of Arianism, Apollinarius took a crude approach, teaching that the Divine replaced a part of the human nature, a position that was rightly condemned on the ground that it made the Incarnate Christ less than human. The next great theological controversy would be driven at least as much by politics as theology, and ended in the great Council of Chalcedon. The two men who gave their names to the heresies condemned there were Nestorius and Eutyches, and they came from Antioch and Alexandria respectively.

## HISTORY

After the Council of Constantinople in 381, theologians in the Eastern Church continued to debate the questions that had been raised by the Arian

controversy and consider how best to keep from falling into error on the question of the person of Christ.

Broadly speaking there were two main approaches, characterizing schools of thought based in Alexandria and Syrian Antioch respectively. The Alexandrians laid great stress on the unity of Christ's person, while the Antiochenes stressed the two natures and the true humanity of Christ. The different emphases were not too much of a problem so long as they were only emphases, but there was always a danger of losing proportion; the Alexandrian emphasis could too easily result in a view of Christ that downplayed his humanity, while the Antiochene approach might lead to a view of Christ that divided the two natures rather than just distinguishing them. Not only that, but there was a risk that the two schools might mistake a difference in emphasis for outright heresy.

This is what actually happened in the Nestorian controversy; Nestorius has perhaps the unique distinction of being the only one of the 'great heretics' who almost certainly did not teach the heresy that his name has become attached to. Complicating this were political issues; the church, freed from persecution and favoured by the Caesars, had developed its own complex political system of parishes, dioceses, bishops, archbishops, and patriarchs. The Patriarchs were archbishops of five particularly significant cities. These were Jerusalem, Antioch, Alexandria, Rome, and Constantinople. Jerusalem was always small and rather insignificant, while Rome, away in Europe, was distant and had its own concerns. In the East, Alexandria and Antioch were political as well as academic rivals. Caught in the middle was the bishopric of Constantinople, the Imperial capital. Alexandria and Antioch both claimed that their bishoprics had been founded by Apostles; no such claim could be substantiated for Constantinople, yet the Imperial Capital held more or less equal rank. And if an Antiochene bishop sat in the Cathedra in Hagia Sophia, Alexandria was likely to seek a reason to remove him. When Nestorius of Antioch was elevated to the bishopric of Constantinople in 428, conflict became all but inevitable.

Nestorius, born about 386, was a Syrian who trained and ministered in Antioch, trained in the theology of the Antiochene school. By this time monasticism had become widespread in the Church, and Nestorius became a monk in the monastery of Euprepus. We must not think in terms of the enclosed, secluded life of later medieval monks, for Nestorius became a popular preacher in the city, and a theological teacher. Because monks were supposed to be more devout than parish clergy, it became customary (as it still is in the Eastern Orthodox Churches) for bishops to be selected from their ranks. Bishops were required not only to administer their dioceses, but to preach and to teach, so a monk who was a noted preacher was likely to be a candidate for any See that might fall vacant. When Patriarch Sisinnius of Constantinople died in 428, Emperor Theodosius II selected Nestorius to take his place.

## **CONFLICT**

Cyril of Alexandria had been elevated to the Egyptian Patriarchate in 412. While he was certainly one of the most able theologians of his age, his character was marred by a fierce, one might say fanatical, dislike of the school of Antioch, and indeed of the Patriarch of Constantinople – whoever that might happen to be. Cyril took things personally; with him there could be no cordial disagreement, to disagree with him was to be his enemy. Therefore he viewed Nestorius as his enemy, and looked for reasons to attack him.

This reason was not long in coming. As Patriarch, part of Nestorius' task was to mediate conflict in the Church of Constantinople. As the Imperial capital, the city contained presbyters from Alexandria and Antioch, as well as other areas of the Empire, and indeed beyond. He was asked to intervene in a bitter partisan dispute between two groups, one of Alexandrians who referred to the Virgin Mary as Theotokos, the one who gave birth to God, and another who seem to have been extreme Antiochenes, who insisted that she was merely Anthropotokos, one who gave birth to the human nature. Attempting, as bishops are wont to do, to bring about a

compromise, Nestorius suggested that the term Christotokos, the one who gave birth to Christ, be used.

At this point it is important to explain what the controversy was; it was not really about Mary at all, but about Jesus. Theotokos is often translated into English as “Mother of God,” which term brings with it all sorts of Roman Catholic baggage about the adoration of Mary and her elevation in Romanism to the level of almost a demi-goddess. But the debate in the 5<sup>th</sup> century was not about Mary, it was about something much more fundamental; was the person born of Mary God?

If Jesus was not God at his birth, it follows that he must have become God later on, the heresy of Adoptionism. The Anthropotokos party, in saying that Mary simply gave birth to the human nature, at least gave the impression that the human nature of Christ existed independently from the Divine nature, which would logically lead to the conclusion that there were two persons in Christ. The Theotokos party, on the other hand, insisted that the union of natures in Christ was such that there is only one person, who has two natures, so that the person whom Mary carried in her womb and gave birth to is God, though she gave birth to a man. Nestorius’ compromise suggestion, like most theological compromises, failed to actually address the matter at hand; both parties affirmed that Mary gave birth to Christ, they differed on the nature of the union of the two natures in Christ. ‘Use neither,’ Nestorius said. What he probably hoped for was to force an end to the debate; in fact he poured oil onto the flames.

When Cyril heard the news, he was furious. In his mind, Nestorius’ refusal to use the term Theotokos, joined with his insistence on the word Christotokos, had to mean that Nestorius denied the union of the two natures in Christ. Rather than asking further questions or engaging in debate to discover whether this perception was correct, Cyril launched a blistering attack on the younger Patriarch. Nestorius divided Christ! The Patriarch of Alexandria wrote to Nestorius demanding that he recant his heresy and confess that there was in Christ ‘one Incarnate nature of the Logos.’

This further confused matters. Probably Cyril merely used the word 'nature' loosely, in a way that was more or less identical to Person. But the tone of his letter, joined with this phrase, left Nestorius with the impression that Cyril was out to get him (which was true) and that Cyril was a heretic (which he was not). Cyril ensured there would be no coming to a better understanding of one another, and so began what Nestorius himself would later refer to as 'the tragedy.'

Cyril believed that Nestorius was teaching that Christ was two persons, a human and a Divine, joined by a merely moral and voluntary union, while Nestorius believed that Cyril was teaching that in Christ the human and Divine natures are mixed up to form a single composite nature. Each condemned the other as heretical. As the historian G.L. Prestige has put it, 'Never have two theologians more completely misunderstood one another's meaning.'<sup>1</sup> The result was catastrophic.

The disagreement between the two sides can hardly be called a debate; they were talking past each other and hurling insults. Had it merely been an academic quarrel, it would have been bad enough, but it swiftly became political. Cyril had the ear of the Emperor, and in 431 Theodosius II called the Council of Ephesus to try to settle the matter. It was a disgrace; Cyril made sure to open the Council before the Antiochenes had arrived, and not surprisingly the Council condemned Nestorius as a heretic on Cyril's misunderstanding of his position, and deposed him from the Patriarchate. On their arrival, the Antiochenes held their own Council, and condemned and deposed Cyril. The two rival councils then appealed to Theodosius, who found in favour of Cyril's Council and upheld Nestorius' deposition, branding him a heretic without the benefit of a fair hearing.

The Council of Ephesus did not only address the Nestorian debate, it also condemned the Pelagian heresy, and for that we should be thankful. However, its handling of Nestorius was nothing short of scandalous. The result, predictably, was that the question was not actually settled at all.

## AFTER EPHESUS

Given the disgraceful way in which Nestorius was handled at Ephesus, the debate did not die down; if anything, it became more heated. They continued to dispute, and to lobby the Emperor for justice. Like many Emperors, Theodosius wanted peace more than anything else, and eventually in 433 he persuaded Cyril and John to sign a “Formula of Agreement.” John and the Syrians had to accept the deposition and exile of Nestorius, and the term Theotokos; this they were willing to do. It helped that Maximianus, Nestorius’ successor, was eager for peace, and was no violent partisan; although he supported Cyril, Maximianus urged Cyril to moderate his language in the interests of peace. For their part, Cyril and the Alexandrian party had to accept that in the one Christ there is a union of two natures. Cyril, to his credit, accepted the agreement, saying that it taught everything that he had been contending for. Others, however, called him a traitor for doing so, and continued to insist on the term “one nature.” The seed had been sown for another dispute.

**\*Bible verses about Jonah as Native of Galilee**  
(From *Forerunner Commentary*)

[John 7:41-52](#)

Had these doubters really searched, they would have found that several prophets came from Galilee:

- **Micah** was from Moresheth-gath, in Galilee ([Micah 1:1](#)).
- **Elijah**, of Gilead, was a native of Galilee ([I Kings 17:1](#)).
- **Jonah** was from Gath Hepher, in Galilee ([II Kings 14:25](#); see [Joshua 19:13](#)).

**Nahum** and **Hosea** may have hailed from Galilee as well. These people's argument—that no prophet arose from Galilee—was completely without merit! Most important, their argument totally neglected Isaiah's prophecy about Christ's own Galilean ministry. He was to shine as a light in the darkness, in the inheritances of Naphtali and Zebulun, in "Galilee of the Gentiles" ([Isaiah 9:1-2](#)).



**GOSPEL OF JOHN  
LESSON NINE  
John Eight**

**“A True Disciple of Jesus Walks in Freedom, Light and Obedience”**

**Doctrine: Discipleship**

**BASIC STUDY**



**Most of the earliest manuscripts do not contain John 7: 53- 8: 11. But it is likely a piece of oral tradition which was considered too beneficial to continue to be excluded. Although not included in the earliest manuscripts, its oral tradition has been preserved from a very early time.**

**This is considered by most scholars as a rare extrabiblical authentic tradition about Jesus.**

**John alluded to other things Jesus did (John 21: 25) so this story may be one of those events. So, we will study this portion of Scripture which gives us added insight into the ministry of Jesus.**

✓ Some manuscripts add this passage in different places:  
after John 7: 36; after 7: 44; after 7: 52 after 21: 25 or after Luke 21: 38

➤ **Do Your Text Analysis of John 8.**

- **John 8:1- 11**

**What takes place here? Why is it important to the theme of revealing the truth about Jesus?**

**For the offence, look at:**

**Lev. 20: 10**

**Deut. 22: 22-24**

**Who do you notice is to be executed?**

- ✓ **Keep in mind the Roman law: no one other than the court of Rome could decide for a capital offence. No Jew or Jewish court could execute an offender.**

**If Jesus had decided this woman worthy of stoning, He would have been violating Roman law and would have been held accountable.**

**However, if He said to let her go, He would have been at odds with the Mosaic Law.**

**So, the Pharisees thought they had Him!**

- ✓ **V. 6**

This is the only place in Scripture where Jesus is said to write.

**Witness first to strike:**

Write Deut. 13: 9; 17: 7

Relate to Rom. 2: 1

This story is so valuable; I am so grateful the Lord found a way to preserve this in Scripture!

With this story we have a glimpse into what exactly John refers to in John 1: 17

Write that verse here:

How does this passage give us further light as to the meaning of John 1: 17?

Relate it as well to:

Ps. 85: 10

*“Jesus does not deny the woman’s sin but draws her accusers into the circle of condemnation.” Baker’s Bible Commentary*

“Condemn” (v. 11) is a legal term issued in court proceedings.

R.C. Sproul says that the men of this passage *“had no concept of the grace of God.”*

The Law was given to expose sin (Rom. 3: 20).

We must be condemned by the Law before cleansing by God’s gracious Spirit can occur.

*“There must be conviction before there can be conversion.” Wiersbe*

- John 8: 12- 20

What takes place here?

Read:

Ex. 13: 21  
Num. 9: 15- 23

John 8: 12

The word, “again,” indicates that Jesus was continuing to speak at the Feast of Tabernacles. He had discussed the water involved with this feast and its symbolic meaning. Now He turns to another rite which traditionally took place during this particular feast: the lighting ceremony.

*“During Tabernacles, four large lamps in the temple’s court of women were lit and an exuberant nightly celebration took place under their light with people dancing through the night and holding burning torches in their hands while singing songs and praises.”*

MacArthur Commentary

Read:  
Ps. 27: 1

Is. 60: 19- 22

Zech. 14: 5b- 8

1 John 1: 5

Rev. 21: 23, 24

*“The Feast of Tabernacles was further celebrated during the autumn equinox, recognizing the failing summer sun.”* Baker’s Bible Commentary

*“As light, Jesus discloses the Person of God for us; illumines life and gives us meaning and purpose; and also exposes sin, judging those who dwell in darkness.”* Baker’s

John 8: 15

How did the Pharisees judge?

Are you guilty of judging the same way?

*“The Pharisees, Jesus said, judged by human standards, that is, they were limited by superficial appearances.” Bible Knowledge Commentary*

Read 1 Sam. 16: 7

- John 8: 21- 30

Think of the biggest wall you have ever seen. It is impossible to go beyond this wall – it impedes your progress. You cannot go around it or over it.

This is the wall that Jesus describes here in John 8.

The wall for the Jewish doubters is **unbelief**.

Unbelief is an insurmountable barrier.

V. 21

“You will die in you \_\_\_\_\_.”

Now go to John 16: 7- 9 (Note the number in regard to the word “sin.”)

What is the one sin that will keep you out of God’s kingdom?

V. 23

1 John 4: 5 sheds a little light on the reason why these men cannot understand Jesus. What is it?

- John 8: 31- 33

Jesus explains about true disciples here.

What does He teach?

➤ Read Discipleship Doctrine in Supplemental Materials.

**V. 32**

***“Salvation is not obtained by intellectual knowledge as the Gnostics imagined, but by a vital relationship with Jesus Christ and a commitment to the truth He revealed.”***

**Reformation Study Bible**

**Read: Choose only five to write, but read all.**

**Rom. 6: 18, 22**

**Rom. 8: 2**

**2 Cor. 3: 17**

**Gal. 5: 1, 13**

**James 2: 12**

**1 Pet. 2: 16**

**V. 33**

**Matt. 3: 9**

**Luke 19: 9**

**Rom. 9: 7**

- **John 8: 34- 38**

**Rom. 6: 15- 23**

**2 Pet. 2: 19**

**V. 35**

**Gal. 3: 15, 26; 4: 30**

**Gen. 21: 10**

**Heb. 3: 1- 6**

- **John 8: 39- 47**

**V. 39**

**Gal. 3: 7, 9**

**What is the main characteristic of the sons of the devil according to this passage?**

**What are the other characteristics of a son of the devil? 1 John 3: 12**

**As to "murder," look at what Jesus says in Matt. 5: 21- 24**

**Compare what John the Baptist had to say about these people and their paternity.  
Luke 3: 8**

Compare John 8: 40, 41 to Gal. 3: 16- 29

Is. 64: 8

John 8: 42

V. 42

1 John 5: 1

“If and it is not true” – the condition (second class) is that the Jews here do not have God as their Father and they do not love Him.

*“The unity between Father and Son is so profound that no one can belong to the Father and reject the Son.” Reformation Study Bible*

Basically what you see here is that if you love God you will love what He loves. He loves His Son.

So by not loving the Son they did not love the same things as God.

Do you love the things of God? The people of God?

What (Who) do you need to love as the Father loves?

V. 43

Jer. 6: 10

1 Cor. 2: 14

Literally, “Why do you not understand My word?”

*“Sonship is predicated on conduct.” MacArthur Commentary*

***“Jesus defined sonship not in terms of biology but in terms of obedience.” Sproul***

- John 8: 48- 59

This passage shows that the Jews continued to think on a purely physical or material earthly level.

***“How did Abraham see our Lord’s day, that is His life and ministry on earth? The same way he saw the future city: by faith.” Wiersbe***

***“Certainly Abraham saw the birth of the Messiah in the miraculous birth of his own son, Isaac. He certainly saw Calvary when he offered Isaac to God (Gen. 22).” Wiersbe***

Jesus declares Himself to be **“I AM.”**

What does that mean?

Ex. 3: 14

Deut. 32: 39

Is. 41: 4; 43: 10

John 8: 59

Was this reaction appropriate?

Lev. 24: 16

This chapter opens with men trying to trap Jesus in order to accuse Him.

Jesus refuses to condemn the woman caught in the act of adultery.

The chapter closes with the opposition unable to accuse Jesus as they had intended.

**John 8: 46** – “Which one of you convict Me of sin?”

**John 8: 30 – 59 teach us much about true and false discipleship.**

**Contrast here what you have seen concerning this discrepancy between true and false discipleship. Remember to record the verse.**

**TRUE DISCIPLESHIP**

**FALSE DISCIPLESHIP**

➤ **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

➤ **DIGGING DEEPER**

*As regards the reliability of John 7: 53- 8: 11, "Scholars are agreed that this section did not originally form part of St. John's Gospel, though it records a genuine incident in the life of Jesus."*

Though scribes who wrote the copies of the originals were not certain of the exact placement of this incident, they were *"anxious to retain it as part of the four Gospels."*

Tasker

In order to trap Jesus in a dilemma concerning the Mosaic Law, the scribes and Pharisees bring a woman caught in adultery. They are completely unaware of their own death sentence awaiting them if they do not receive the salvation with Jesus offers.

How does this passage relate to:

**Matt. 7: 3, 4**

***“Law and grace do not compete with each other; they complement each other. Nobody was ever saved by keeping the Law, but nobody was ever saved by grace who was not first indicted by the Law.”***

Wiersbe

Other places where Jesus is tested by the opposition (don't write these, just read them one after another in order to get the constant thread of His daily existence):

**Matt. 12: 10**

**Matt. 16: 1**

**Matt. 19: 3**

**Matt. 22: 15, 18, 35**

**Mark 8: 11**

**Mark 10: 2**

**Mark 12: 15**

**Luke 10: 25**

**Luke 11: 53, 54**

What time of day does this event take place?

Does this tell you anything?

Look at:  
Luke 21: 37- 38

- John 8: 12- 20

John 8: 12

*“Jesus professed to be not only the inexhaustible source of spiritual nourishment, but He also was the genuine light by which truth and falsehood could be distinguished and by which direction could be established.” Expositor’s*

*“According to the Mishnah (Sukkah 5: 2-3), at the Temple there were golden menorahs with golden bowls at the top of each ... There was not a courtyard in Jerusalem that was not lit by the light of the festivities.” Complete Jewish Study Bible*

This is the second “I AM” statement. More on “I AM” at end of this lesson.  
Read John 6: 35.

Read the following Old Testament references and relate to this verse.

Ex. 13: 21, 22

Ex. 14: 19- 25

Ps. 27: 1

Ps. 119: 105

Prov. 6: 23

Ezek. 1: 4, 13, 26- 28

Hab. 3: 3, 4

## Word Study

**“follows” # 190 *akoloutheo* – to attend, to accompany, to go with or follow a teacher  
“The individual calling to follow Jesus involved abiding fellowship with Him, not only for the sake of learning as a scholar from his teacher (Matt. 8: 19), but also for the sake of the salvation known or looked for which presented itself in such fellowship (Matt. 19: 21; Luke 9: 61). The first thing involved in following Jesus is a cleaving to Him in believing trust and obedience. Those cleaving to Him must also follow His leading and act according to His example (John 8: 12; 10: 4, 5, 27).” The Complete Word Study Dictionary Spiros Zodhiates**

Light is required to follow Jesus.

This topic of light is so important that John will continue this discussion in Chapter 9.

John 8: 15

**“To form a correct estimate of Him, they must have the proper standard, and Christ is not measurable by ‘human standard.’” Expositor’s**

Leon Morris, one of the greatest commentators on John, has said, **“No human witness can authenticate a divine relationship.”** So Jesus and the Father are the only real witnesses capable to issue a statement.

**“The rabbinical law of evidence held that a man’s testimony on his own behalf was invalid.”**  
Tasker

What did the Law say?

Deut. 19: 15

Num. 35: 30

**“In Jesus’ case only God could authenticate Him. God the Son and God the Father are the required two Witnesses. The Father sent Jesus and authenticated Him by the signs He performed.” Bible Knowledge Commentary**

Where was Jesus as He taught? V. 20

Look at:

Matt. 26: 55

Mark 12: 41, 42

Jesus had set a wonderful example as a teacher which John now employs.

John has combined three wilderness pictures: the manna of Chapter Six, the water from the rock of Chapter seven, and the pillar of fire from Chapter Eight.

*“The treasury was an area in the temple where there stood thirteen receptacles, each shaped in the form of a shofar, a ram’s horn, and each dedicated to a different need or concern. Into these receptacles the worshiping Jews could deposit alms that would be used to alleviate suffering in the community.”* Sproul

*“During the feast, the golden chests were illuminated. Some Jewish interpreters say they were illuminated every day during the feast. Now the feast was over, the lights were out; and He Who had stood and claimed the fulfillment of the prophecy of the rivers, now stood and said, ‘I am the Light of the world. He that follows Me shall not walk in the darkness, but he shall have the light of life.’”* Morgan

- John 8: 21-30

In V. 21 Jesus tells them He is going away.

Compare this with:

Mark 8: 31; 9: 31; 10: 33- 34

In verse 24, Jesus again uses the “I AM” designation of Himself.

In Greek grammar, the formation of *ego eimi* without a predicate signifies: “I am what I really am,” or “I am what I am telling you that I am.” Same formation in vv. 28, 58

V.28 “Lift up” = # 5312 hypoo

This word has been used before – John 3: 14. Review that use.

Also used in John 12: 32

Acts 2: 33

Acts 5: 31

This word can mean “to set in a place of prominence, to exalt, to lift up”

How is the execution of Jesus on a cross both a “lifting up” and an exaltation?

John 8: 29

Acts 10: 38

*“His utter devotion produced a life of complete holiness. This revelation forms a contrasting background to the slavery of sin that follows in the next paragraph.” Expositor’s*

These people do far more than disbelieve.

They repudiate the claims of Jesus; they reject the words of Jesus; they reject the doctrine of Jesus; they reject the character of Jesus – insulting His very identity.

*“The function of miracles is not to prove the existence of God but to demonstrate and authenticate a messenger of God.” R.C. Sproul*

- John 8: 31- 33

This section has a lot to say about genuine Discipleship.

#### Word Study

“abide” # 3306 *meno* = to remain, dwell, live, continue, endure, remain united with someone in heart, in mind and will, remaining steadfast, persevering

More will be taught about this word in Chapter 15, but for now focus on the disciple’s need to follow the Teacher.

And begin now to pray that your heart will be prepared for what the Lord has to show you in Chapter 15. What does it really mean to “abide in Him?”

Jesus now turns to address certain Jews whose belief in Him would seem to have been merely nominal and intellectual. The evangelist very significantly uses a different Greek construction to distinguish the belief of this group from the fuller belief of the many who are mentioned in v. 30.

Jesus here wants to teach what true discipleship is: abiding in His word, *“welcoming it, being at home with it and living with it so continuously that it becomes part of the believer’s life, a permanent influence.”*

*“To abide in His word is therefore to abide in Him, to be always within earshot of His voice.”*

Tasker

***“They claimed to know the Law of God, but they did not know the God of the Law.” Wiersbe***

**Look back at:  
John 5: 38, 42**

***“Jesus made a distinction between those who are indeed His disciples and those who are not His disciples.” Sproul***

**How do you tell who are the disciples and who are those “trying it on?”**

**How are you doing concerning your abiding in Christ?**

**One way we can improve our discipleship or abiding in Him is to see the opposite. These false disciples thought only in terms of the material, thinking of the flesh at all times. Thinking through the material mind. Jesus will teach us to rely on the Spirit – learning to check with the Lord throughout the day, to get His mindset about the things involved in our day to day lives.**

**❖ Those that do not abide in Christ are not real disciples of His.  
*“Their discipleship was temporary, and therefore it was not genuine.” Sproul***

**What is the difference between profession of faith and possession of faith?  
Read Matt. 7: 21- 23 and use this to support your answer.**

- **John 8: 34-47**

**What evidence does Jesus have that these people were slaves of sin?**

***“Jesus says we are not really free. We are like slaves on a galley. We still have minds, wills and hearts, but the chains of our slavery limit our choices.” Sproul***

St. Augustine in 400 A.D. argued that the Fall had left man morally impotent. Before the Fall, man was *posse non peccare* (able not to sin). After the Fall, man was *non posse non peccare* (not able not to sin). What Christ provided for us was the ability to return to the state of *posse non peccare*. Now we are equipped with the Spirit of God Himself within us. We have the power to resist sin if we will yield to God's Spirit.

Can the slave change his status or does he depend on another to free him?

Read Heb. 3: 2- 12

Rom. 9: 6

*"Being a descendant of Abraham (8: 37) and being a son (8: 35, 38) are two different things. Jesus claims that lineage has no effect on spiritual status before God."* Baker's

Rom. 2: 25- 29

If you are a believer, you have been transformed!  
But take a look at who you were before:  
Eph. 2: 1-4

Look at:

2 Pet. 1: 1-4 and see what you learn about the nature we derive from our Father.

*"Nature is determined by birth, and birth is determined by paternity. If God is your Father, then you share in God's nature."* Wiersbe

✓ V. 41 may be a sarcastic suggestion that Jesus was illegitimate

John 8: 43. *Ou dynasthe* = unable, cannot, the word speaks of an inherent inability  
“The reason the people didn’t respond to Jesus’ teaching was that they belonged to another.”  
Expositor’s

V. 44

Matt. 13: 38

1 John 3: 8, 10- 15

2 Cor. 4: 4

➤ V. 46. Look at 2 Cor. 5: 21 and Heb. 7: 26

Compare Jesus’ claim that they are not able to produce a charge of sin and the earlier part of chapter eight when they are not able to throw the first stone at the adulteress because they are not without sin.

V. 47

1 John 4: 6

*“Sin paralyzes our spiritual senses. Only an act of God’s grace enables a sinner to hear His voice.”* John 8: 43; 10: 3, 4, 16, 27. Reformation Study Bible

*“Belonging to God is the basis for hearing Him. To hear God is not a matter of being able to discern audible sound but of obeying the heavenly commands.”*

Bible Knowledge Commentary

Contrast has been a theme throughout John’s Gospel.

But John 8 presents us with a particularly frightful contrast: there are only two options – God or Satan.

How will you choose each moment of every day who you will follow?

- **John 8: 48- 59**

**“Samaritans” – look at Lesson Five, at the end of the lesson for the notes on Samaritans.**

We looked at glory in **John 1**. How do these passages relate to our current passage in **John 8: 54?**

Go back and look at: **John 1: 14**

**Acts 3: 13**

**Heb. 5: 5**

**2 Pet 1: 16ff**

**1 Tim. 3: 16**

- **John 8: 55**

**Matt. 11: 27**

**“know” # 1097 *ginosko* – “The Pharisees have not ‘come to know’ God for what He really is.**

**“know” # 1492 *oida* – Jesus does not have to ‘come to know’ the Father for He has immediate knowledge of Him.” Tasker**

**Jesus may have been saying, “*You have not really attained an experience of God; I have a full consciousness of Him.*” Expositor’s**

**John 8: 56 What does “*Abraham rejoiced to see My day,*” mean? Look at:**

**Heb. 11: 10, 13- 16**

**John 8: 56- 58**

***“The appearance of Melchizedek was one of the Christophanies of the Old Testament. He is described as ‘King of Righteousness, King of peace.’ He met Abraham returning from the slaughter of the kings, and He blessed him; the less is blessed of the greater.’ Historically Abraham stood face to face with Christ, in my conviction, when Melchizedek met him.”***  
Morgan

***“Abraham had a vision of the messianic age, and rejoiced in the knowledge of what was going to be the climax of the divine revelation, which began with his own call to be the progenitor of the elect people of God.”***

***“There was a rabbinic tradition that when God established His covenant with Abraham (Gen. 15: 9ff), the latter received a vision of the messianic age.”***

Tasker

# 1096 *Ginomai* = to become, to come into being, implies the event of entering into a new state or condition of existence

Whereas “I Am” implies continuous existence

Here John makes a point of saying exactly what Jesus said. Jesus did not say ‘Before Abraham was born, I was.’

***“That would simply mark priority, the priority of existence. But the ‘I AM’ claims the eternity of existence, antedating the whole of the Hebrew economy, existing in eternal Being.”*** Morgan

## ➤ APPLICATION QUESTIONS

### John 8: 1- 11

1. Some scholars have thought that when Jesus was writing on the ground He was writing **Jer. 17: 13.**

Do you agree or disagree and why?

### John 8: 9

2. Why don't the people just go ahead and stone the woman?

Look at **Matt. 7: 28, 29** for some help.

**John 8: 12**

3. In contrast to Jesus being the Light, unbelievers are in \_\_\_\_\_ .

**Read :**

**Is. 9: 2**

**Matt. 4: 16**

**Matt. 27: 45**

**John 3: 19**

**Col. 1: 13, 14**

**Eph. 6: 12**

**John 8: 31- 33**

4. What prevents people from making the personal surrender to Christ? What hinders them from true belief, not momentary belief?

**John 8: 34- 36**

5. How can slaves of sin be set free?

6. When Jesus says, “*Truly, truly*” He means for us to take notice.  
Where does He say this phrase in this chapter and to what is He trying to alert us?

7. Based on your study this week, read **Ps. 36: 9** and comment on it as a Bible commentator.

8. What is recorded in these amazing **59 verses of John 8** that the Lord has provided for you today?

- Record in the Appendix a Short Chapter Title for This Week’s Lesson
- Record in the Appendix What I Learned About *Belief* this week.
- Find a verse to summarize this week’s lessons in the Appendix: Key Verses to John’s Gospel
- The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS

- Find a Hymn which relates to this week's message.

## **"I AM"**

The use of "I AM" statements is central to the message of the second half of Isaiah in which the theistic proclamations resound.

Isaiah

41: 4

43: 11- 13

44: 6

45: 6, 18, 21

48: 17

This title of God became part of the liturgy of the Feast of Tabernacles. This occurs in these verses of Scripture surrounding the period of this feast.



**GOSPEL OF JOHN      “Do You See the Signs of Who Jesus Is?”**  
**LESSON TEN**  
**John Nine                      Doctrine: Prayer**  
**BASIC STUDY**

***“Christian faith begins when men and women come to see that sin has robbed them of spiritual vision, that in this sense they are all blind from birth and are wholly unable to free themselves from their predicament; and faith comes to maturity when they accept Jesus as the One Who alone can recreate in them the faculty sin has destroyed.”***

**R.V.G. Tasker**



➤ **Do your Text Analysis of John 9.**

**You have been studying John for ten weeks now.**

**Can you adequately explain why the Lord worked so many miracles?**

**Write your response to that here. Read Matt. 11: 2- 5; Is. 35: 5- 6; Is. 61: 1 to get you started.**

- John 9: 1-12

What happens in this paragraph?

What is the question the disciples ask in V. 2?

*“The Pharisees held that all events are predestined but that some are conditioned by the human will.*

*The Sadducees rejected any intervention of God in human affairs.*

*The Essenes attributed all occurrences to divine predestination.” Expositor’s*

It is likely that this type of question (“Who is to blame for this affliction?”) was common given the diverse opinions held by these groups.

We all have our theological questions, but does the clinical attitude of the disciples’ lack of personal concern for the blind man trouble you?

Having been with Jesus for many months by now, why do they continue to lack compassion?

How can we guard against lack of compassion?

John 9: 7

What must the blind man do to receive his sight?

*“To receive spiritual sight all men must wash in the cleansing water that comes from the crucified Christ.” Tasker*

Did the blind man understand why he was told to go to the pool?

Did he understand what had happened to him?

❖ Understanding is not a prerequisite, just obedience.

Our faith is not based on explanations but on promises, really on the Promise-keeper.

Jesus apparently found opportunities everywhere. *“He saw a man blind from birth.”*

What does this tell us about our own opportunities?

❖ Note as this chapter progresses, the growing understanding of this man in regard to the identity of Jesus.

- John 9: 13- 17

What happens here?

Did Jesus break the Sabbath?

*“The Jews had enumerated thirty-nine specific types of work that were illegal on the Sabbath day. One of the Sabbath prohibitions set forth by the Pharisees was the kneading of dough to make bread.”* Sproul

It is possible that they considered the clay application that Jesus made for the blind man would have required kneading.

Did they consider at all the reason for making the clay application?

Read Mark 2: 27

Mark 3: 4

- John 9: 18- 23

What happens here?

Imagine being the parents of a child born blind. No hope of his ever seeing and then one amazing day, he walks in and says, "I can see!" Imagine their joy. Then imagine the absolute evil to have that joy ripped away from you by these self-important, self-righteous Pharisees.

Verse 22 says clearly that the parents were afraid of the Jews.

❖ Fear is a major deterrent to professed faith.

Look at:

John 7: 13

John 12: 42

❖ So what is the antidote, the cure for this fear?

John 5: 44

Prov. 29: 25

Isaiah 51: 7, 12

- John 9: 24- 34

What do you see here that is important?

Just as in John 7: 45- 53, the Pharisees use the *ad hominem* attack.

In John 7, they have no arguments to refute Nicodemus and his plea to listen to Jesus.

So, they accuse Nicodemus of being from Galilee (a real insult!)

Here they are insulted by the former blind man asking if they want to be the disciples of Jesus because of all these questions.

So, they revile him as well. This is the classic *ad hominem* attack – they have nothing worthwhile to say so they attack the man himself.

- John 9: 35- 41

How does this chapter end?

### Word Study

“worshiped” = #4352 *proskuneo* – *pros* = to *kuneo* = to kiss, adore

*Proskuneo* means to worship, do obedience, show respect, fall or prostrate before, literally it means to “kiss the hand.”

I always think of my dog when I see this word. My dog adores me and she always kisses my hand to show her affection.

She is a living lesson to me of what true adoration looks like.

I need to kiss the hand of my Lord!

Also used in John 4: 24

John 12: 20

*“Jesus receiving this man’s worship. In that moment the new economy was born.”* Morgan

- ❖ The man born blind made the right choice, even though it cost him greatly.

**What the Jewish leaders “*failed to understand was that Jesus Christ had fulfilled all of this ceremonial law and was now bringing in something new. In Moses, you have preparation; but in Jesus Christ, you have consummation (John 1: 17).*”**

Wiersbe

Jesus uses this miracle as the launching pad for a sermon on spiritual blindness.

And later in John 10, He will go on to discuss true and false shepherds.

Chapters 9 and 10 are connected. Look at: 10: 21.

❖ Sad to say, this chapter does not end with 9: 38.  
What do you learn from 9: 39-41?

Compare this last verse with 1 John 1: 8.

*“Deliberate rejection of light means that ‘the light within ... is darkness.’”* Expositor’s  
Look at:  
Matt. 6: 23

*“This incident has been recorded primarily because it is an acted parable of faith and unbelief, and therefore of judgment... the inevitable consequence of His presence in the world is a separation between those who claim to have religious insight though they are in fact spiritually blind by sin, and those who, conscious that they are blinded by sin, pray that they may be given the sight of which the sin inherent in their nature has robbed them..”* Tasker

- IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW
- DIGGING DEEPER

*“This is the only case on record of our Lord’s dealing with congenital disease.”* Morgan

9: 2  
Luke 13: 2

Acts 28: 4

Ezek. 18: 20

With this question of who is to blame for this man’s blindness, G. Campbell Morgan sees it this way: *“What Jesus said was, ‘I am not here to answer that kind of question. It may be perfectly justifiable. I am not here to explain the mystery of evil. I am not here to solve these*

***problems. I am here to remove the cause of them.”***

How does the **Book of Job** help us respond to the question the disciples posed to Jesus in **John 9: 2?**

*“The book of Job was written to refute this falsehood by showing that Job’s suffering had nothing to do with sin on his part.”* R.C. Sproul

Job was also written to explain Who God is – not all the misinformed false ideas of Who He is. John tells us that Jesus explains the Father. **John 1: 18**  
So, these two books have much in common.

In regard to suffering, the epistles have much to tell us:

**Rom. 8: 18** **How would this verse have helped the man born blind?**

***“The purpose was the healing, not the malady.”*** Expositor’s

**9: 6**

**Does Jesus have a routine method of healing the blind? What does the answer to that question tell you about methods?**

**Matt. 9: 27- 31**

**Matt. 20: 29- 34**

**Mk. 7: 33**

**Mk. 8: 22- 26**

**Our Lord varied His methods so that the people would focus on the message He was bringing and not the method.**

**9: 7**

**2 Kgs. 5: 10**

❖ **This pool is fed from the same springs (Gihon) from which the priests would gather the water for the ceremony during the Feast of Tabernacles.**

Siloam = “sent” in Hebrew (Jesus is the One Who was “sent.” This has been a theme throughout the first chapters of John.)

The pool of Siloam still exists in the neighborhood of East Jerusalem; it is at the end of Hezekiah’s Tunnel

Complete Jewish Study Bible

**John 9: 13- 34**

**This story shows us many characteristics of willful unbelief.**

**1. Unbelief sets false standards –**

**What had the Pharisees set up as a standard which God had never done?**

**2. Unbelief always wants more evidence but never has enough.**

**Where are the Pharisees lacking in proof that Jesus is Who He says He is?**

**3. Unbelief does biased research on a purely subjective basis.**

Where had the Pharisees made up their minds about Jesus before they had the facts?

4. Unbelief rejects the facts.

Where do you see this in this account?

5. Unbelief is self-centered.

Where do you see this in the Pharisees interchange with the man born blind?

Concerning the signs ...

The religious leaders should have known something about the messianic age –

What was it?

Read:

Is. 29:18

Is. 35: 5

Is. 42: 7

Is. 61: 1

Matt. 11: 4, 5

Luke 4: 18, 19

9: 16

The Pharisees' concern *“was specifically about their traditional interpretation of what the fourth commandment required. Not one of the actions involved (spitting, applying mud, going*

*as far as Siloam, washing one's face, healing a blind man) was forbidden by the law. Rather than question their own understanding of the law, they rejected Jesus and His ministry."*

R.C. Sproul

9: 24

Josh. 7: 19

(This is a form of "swearing in" at court.)

❖ What prayers does God hear?

9: 31

Gen. 18: 23- 32

Ps. 34: 15, 16

Ps. 66: 18

Ps. 145: 19, 20

Prov. 15: 29

Prov. 28: 9

Is. 1: 15

Is. 59: 1, 2

**John 15: 7**

**James 5: 16- 18**

**1 John 5: 14, 15**

➤ **Read the Doctrine on Prayer in the Supplemental Materials.**

**9: 34**

***The beggar “was finding that he could not get away from the Man Who had opened his eyes, that whatever else was going to happen, something was happening as to his relation with the One Who had given him his sight.” Morgan***

**Do you find that you cannot “get away from” your Lord?**

**If you are His, this will be true in your life.**

***“The beggar admitted his need, and he received both physical and spiritual sight. No one is so blind as he who will not see, the one who thinks he has ‘all truth’ and there is nothing more for him to learn (9: 28, 34).” Wiersbe***

**Matt. 15: 12- 14**

**What does Jesus say is the condition of the Pharisees?**

**What caused the blindness of the Pharisees?**

**Are you plagued by any of the same issues which caused the blindness of the Pharisees?**

**9: 35**

**The fact that Jesus “found” the man shows us that Jesus was \_\_\_\_\_ for him.**

**The fact that Jesus took this kind of effort and time shows us what about our own agenda?**

**When Jesus found him, what did He ask him?**

**The Greek formation of this sentence demands a response, a personal decision.  
Why is that crucial?**

**Did Jesus stop with the healing of this man’s physical eyes? What else did He do?**

**Read Col. 1: 12- 14**

<p><b>While verses 1- 34 dealt with Jesus’ restoration of physical sight to the blind man, verses 35- 41 unfold Jesus’ gift of spiritual sight to this man.</b></p>
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**9: 36**

**Rom. 10: 14**

**9: 38**

**How does 1 John 5: 1 relate to this man who was born blind but now sees!**

**Prov. 4: 18** relates to this man who was formerly the “blind man.”  
Write here how this verse depicts the course of action of the man.

What did the man offer to Jesus?

**Matt. 28: 9**

Read the following and relate to this verse.

**Acts 10: 2- 26**

**Acts 14: 11- 15**

**9: 39**

**Is. 6: 10**

**Lk. 4: 18**

**Matt. 13: 13**

**Matt. 11: 25**

**2 Cor. 2: 16f**

**John 9: 39** does not contradict **John 3: 16- 17**.

***“The reason for our Lord’s coming was salvation, but the result of His coming was condemnation of those who would not believe. The same sun that brings beauty out of the seeds also exposes the vermin hiding under the rocks.”*** Wiersbe

**“judgment” = # 2917 *krima* – this word describes a result, rather than an action  
“He had not come to act in judgment, but His coming did create a crisis.” Morgan**

**9: 40**

**Rom. 2: 17- 24**

**Imagine waking up that morning blind as you have always been, you receive your sight and for the first time, you see your mother’s face!  
The very same day you are excommunicated!  
How do you make sense of that?  
Do you think he would go back to life as usual instead of his new life of sight but thrown out of society?**

This man gave up community with harsh, unloving tyrants and murderers in order to now have fellowship with a loving, powerful, merciful God. Would he turn back? Not a chance!

**“What happened that day was not, in the last analysis, that organized religion excommunicated a man. It was that a man in fellowship with Jesus, excommunicated organized religion.”**

**Morgan**

➤ **APPLICATION QUESTIONS**

1. Did Jesus heal every blind person?

So why this one?

Use **Luke 4: 25-27** to help answer this question.

2. Read **Psalm 27** and relate it to **John 9**.

3. List here the progression of the blind man's belief in Jesus?

I'll start you off:

He heard the words of Jesus

He believed the words

He acted in obedience

These are the steps of faith which the author of the Gospel desires for his readers. **John 20: 31**

4. **John 9: 5**, Jesus tells His disciples that He is the Light of the world. He also tells them that His time on earth is coming to a close. So where is His Light now?

**Matt. 5: 14**

**Eph. 5: 8- 14**

5. This week we discussed the physical healing of a man born blind. What happens to the spiritually blind?

**2 Cor. 4: 4**

6. "A man called Jesus ..." **9: 11**  
"He is a prophet ..." **9: 17**

“Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.” **9: 25**

“If this man were not from God, He could do nothing.” **9: 33**

“Lord, I believe!” **9: 38**

He worshiped. **9: 38**

This is ascending scale in this man’s exposure to Christ.

When is the last time you walked through an unveiling of Jesus with another person in this manner?

We are called to reveal, to show, to light the way to our Lord.

Don’t neglect this calling.

7. What is recorded in these amazing **41 verses of John 9** that the Lord has provided for you today?

- **Record in the Appendix a Short Chapter Title for This Week’s Lesson**
- **Record in the Appendix What I Learned About *Belief* this week.**
- **Find a verse to summarize this week’s lessons in the Appendix: Key Verses to John’s Gospel**
- **The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS**
- **Find a Hymn which relates to this week’s message.**

**GOSPEL OF JOHN  
LESSON ELEVEN**

**“Do You Hear the Shepherd’s Voice?”**

**John 10**

**Doctrine: Assurance, Where Do We Stand with God?”**

*“The shepherd always represented kingship, full and final authority. The shepherd is the king, the king is the shepherd. The fold represented the whole system of the kingdom over which the shepherd reigned.” G. Campbell Morgan*



**BASIC STUDY**



**Do Your Text Analysis of John 10.**

**How does John 9 connect with John 10?**

- **John 10: 1- 6**

**What happens in these verses?**

***“Because the Pharisees are blind leaders, they are also bogus shepherds.”* Tasker**

- **John 10: 7- 10**

**What does Jesus say here?**

**Relate it to:  
Eph. 2: 18**

- **John 10: 11- 18**

**What does Jesus say here?**

**Draw a sheep enclosure as described here. Place Jesus where He says He will be.**

In these ancient times, the sheep fold would have sheep from various shepherds.  
*“When a shepherd entered the sheepfold, the sheep of all the local flocks were mixed, but he began to call, and his sheep recognized his voice and came to him.”*  
Sproul

Shepherds were so intimately involved with their sheep that they gave them each a name. Jesus had done this for His disciples. They were HIS disciples and they identified with Him!

Who is described in these verses as a shepherd?  
Gen. 49: 24

Ps. 23

Ps. 78: 52, 53

1 Kings 22: 17 (Ahab is King of Israel at this time)

Ezek. 34: 1, 2, 11, 12 (Look at Ezek. 1: 1, 2 to get an idea of where Ezekiel is.)

When Jesus says that He is the Good Shepherd, He is announcing the fourth “I AM.”  
What are the other three?

John 6: 35 \_\_\_\_\_

John 8: 12 \_\_\_\_\_

John 10: 9 \_\_\_\_\_

“Good” # 2570 *kalos* here means – ideal, the model that others may imitate, intrinsically good, noble

## **Good Shepherd**

This stands in contrast to the “hireling” who cares only for self-interest.

**“Other sheep”**

**Look at:**

**Matt. 28: 19**

**Mark 16: 15**

**Luke 24: 47**

**Mark 10: 17- 18**

**By the way, shepherds at this time in Israel, did not tend the sheep in order to slaughter them, unless they were for sacrifice. The shepherds cared for the sheep to gain wool, milk and lambs.**

- **John 10: 19- 21**

**What happens here?**

- **John 10: 22- 30**

**Ask the 5WH of this section.**

**What is the Feast of Dedication?**

*“The Festival of Dedication now introduces us to the fourth festival of Judaism that Jesus attends and that becomes a place of discourse and revelation.”*

Baker Bible Commentary

*“The Feast of Dedication was the commemoration of the dedication of the temple by Judas Maccabeus in December 164 B. C., after it had been profaned by Antiochus Epiphanes.”*

Archaeological Study Bible

*“The time for the eight-day feast was in December. It was winter. The feast reminded the Jewish people of their last great deliverance from their enemies... Two months had elapsed since Jesus’ last confrontation with the Jews (7: 1- 10: 2) at the Feast of Tabernacles, in October.”* Bible Knowledge Commentary

This is a feast which commemorates the victory of the Maccabees over Antiochus IV of Syria. The Jews have celebrated this since 164 B.C.

This feast could be celebrated anywhere and so John names the place in which this takes place.

This feast was also called the Feast of Lights.

It was celebrated on the 25<sup>th</sup> day of Kislev (December).

This is the first scriptural reference to Hanukkah.

This feast is not mentioned in the Old Testament because the occasion took place during the intertestamental period.

*“Many Jewish scholars see a deeper spiritual meaning to Hanukkah. ‘Then the light of Messiah must burn brightly in our hearts.’”* Complete Jewish Study Bible

With this explanation, can you see the symbolic meaning behind Jesus celebrating this feast at this time?

John 10: 24

**Word Study**

“gathered around” #2944 *ekyklosan* – closed in on Him, to surround, to encircle

“keep us in suspense” is literally “hold up our soul.”

What is Jesus saying in 10: 25?

Relate this verse to:

Is. 35: 3-6

John 10: 26. Relate to:

Rom. 9: 6

*“They ever listened to Him with their foregone conclusions, with their degenerate ideas of the Kingdom of God.” Morgan*

In John 10: 27, what does it mean to “follow Him?”

The sheep *“get to know Him better by listening to His voice (the Word) and experiencing His daily care.” Wiersbe*

John 10: 28 is a crucial verse for all believers.

The Greek is: *ou me apolontai eis ton aion* = “they will indeed not ever perish”

*“The security of the sheep is found in the ability of the Shepherd to defend and preserve His flock. Such security does not depend on the ability of the frail sheep.”*

Bible Knowledge Commentary

What is this quote saying in your own words?

➤ **Read Assurance in Supplemental Materials**

- **John 10: 31- 39**

**What happens here and why?**

- **John 10: 40- 42**

**How does this chapter close?**

➤ **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

➤ **DIGGING DEEPER**

*“The concept of a ruler being the ‘shepherd’ of his nation and its people was common in the ancient Near East.” Archaeological Study Bible*

- **John 10: 1- 6**

**2 Sam. 5: 2**

**2 Sam. 7: 7**

**Who is called Shepherd and Ruler here?**

**Ps. 80: 1**

**Ps. 23**

**Eccles. 12: 11**

**Is. 40: 10, 11**

**Jer. 31: 10, 11**

According to John 10: 4, why do the sheep follow the shepherd?

Read Matt. 7: 22- 23

This is a frightening prospect for any true believer, and one may wonder if this could possibly describe them.

The way you know that you are not numbered with these false followers of the Lord is here in John 10: 4, 5.

What do the true sheep do?

What does “follow Him” mean?

According to 10: 6, why did the people NOT understand Him? The Shepherd analogy should have been well known.

*“His hearers, however, failed to comprehend His meaning because of their spiritual deadness.” Expositor’s*

The word “parable” is not used here (*parabole*= # 3850); but instead *paroimia* # 3942 is used. This word is different than parable. *Paroimia* means “a dark saying, a proverb, obscure and full of hidden meaning.”

*“It suggests the notion of a mysterious saying full of compressed thought, rather than that of a simple comparison.” Tasker*

The occasion for this lesson was the excommunication of the man born blind in chapter nine.

Those who were to shepherd him had abandoned him. But Jesus, the Good Shepherd, came and found him. 9: 35- 38

*“They had cast the man out of one fold. Jesus took him into another.” Morgan*

*“The Pharisees threw the beggar out of the synagogue, but Jesus led him out of Judaism and into the flock of God!” Wiersbe*

*“We have seen a man excommunicated by the old order, the Divinely created order. The economy of the past was an economy from God. But that which is Divinely created, if it loses the Divine breath, God rejects... He (Jesus) opened the door of the new economy and assumed authority over it.” Morgan*

- John 10: 7- 9

*“The spiritual meaning is that Jesus is the only Gate by which people can enter into God’s provision for them.” Bible Knowledge Commentary*

The shepherd would lay his body across the doorway so that no intruder could enter without his knowledge. Also no wayward sheep could wander off.

John 10: 8 What do you learn about the shepherds? Read all. Comment on five.

Go back and mark on the left margin whether the verse speaks of good shepherds or bad ones.

Read Jer. 23: 1, 2

Jer. 25: 33- 38

Ezek. 34:1- 5, 11-16, 23

Ezek. 37: 24

Zech. 11: 16, 17

**Is. 56: 8**

**Heb. 13: 20**

**1 Pet. 2: 25**

**1 Pet. 5: 4**

**Rev. 7: 17**

**1 John 3: 16**

**Acts 20: 28- 31**

**The Lord uses an analogy which is all throughout the Bible.  
Can you list the Bible characters who were at one time shepherds?**

**Also important is the fact that the walled enclosure would have several flocks in one sheep pen.**

**Shepherds knew their sheep well and gave them names.**

**Bible Knowledge Commentary**

**They would sound out their own unique calls that their sheep would recognize.**

- John 10: 11- 12

Compare this to:

Matt. 20: 28

Matt. 18: 12- 14

- John 10: 12- 13

Here Jesus refers to the hired hand who does not care for the sheep, but leaves them, abandons them to be attacked by the wolf.

Who are these hired hands?

“snatches away” = # 726 *harpazei* – to seize upon, spoil, an open act of violence, forcibly seize upon

This is the same word used in 10: 28 – “No one will snatch them out of the Father’s hand.”

*“Israel had many false prophets, selfish kings, and imitation messiahs. The flock of God suffered constantly from their abuse.” Bible Knowledge Commentary*

*“When God looked at the corruption of His people, He laid the responsibility at the feet of the priests and of the clergy who had been charged by God to feed the flock.” Sproul*

Jer. 10: 21, 22

Jer. 12: 10

Zech. 11: 17

- John 10: 14- 15

Nahum 1: 7

2 Tim. 2: 19

- **John 10: 16**

To whom does Jesus refer here?

**Read all of these but record only 5.**

**John 11: 52**

**Acts 2: 39**

**Rom. 2: 28, 29**

**1 Cor. 10: 17**

**1 Cor. 12: 13**

**Gal. 3: 28**

**Eph. 2: 13- 18**

**Eph. 4: 4**

**Col. 3: 11, 12**

**1 Pet. 2: 24, 25; 3: 18**

Is Judaism the limit of His care? Is Judah all He is concerned with?

***“Yeshua (Jesus) was the fulfiller of God’s eternal plan that the eternal Word (1: 1- 2) would humble Himself by taking human form and dying for the sins of humanity (1: 14; Phil. 2: 6-11). Yeshua’s several predictions of His impending death for this purpose: John 12: 23-36; 13: 33; 16: 28; Matt. 10: 28; 16: 21; 17: 22-23; 20: 17-19.” Complete Jewish Study Bible***

**2 Cor. 5: 21**

- How does this verse relate to what Jesus is saying in **10: 14-17?**

**Relate Acts 18: 10 to John 10: 16.**

***\*“Fold” should read “flock” here.***

*“There is but one flock, the people of God who belong to the Good Shepherd.” Wiersbe*

- **John 10: 18**

**Relate this verse to:**

**Acts 2: 24**

**Rom. 4: 24**

**Eph. 1: 20**

**1 Pet. 1: 21**

- **John 10: 19- 21**

**Compare V. 21 to Psalm 146: 8**

Why does a division arise?

*“At Passover, Tabernacles and now at Dedication, a division erupts among the listeners (6: 41, 60; 7: 25, 45; 10: 19-21). There is no neutral position for one who is faced with Christ’s revelation.”* Baker Bible Commentary

This last statement about no neutral position is crucial. As long as we think we can take Jesus on our own terms, really take Him or leave Him, we are lost in our sins. We come to Jesus on His terms!

How many responses are there to the message of Christ?

***“It is impossible to be neutral about Jesus Christ.”*** Wiersbe

- **John 10: 22-24**

What time of year is this?

What are the conditions?

*“Jesus found shelter from the cold Jerusalem wind.”* Baker Bible Commentary

*“The Colonnade served as a shelter from the heat of the sun in the summer and from the cold rain in winter.”* Expositor’s

But He found no shelter from the cruel and deadly hearts of the leaders of Israel.

**AFTER THE RESURRECTION, THIS AREA BECAME THE REGULAR GATHERING PLACE OF CHRISTIANS WHERE THEY WOULD PROCLAIM AND DISCUSS THE GOSPEL.**

Look at:

**Acts 3: 11; 5: 12**

**V. 24**

He would be asked this question again at His “trial.”

**Matt. 26: 63**

- **John 10: 25- 26**

***“This divine control over revelation has appeared elsewhere:”*** Baker Bible Commentary

Do you agree with this quote or not? Support your answer. (The below verse from **John** may help.)

**John 6: 37**

**John 6: 44, 65**

**John 17: 6**

**John 10: 25** says that Jesus had told them Who He was but they would not believe. How had He told them?

His works had spoken of Who He was yet they refused to acknowledge them.

“Works” #2041 *erga* = work, performance, deed, act, action, the result or object of employment

**V. 25, 32, 33, 37, 38**

**John 10: 26**

**How do people come to know and understand spiritual things?**

**Read Matt. 16: 16- 17**

**1 Cor. 1: 26- 31**

**1 Cor. 2: 10, 13**

***“From the human standpoint, we become His sheep by believing; but from the divine standpoint, we believe because we are His sheep.”*** Wiersbe

***“Divine election and human responsibility are perfectly balanced; and what God has joined together, we must not put asunder.”*** Wiersbe

- **John 10: 27**

There is a distinct feature of discipleship in this verse.  
What is it?

The sheep (disciples) of Jesus will \_\_\_\_\_ His voice.

### **Word Study**

“Hear” = # 191 ***akouo*** = this verb means “to hear with attention, to hear in general, to hearken, to listen, to hear with the ear of the mind, to hear effectually or so as to perform or grant what is spoken, to obey, to understand, to comprehend, **to hear in the Greek mind was synonymous with to obey**”

- **John 10: 28**

When Jesus declares that He gives eternal life, what exactly is He saying? Is this a new concept or has He been saying this all along?

Same writer: John  
**1 John 2:25; 5: 11**

❖ **Eternal life does NOT rest with the individual, it is clearly secured by the Good Shepherd.**

➤ **Read “Where Do We Stand with God?” at the end of the study/ before the Text Section.**

- **John 10: 29**

What doctrine do you find in this verse?

To find the answer to that question, ask yourself, “What important truth is stated here that will affect my relationship with God?”

❖ **Jesus did not promise security to anyone but His true sheep.**

**Look at these verses for comparison:**

**Deut. 32: 39**

**Is. 49: 2**

**Is. 51: 16**

**John 6: 37**

- **John 10: 30**

*“The word one does not suggest that the Father and the Son are identical persons. Rather, it means that they are one in essence: the Father is God and the Son is God, but the Father is not the Son and the Son is not the Father. He is speaking about unity, not identity. (See 17: 21- 24)*

Expositor’s

*“Christ was of one substance with the Father.” Tasker*

*“Both the Father and Son are committed to the perfect protection and preservation of Jesus’ sheep.”*

MacArthur Commentary

Verses on unity of Father and Son:

**John 5: 17-23; 17: 22**

➤ **Continue reading the Doctrine on the Trinity in the Supplemental Materials**

- **John 10: 31**

*“Jesus will not publicly debate the Jews again after chapter 10. This final crisis tone is paralleled by the Synoptic account found in Matt. 23... now they are depicted as false shepherds.”*

Baker Bible Commentary

- **John 10: 34**

**Ps. 82: 6**

# 430 *Elohim* = can be translated as gods or judges

**Ex. 21: 6**

**Ex. 22: 8, 9**

*“Psalm 82 speaks of God as the true Judge and of men appointed as judges, who were failing to provide true judgment for God. Gods in Ps. 82: 1, 6 refers to these human judges. In this sense, God said to the Jews, ‘You are gods.’ In no way does this speak of a divine nature in man.”*

Bible Knowledge Commentary

*“In the Old Testament, human judges could be called ‘gods’ because they were viewed as acting in God’s place in dispensing justice.”*

Reformation Study Bible

*“In all probability, it was a reference to human judges, who carried out a divine function, dispensing judgment.”*

*“By citing this verse, which gave evidence that some mere mortals were called gods, Jesus was not implying that He was a mere mortal too. That’s not the way the argument was going. This is a ‘lesser to the greater’ argument. Basically Jesus was saying to His adversaries, ‘If it was OK in Old Testament times for people who were mere mortals to be called gods, how much more legitimate is it for one who is God incarnate to be called God?’”*

Sproul

*“If, then, these terms can be applied to ordinary mortals or even angels, how could Jesus be accused of blasphemy when He applied them to Himself Whom the Father set apart and sent into the world on a special mission?”*

Expositor’s

**Jesus is using here the *a fortiori* argument which was so common in this time.**

**“If the lesser is true, then how much more the greater?”**

This is also called the *qal vahomer* argument.

- In **verse 35**, Jesus says the Scripture cannot be broken. What does He mean by that?

*“This passage of Scripture cannot be set aside as irrelevant to the matter under discussion.”*

Tasker

- **John 10: 37- 39**

Here we have the final appeal of Jesus.

On what does He base His appeal?

What is their response?

*“The Jews of the Book of Signs have obtained the signs sufficient for belief.” Baker’s*

This marks the end of His ministry in Jerusalem prior to the Cross.

- **John 10: 40- 42**

*“Jesus knows the region of the Jordan and Perea well.” Baker’s*

**Mark 10: 1**

**Matt. 19: 1**

Why is that important?

**As you were to do in your Text Analysis, find all the contrasts in John 10. You must not miss what Jesus is showing you here; contrast is one of His most pointed teaching tools.**

**CONTRASTS**

- ✓ **It is noteworthy here that John the Baptist, long after his death, was still influencing others for Christ!**

➤ **APPLICATION QUESTIONS**

1. What did you learn this week about the Good Shepherd that blessed you most?

Jesus has a **loving** relationship with His sheep because He died for them.

Jesus has a **living** relationship with them because He cares for them.

Jesus has a **lasting** relationship with them because He keeps His sheep and not one is lost.

2. *“Only the man of faith can understand the relationship that exists between Jesus and His Father.”* Tasker

How does the above quote relate to you?

**Chapter Ten of John** takes us even deeper into the contrast between rejecting Jesus and believing Jesus. What makes the difference?

3. Relate the following verses to what you have seen in **John 10**:  
**Matt. 9: 36**

**Mark 6: 34**

**Mark 14: 27**

4. **John 10: 24**, *“They ‘hemmed’ Him in.”* They surrounded Him. They thought they finally HAD Him.  
**Now read 10: 30.**

What does this tell you about Jesus and what does it tell you about His sheep and their “times?”

5. *“At night, the shepherd often stayed with the sheep, sometimes settling them in simple enclosures or even in caves.”* Archaeological Study Bible

Have you ever felt God was enclosing you in a cave?

Perhaps that cave was the best option for you and you did not realize it. The next time God has to put you in a cave, remember that He only does what is right and best for you.

6. **John 10: 40** tells us that Jesus went away again beyond the Jordan. He had faced so much hostility and hatred. He should have been worshiped around the clock and with great devotion. But alas, He was rejected by His own. *“Jesus now went back to the place where John had identified Him as Messiah. He went back to the place where He began His ministry.”* Morgan

Spend some time talking to your Lord about all He endured to have this relationship with you today.

He, like any man, wanted to be loved and accepted, yet He was the most despised person to ever live. Talk with Him about why He went beyond the Jordan. Ask Him if He found any rest and love there. Just talk to Jesus.

He would love to tell you about it.

This is not mysterious and spooky, this is just talking with the Person Who is most important to you. Train yourself to think about the little things as well as the big things which He endured. This will cause you to love Him in an even deeper way.

7. Do not miss the fact of the constant contrast throughout John. Rejection and worship; love /hatred; following/ leaving.

Let this remind us that our lives as followers of Christ will be marked by all of these responses. We are His and this is a part of our lives, too!

8. What is recorded in these amazing **42 verses of John 10** that the Lord has provided for you today?

The Eastern shepherd of Jesus' day raised his sheep primarily in the Judean uplands. The countryside was rocky, hilly, and creased with deep crevices and ravines. Patches of grass were sparse. So the shepherd had to establish a personal relationship with each sheep, nurturing its love and trust in order to lead it to where the path was the smoothest, the grass was the greenest, the water was the cleanest, and the nights were the safest. The shepherd always led the sheep. He knew their names, and when he called them, they recognized his voice and, followed him. When he stopped, the sheep huddled closely around him, pressing against his legs. Their personal relationship with him was based on his voice, which they knew and trusted.

Feb. 1, 2019 Anne Graham Lotz Joy of My Heart Devotions

- **Record in the Appendix a Short Chapter Title for This Week's Lesson**
- **Record in the Appendix What I Learned About *Belief* this week.**
- **Find a verse to summarize this week's lessons in the Appendix: Key Verses to John's Gospel**
- **The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS**
- **Find a Hymn which relates to this week's message.**



**GOSPEL OF JOHN “Death is Man’s Last Enemy” (1 Cor. 15: 26)**

**LESSON TWELVE**

**John Eleven**

**Doctrine: Resurrection**

**BASIC STUDY**

***“The previous passage (10: 40-42) marked the end of John’s treatment of Jesus’ public ministry.”*** MacArthur Commentary



➤ **Do Your Text Analysis of John 11.**

**Keep in mind throughout John, one of the literary devices he uses is misunderstanding.**

**There is quite a lot of that in this chapter.**

**Be on the lookout for it.**

- **John 11: 1- 16**

**What happens here?**

**There is more than one Bethany. This one is two miles east of Jerusalem.  
Mark 11: 11**

- ✓ **Jesus is somewhere 20 miles from Bethany – Bethabara.**

**Who are the people in John 11: 1?  
Luke 10: 38- 42**

**There is misunderstanding in v. 11- 14. What is it?**

- **John 11: 17-27**

**What happens here?**

**V. 20**

**“sitting shiv’ah” refers to the Jewish custom of sitting in mourning for seven days following the death of a loved one (shiv’ah means “seven”)**

**There is misunderstanding in v. 23- 24. What is it?**

***“Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn, and the earth will give birth to the departed spirits.”***

**Is. 26: 19**

**Do you think Jesus knew this passage?**

**What affect would that have on Him as He continued to walk this road to Jerusalem and what awaited Him there?**

- **John 11: 28- 29**

**What happens here?**

- **John 11: 30- 37**

**What happens here?**

**Compare John 11: 35 to Luke 19: 41- 42 (“wept” here is #2799- refer to Digging Deeper))**

- **John 11: 38- 44**

**What happens here?**

**All that Jesus does has one aim: to glorify the Father.**

**Is that true of you?**

*His deeds “reveal something of God’s presence at work, and they illumine Christ as God’s divine agent.” Baker’s Bible Commentary*

- **John 11: 45- 46**

**What happens here?**

**Jesus had raised others from the dead; how was this different?**

**Luke 7: 7: 11- 16**

**Luke 8: 41- 42, 49- 56**

- **John 11: 47- 53**

**How does this chapter close?**

**V. 47- 48**

**The official decision that day was that Jesus must die.**

**Look at:**

**Matt. 12: 14**

**Luke 19: 47**

**John 5: 18**

**In the face of all the miracles Jesus has performed, how can these people continue to be so blind???**

**2 Cor. 3: 15, 16**

***“The leaders thought they were in control of the situation, but it was God Who was working out His predetermined plan.” Wiersbe***

**The leaders had wanted to wait until after the Passover, but God had the last say in when Salvation came!**

**Acts 2: 23**

**Cohen gadol = high priest**

**Caiaphas was used by God to prophesy because he was the high priest that year.**

**Yeshua fulfilled Is. 53: 6, 8. Write that here.**

**There is misunderstanding in v. 50, 51. What is it?**

**V. 52**

**Relate to:**

**Is. 49: 6**

**V. 53**

**Did the Jews ever intend to properly try Jesus or just execute Him?**

- John 11: 54  
2 Chron. 13: 19

- John 11: 55- 57

How many Passovers have we seen in John?  
John 2: 13; 6: 4

***Jesus “began to move into seclusion and minister to His own disciples and those who loved Him as He prepared to face death. Israel had her day of opportunity.”***  
**MacArthur Commentary**

As you read John 11, do you sense that there is a cloud hanging over Jesus?  
What indicates that to you?

Related to this time period, the following Synoptic Gospels provide some added insight.  
Just read these passages and note anything that relates to the John account here.  
Matt. 19: 1- 20: 34

Mark 19: 1-52

Luke 17: 11- 19: 27

***“Miracles certainly reveal the power of God, but of themselves they cannot communicate the grace of God.  
The stage had been set for the greatest drama in history, during which man would do his worst and God would give His best.”*** Wiersbe

**Find five contrasts in John 11 and list how they help grow a person's faith.**

**1. Joy of raising Lazarus/ the sorrow of people under the control of evil  
This can grow a person's faith by acknowledging God as the only One Who could do this. The sorrow of being blind to such a powerful sign.**

**2.**

**3.**

**4.**

**5.**

***"This episode contains a strong personal command to believe in Jesus in a crisis, when such belief would be most difficult." Expositor's***

- **Read the Doctrine on Resurrection found in the Supplemental Materials.**
- **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**
- **DIGGING DEEPER**
- ***"While the Synoptics at this point expand on Jesus' teachings in Jerusalem during His final spring visit, John has chosen a miracle story that epitomizes Christ's mission and***

*fate. With superb dramatic form, the Lazarus story sums up Jesus's career. It is the ultimate sign. Jesus, the source of life, now gives life to one man."*

Baker's Bible Commentary

To benefit from the Synoptics, read:

**Matthew Chapters 21- 26.** These chapters fill in what Jesus was doing at this time.

As far as the signs depicting Who Jesus is, how does this miracle of **John 11** affect you and your worship of Jesus?

*"The resurrection of Lazarus is the climactic and most dramatic sign in this Gospel and the capstone of Jesus' public ministry."* MacArthur Commentary

Six miracles have already been presented. List them here:

**2: 1- 11**

**4: 46- 54**

**5: 1- 15**

**6: 1- 14**

**6: 15- 21**

**9: 1- 12**

#### ❖ **GOD'S PERFECT TIMING**

In these verses it would be easy to overlook a particular message that has been running throughout John's Gospel account: the perfect Timing of God.

**Read John 11: 4- 6**

How do these verses teach us about God's Perfect Timing?

***“When Jesus and the disciples lingered across the Jordan, He was not waiting for Lazarus to die, for Lazarus was already dead. Jesus lived on a divine timetable (v. 9) and He was waiting for the Father to tell Him when to go to Bethany. The fact that the man had already been dead four days gave greater authenticity to the miracle and greater opportunity for people to believe, including His own disciples.”*** Wiersbe

***“God’s love for His own is not a pampering love; it is a perfecting love.”*** Wiersbe

When Jesus heard the news about Lazarus and the sisters, human reasoning tells you He would have rushed to their side.

Yet Jesus was so connected to the Father’s will and timing, He knew what to do: wait on the Father’s direction.

Do you know that the Father loves you more than you can imagine?

Does the Father ever put you in difficult circumstances for reasons you never understand?

Does that diminish His love for you?

**Keep in mind the great love the Father has for the Son yet the Father ordained that the Son face the Cross and all the hatred and animosity of the Jewish leaders.**

**The Father always has the greater good in mind, the greater purpose.**

**John 11: 7- 10**

***“Jesus’ movements were under God’s direction.”***

***“In the spiritual realm when one lives by the will of God he is safe.”***

Bible Knowledge Commentary

What do these two quotes say to you today?

In **V. 8**, the disciples are concerned for the safety of Jesus if He travels close to Jerusalem. (Remember Bethany is 2 miles from Jerusalem.)

But Jesus has made something quite clear throughout this gospel:

Look at the following verses.

**John 2: 4; 7: 6, 8, 30; 8: 20; 12: 23; 13: 1; 17: 1**

**V. 9 Jesus had a set amount of time to bring to pass the purposes of His Father. He still had work to do, and there remained, at least, “some daylight” in which to accomplish it.**

**Much like John 9: 4 (Also look ahead to John 12: 35)**

***“To digress from God’s purpose is to walk in darkness.”* Expositor’s**

***“Lazarus has fallen asleep”* John 11: 11**

**Read:**

**1 Cor. 15: 20**

**1 Thes. 4: 13- 18**

**Acts 7: 60**

So where does a believer go when he dies?

**Luke 23: 43**

**2 Cor. 5: 6, 8**

**Phil. 1: 23**

**2 Tim. 4: 6**

By the way, what do you learn about Thomas? We always call him “ \_\_\_\_\_ ” Thomas. But here what do you see? (V. 16)

- John 11: 17- 27

**11: 20**

Martha left the house and went to speak with Jesus.

Custom demanded that she stay at home for seven days. What prompted her to break with tradition?

What does this show you about Martha?

**11: 21**

*“This was not a rebuke of Jesus, but a testimony of Martha’s trust in His healing power.”*

Do you agree with this quote? Why? Why not?

**V. 24**

What did Martha believe as a good Jew?

**Dan. 12: 2, 3**

**Acts 24: 15**

**V. 25**

When Jesus said, *“I AM the Resurrection and the Life,”* He was making this doctrine personal. Every doctrine with Jesus is personal. What does that mean?

✓ Wherever Jesus is, God's resurrection power is on display and available.

**Rom. 6: 4**

**Gal. 2: 20**

**Phil. 3: 10**

**V. 26**

***"Whoever lives and believes in Me will never die."***

**"Never" is a double negative here. *Ou me* = "never, never"**

**V. 27 "Yes, Lord; I have believed ..."**

**"Believe" is in the perfect tense and means a fixed and settled faith. *"I have believed and will continue to believe."***

- **John 11: 28- 29**

***"That Martha called Jesus 'Teacher' is significant: Rabbis would ordinarily not teach women, although Jesus did so frequently." Archaeological Study Bible***

- **John 11: 30- 37**

**V. 33 "*weeping*" #2799 *klaio* = wailing, weeping, lamenting, loud expressions of grief**

**V. 33 "*Jesus was deeply moved*" # 1690 *enebrimesato* denotes sternness or even anger, to express rage, literally – "to snort like a horse"**

***"Jesus was troubled* #5015 *etaraxen* – troubled, agitated, confused, disoriented (from *tarasso*) = to trouble, to stir up, to agitate (like the pool water in **John 5: 7**)**

Why was Jesus angry? He knew He was going to raise Lazarus from the dead, so why weep?

***"An explanation is that Jesus was angry at the tyranny of Satan who had brought sorrow and death to people through sin." Bible Knowledge Commentary***

**What caused His anger? His great enemy Death, otherwise known as Satan.**

**V. 35 “Jesus wept.” # 1145 *dakruo* = to shed tears, weep, shed tears quietly**

**There is a distinct difference between *klaio* and *dakruo*.**

***Klaio* denotes a loud expression of grief. This verb relates to man’s reaction to death.**

***Dakruo* means “shed a tear or tears.” The word is used nowhere else in the New Testament.**

In other words, tears were running down Jesus’ face, most likely.

- **John 11: 38- 44**

**“*Jesus called*” *ekraugasen* = shouted loudly**

- ✓ The custom for burial preparations included wrapping the body in linen cloth, adding spice in the layers and folds. Jewish people did not wrap the body tightly as with mummies, but instead loosely with head wrappings separate from the body.

Augustine has remarked, *“If Jesus had not said Lazarus’ name all would have come out from the graves!”*

- ❖ **Today, Jesus calls those in spiritual tombs to life. He has done this for you if you are a believer.**

**By the way, as an interesting side point, Eusebius the historian remarked that Lazarus’ tomb was a pilgrimage site during his (Eusebius) day.**

**V. 39**

***“Among rabbinic teachings in Jesus’ day was the idea that when a person died, the person’s spirit hovered over the body for three days, and if, somehow, the body was resuscitated, the spirit returned to it. But after three days, the body was beyond all hope.”*** R.C. Sproul

**V. 42**

**Jesus was about to perform a miracle but He did it in fellowship with His Father.**

**V. 43**

**How does a dead man hear?**

**Eph. 2: 5**

- **John 11: 45- 46**

**This indeed was an amazing sign!**

**We see a contrast in these two verses: what is the contrast?**

What were the effects of the sign?

Compare to:

Ex. 14: 31

- John 11: 47- 53

*“Though subject to Roman control, the Sanhedrin was the highest judicial body in Israel and exercised judicial, legislative and executive powers at that time.”* MacArthur

Look at what Caiaphas suggests.

Did he know **Prov. 17: 15**?

Caiaphas was in office from A.D. 18 to 36 – a long time for that much power. But in 36 A.D., he, along with Pontius Pilate, was removed from office by Rome.

Caiaphas was actually used by God to function as a prophet. Since he was the high priest at the time, God used him to perform what is usually the prerogative of the High priest – to prophesy. So without knowing it, he spoke the truth.

*“Jesus’ death would abolish the old system in God’s eyes by fulfilling all its types and shadows.”*  
Bible Knowledge Commentary

**Does that quote mean that Jesus abolished the Law?**

**Those of you who have studied Sermon on the Mount should know the answer to that!**

**Look at Matt. 5: 17- 20.**

**Write your response here.**

**What Caiaphas intended with his own plans and words God grabbed away from him, mastered them, transfigured them until the very thing that Caiaphas had threatened became a beautiful statement of hope for a dead world!**

**God can do this in our lives as well.  
Nothing is ever too dark.**

**By the way, things were going to get even more intense very soon when it comes to resurrection.**

**Look at:**

**Matt. 27: 52**

- **John 11: 55- 57**

**Compare to**

**Matt. 26: 1, 2**

**Mark 14: 1, 2**

***“Chapters 11 and 12 provide a transition, preparing us for John’s second book, the Book of Glory (Chapters 12- 21). Jesus’s signs are finished, and He is advancing toward ‘the hour’ – the hour of death, resurrection and glory.”*** Baker’s

### **➤ APPLICATION QUESTIONS**

1. ***“The emphasis in chapter 11 of John’s Gospel is on faith.”*** Warren Wiersbe  
**Would you agree with that quote? Why? Why not?**

2. Lazarus is raised from the dead, surely this miracle would be enough to turn even the most skeptical to at least entertain the idea that Jesus might be the Messiah.

But what is the response of the Jewish leaders?

**Look at John 12: 7- 9**

3. Relate **Isaiah 49: 6** to **John 11**.

4. What is your view of death?

5. Are there people you know who no matter how much God reveals Himself to them, it is never enough for them to believe?

So, after studying **John 11**, what is your plan of sharing spiritual life with them now?

6. What is recorded in these amazing **53 verses of John 7** that the Lord has provided for you today?

## **Death and the Jewish Faith**

*“Pious Jews are buried all over the Mount of Olives in anticipation of rising from there at the resurrection. Some Jews who lived outside of Israel worried that being interned in another land would hinder their reemergence from death, but the rabbis had a solution.*

*‘God will make underground passages for the righteous who, rolling through the... will get to the Land of Israel, and when they get to the Land of Israel, God will restore their breath to them.’ (Pesiqta Rabbati 1: 6).*

*Jews have an abiding belief in the resurrection.”*

*“The sages believed that every person would be resurrected. Thus the preparation of the body for burial is considered one of the more important commandments or good deeds (mitzvot) to be performed.*

*The deceased body is clothed with a white robe or shroud, modeled after the priestly garments worn in the Temple. The rabbis encourage simplicity as a way of keeping a proper perspective: in death we are all equal, regardless of our station in life. This is also why no shoes are placed on the body, so there is no difference between rich and poor.*

*Today mourners at a funeral service will file past the grave and shovel a small amount of dirt on the coffin to help create closure. As participants leave, they pull a blade of grass and toss it to the ground, reciting **Ps. 103: 14**, ‘For He understands how we are made, He remembers that we are dust.’*

*During shiv’ah, mirrors in the house are covered and men do not shave as a reminder that there is no place for vanity during mourning.”*

Complete Jewish Study Bible

*“Jewish custom provided for three days of very heavy mourning, then four of heavy mourning, followed by lighter mourning for the remainder of 30 days. It was usual then, as now, for friends to visit the family to comfort them.”* Archaeological Study Bible

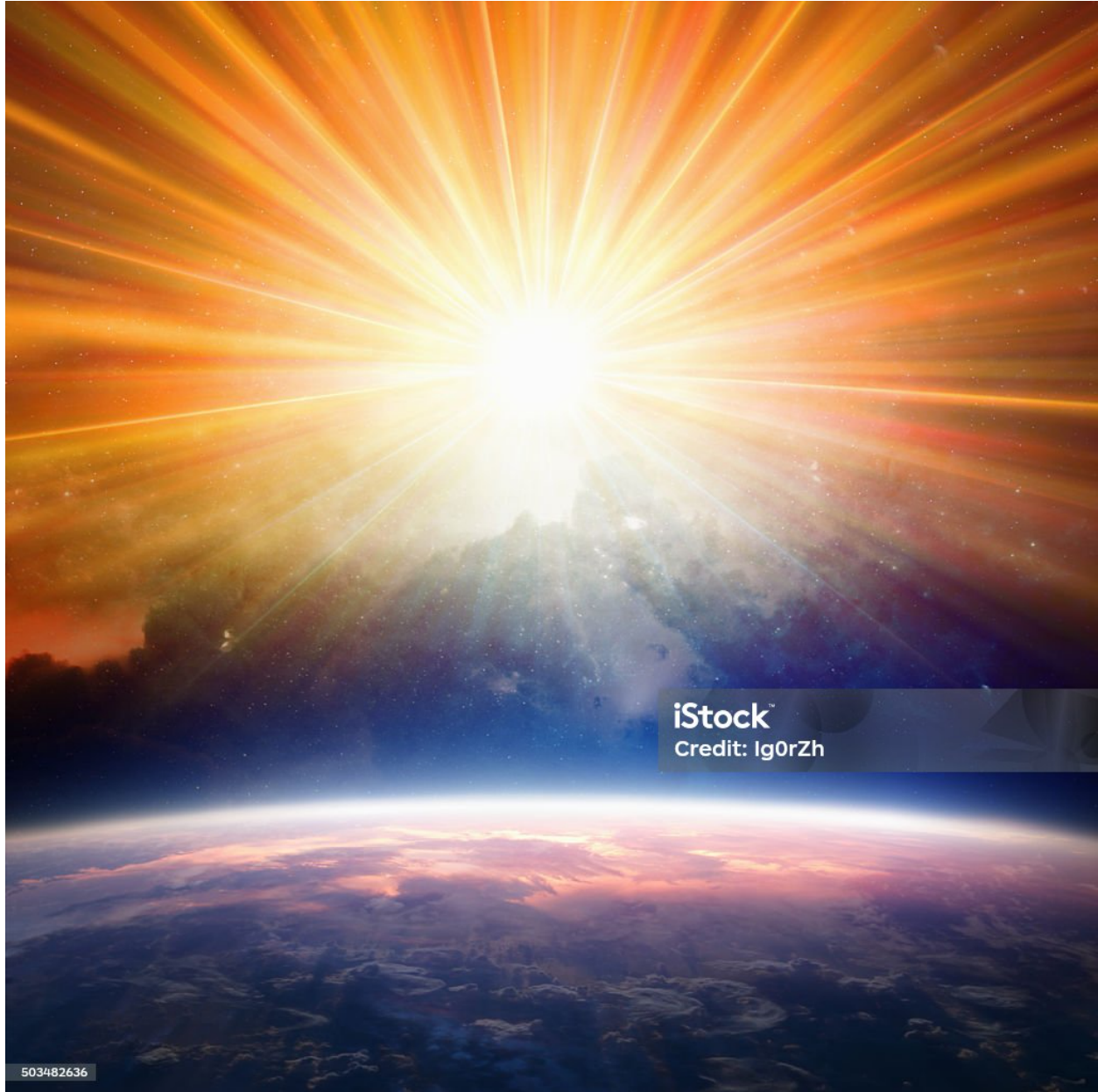
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- **Record in the Appendix What I Learned About *Belief* this week.**
- **Find a verse to summarize this week’s lessons in the Appendix: Key Verses to John’s Gospel**
- **The key to following Christ is to really SEE Him. What did you learn this week about turning your gaze away from distraction and really SEEING Him. Record this in the Appendix. This relates to the word *aphorao* in lesson one. What It Means To Really SEE JESUS**
- **Find a Hymn which relates to this week’s message.**



**LESSON THIRTEEN**  
**SUMMARY LESSON**  
**John 1- 11**  
**BASIC STUDY**

**“What Has John Been Saying?”**

**Doctrine: Jesus Christ, The Majesty and Wonder of God**



**You have just spent three years with Jesus!  
In Part II you will spend His last week on earth with Him.**

**What is the most profound thing Jesus has been showing you over the past 13 weeks?**

**The Book of John has been called, “God’s love letter to the world.”  
Why would it be called that?**

- ❖ **It is tempting as we close John’s Gospel account to focus on one thing, like glory or sovereignty or God’s timing or Christ’s fulfilling of the feasts or what it really means to believe. But we will not focus on one theme in John because there are so many that warrant review. We review or summarize in order to ensure that we have tapped into the truths contained within this book.**

**So, don’t look for a thread other than the thread of Jesus Christ and Him crucified! In this book, we are marching to His humiliation and His exaltation which are one and the same.**

***John offers no “account of Christ’s birth. There is no mention of His baptism, although John clearly presupposes a knowledge of Christ’s baptism on the part of his readers. The institution of the Lord’s Supper is not included. There is no ascension. What is perhaps most striking of all, there are no parables, those pithy sayings of Jesus that occupy such a prominent place in the other accounts of Christ’s teachings.***

***Only in John do we find the great discourses spoken by Jesus to His own disciples during the final week in Jerusalem.” James Montgomery Boice***

**Why would all of the above be true of this gospel?**

**G. Campbell Morgan tells us:**

**Dr. A.T. Pierson once suggested that the four Gospels in the order in which we now have them, follow the line of the old Hebrew encampment.**

**Matthew surveys the Theocracy in its entirety. In other words, the whole camp is seen surrounding the King.**

**In Mark we find ourselves in the outer court, in the place of service and sacrifice.**

**In Luke we have passed into the Holy Place, where stood the seven-branched candlestick of witness, and the table of showbread, or communion.**

**In John we enter within the veil, into the Holiest of All.**

**Have you over the last several weeks entered within the veil, into the Holiest of All?**

**What does that mean?**

**Now to ensure we haven't missed anything in these first eleven chapters of John, let's hit the highpoints and develop a sound theology of what we have seen.**

- **Go back and read John 1, but this time looking for why each verse is important, why did John write exactly what he did?**

**Let's break it down.**

**Why did he write John 1: 1- 18?**

Everything you will find in the remainder of this strategic book is found here addressed in these first few verses.

Read the Prologue one more time and list here the most important topics that John touches on.

**We are talking about the divine-human Savior. We can never separate His two natures. The Council of Chalcedon visited this issue because some would turn Jesus into either God and not Man or they would focus on His humanity to the detriment of His deity.**

**We will look at His humanity, but always remember His deity is an established fact in Scripture.**

*“The New Testament forbids worship of angels (Col. 2: 18; Rev. 22: 8, 9), but commands worship of Jesus.” Reformation Study Bible*

*“The Book of Hebrews begins with celebration of the full deity of Christ in Chapter One and then in Chapter Two declares the humanity of Jesus.”*

Reformation Study Bible

John 1: 14

*“The word ‘became’ emphasizes Christ’s taking on humanity (Heb. 1: 1-3; 2: 14-18).*

*This reality is surely the most profound ever because it indicates that the Infinite became finite; the Eternal was conformed to time; the Invisible became visible; the supernatural One reduced Himself to the natural.”*

MacArthur Commentary p. 1346

How is Jesus referred to in John 1: 1, 14?

## LOGOS

*Logos* refers to a spoken word, with emphasis on the meaning conveyed, not just the sound. It is an expression of personality in communication. By using this Greek word, John was indicating that Jesus had universal rather than local significance and that He spoke with ultimate authority.

“The Word” was not an abstract concept of philosophy, but a real person who could be seen, touched, and heard. Christianity is Christ, and Christ is God.

*“This sense of logos was most fully developed by the Stoics, who taught that the universe was permeated with the logos that gave order and rationality to all things. In late Stoicism this logos could be equated with pneuma, ‘spirit,’ a kind of compound of fire and air, permeated by reason. There was a logos within each individual person (i.e., human reason).”*

*“The truth, the guiding principle of the universe and of the soul of every person, is not a mere abstraction or theoretical ‘rationality,’ but a person. By this person, the Logos, the individual may attain harmony with God and His creation.”* Archaeological Bible Commentary

*“Logos in the Greek translates to memra in Aramaic.”* Complete Jewish Study Bible

#### PHILOSOPHY

The difference between Greek and Hebrew philosophy is critical in this gospel.

The Greek philosopher said, *“Behind all things there must be thought, but the thought is abstract.”*

The Hebrew philosopher said, *“You cannot have an abstract thought unless you have a thinker. The Hebrew philosopher said there is no unsolved problem of the universe finally. It is solved in the mind of the Thinker.”*

Therefore the Hebrew philosopher said, *“The fear of God is the beginning of wisdom.”*

G C. Morgan

*“Only begotten” monogenes*

*“The term ‘only begotten’ is a mistranslation of the Greek word. The word does not come from the term meaning ‘beget’ but instead has the idea of ‘the only beloved one.’”*

*“The term does not refer to a person’s origin, but describes Him as unique, the only One of His kind.”*

MacArthur

Gen. 22: 1, 2 Isaac was NOT Abraham’s only son. Isaac was his PREEMINENT son.

*Monogenes* denotes preeminence and not birth order.

- Armed with what you have studied, take this one verse: John 1: 14, and break down each word. This practice is vital to your being able to handle the Word of God.

**Understanding this one verse is absolutely crucial to your understanding of Who Jesus is.**

**Now that's taking one verse and ensuring that we are competent to handle God's Word.**

**Now we also need to be able to look at the whole picture.**

- **What we have seen over the weeks is that this book can be divided into two sections: the public and the private ministries of Christ.**

**This is a nice literary tool to know but I believe there are spiritual lessons here as well, even in the way the book is divided.**

**What do you learn about your own public and private life as you study John's Gospel?**

**For instance, I learned that Jesus found it very necessary to spend time apart from people and alone with the Lord. Yes, He was "on call," but He was on call for the Lord alone. He always glorified the Father.**

**What else do you learn?**

- **As we continue to look at the big picture of John's Gospel, we now turn to the most important concept of His writing: Jesus Himself.**

- ✓ **This gospel uses the name "Jesus" more than any other.**

**What does that tell you?**

**Mark calls our Lord "Jesus" only 13 times.**

**Luke 88 times**

**Matthew 151 times**

**John 247 times uses the name "Jesus."**

**John is keeping us face to face with the human Jesus all through his Gospel.**

What are you doing in your spiritual life to keep you face to face with Jesus at all times?

**Be as specific as you are able.**

➤ **Now for some of the really hard questions of this book.**

**Who wrote this gospel? Give your best effort to answer this.**

**While all the gospels are anonymous, there are hints along the way in each one.**

**The Bible Knowledge Commentary tells us that there are internal and external evidences as to who wrote each gospel. A gospel differs in literary form from an epistle or letter. The letters usually tell us who wrote them. But the gospels' intent was different and the author was not the key, but the subject demanded full attention.**

**We find certain clues in this Gospel which point to the disciple John as the author.**

**Internal Evidence:**

**He refers to himself as the "disciple whom Jesus loved": John 21: 24.**

**From John 21: 7 we see that the disciple whom Jesus loved is one of seven persons mentioned in John 21: 2.**

**This disciple was seated next to the Lord at the Last Supper (Mark 14: 17; Luke 22: 14).**

**John was closely related to Peter and so appears to be one of the inner three. (John 20:2-10; Mark 5: 37-38;9: 2-3; 14: 33) James, the brother of John, died in the year 44 A.D., so he was not the author (Acts 12: 2)**

**"The other disciple" (John 18: 15-16) seems to refer to the "disciple whom Jesus loved" since he is called this in 20: 2.**

**"The disciple whom Jesus loved" was at the cross (19: 26) and 19: 35 seems to refer to him. The author's claim, "We have seen His glory" (1: 14), was the claim of someone who was an eyewitness (1 John 1: 1-4).**

**All of this information makes a solid case for John as the author.**

**But there is more.**

### External Evidence

The traditional ascription of John as the author is strong.

Polycarp (ca. 69-155 A.D.) spoke of his contact with John.

Irenaeus (ca. 130-200), the bishop of Lyons, heard Polycarp and testified that “John, the disciple of the Lord, who also had leaned upon His breast, had himself published a Gospel, during his residence in Ephesus in Asia.”

Polycrates, Clement of Alexandria, Tertullian, and other later fathers support this tradition. Eusebius was specific that the apostles Matthew and John wrote two Gospels which bear their names.

Being able to grapple with these difficult issues is helpful to your overall confidence in the beauty of God’s Word and His intent to communicate with His children.

### ➤ Another issue to wrestle with:

There are many witnesses throughout John’s Gospel. Choose from the following witnesses. At first we see two witnesses speak:

John, the herald, the last of the Hebrew line; John, the apostle, the messenger of the new.

Other witnesses; the Samaritan woman 4: 29

The works of Jesus 10; 25

The Father 5: 32-37

The Old Testament 5: 39, 40

The crowd 12: 17

The Holy Spirit 15: 26, 27

(Deut. 17: 6)

Which are the most powerful witnesses to you? How can you draw from these witnesses to impact your own witness?

***“No witness to Jesus therefore is adequate which does not draw attention to His work as Saviour.”*** Tasker

**If you could change anything about how you witness, what would you change?**

**Remember, when you witness, you are not presenting Anyone less than Almighty God!**

- **When we return to the profound statements of John 1, we dwell in the beauty and glory of our Lord becoming Man.**

**Charles Wesley captures the wonder of the Incarnation in “Hark! The Herald Angels Sing”:**

**Veiled in flesh the Godhead see,  
Hail th’ incarnate Deity!  
Pleased as man with men to dwell,  
Jesus, our Emmanuel.**

- **Read two Doctrines: Jesus Christ/ The Majesty and Wonder of God**
- **IF YOU ARE NOT DOING DIGGING DEEPER GO TO THE APPLICATION QUESTIONS NOW**

- **DIGGING DEEPER**

**An important aspect of John’s Gospel is the connection between Who Jesus is and What the Feasts symbolize.**

*“Jesus appears often in Jerusalem at the time of the Jewish feasts. These feasts have special importance because of the way Jesus relates His own work to what the feasts signify (7: 37-39).” Reformation Study Bible*

**As people who have little correspondence with the Feasts of Israel, we can overlook their impact on believers of any background.**

- **Read the information on the Feasts of Israel found in Supplemental Materials.**

**How do the Feasts of Israel affect you as a believer in Christ?**

**Which feast speaks to you the most?**

**The feasts speak to us all throughout this gospel.**

- **But also the SIGNS are a major feature in this gospel to point us to Jesus.**

**God testifying through signs and wonders:**

**Dan 4: 2, 3**

**Jn 2: 11**

**Acts 2: 42, 43**

**Acts 14: 3**

**Rom. 15: 19**

**2 Cor. 12: 12**

**Heb. 2: 4**

**In reviewing these signs, how does this gospel proclaim the Lord Jesus through these signs?**

**What are the signs in your life that Jesus is Lord?**

**What are the signs that God has revealed in your world recently that speak to you of His sovereign activity? Especially personal signs to you?**

**Now as we close the study of John, we need to make sure that we have heard personally from the Lord as to our relationship with Him.**

**Let's take one character in particular.**

**Mary is found in three places in Scripture.**

**In all three she is at the feet of Jesus.**

**Luke 10: 39**

**John 11: 32**

**John 12: 3**

**What does her example say to you in regard to the Life of Jesus?**

➤ **The Life of our Lord is unique.**

**We can gain so much just from a study of what Life really means.**

**But we must examine the contrast of Life – Death.**

**We learn much from our examination of this concept.**

***“In writing this Gospel, John included a number of vivid pictures of the death of the Savior. The first is the slaying of the Lamb in John 1: 29, indicating that His death would be that of a substitute for sinners.***

***The destroying of the temple is the second picture John 2: 19, suggesting a violent death that would end in victorious resurrection.***

***The third picture is that of the serpent lifted up (3: 14), a reference to Numbers 21: 5-9. The Savior would be made sin for us 1 Pet. 2: 24.***

***His death would be voluntary John 10: 11-18: The Shepherd would lay down His life for the sheep.***

***Finally, the planting of the seed 12: 20-25 teaches that His death would produce fruit to the glory of God. His death and burial would look like failure, but in the end God would bring victory.” Warren Wiersbe***



**3. Which character in John 1- 11 speaks to you the most, besides Jesus, of course?**

**4. Signs point us to the important parts of our lives.**

**Which sign of Jesus is most impactful to you right now?**

**John 2: 1- 12**

**2: 13- 25**

**4: 43- 54**

**5: 1- 15**

**6: 1- 15**

**6: 16-21**

**9: 1- 41**

**11:1- 54**

**In the end, does knowing more about Jesus make a difference in your life?**

**Of the eleven chapters of John studied this far, which chapter has influenced you the most and why?**

**Review your notes in the Appendix on What It Means To Believe and record here what the Lord seems to be saying to you right now.**

**Review your notes in the Appendix on What It Means To Really See Jesus and record what the Lord has been saying to you about this transforming truth.**

**Write here and explain what it means that Jesus is the Lord.**

**What is the difference between the resurrection of Lazarus and the future resurrection of believers?**

**You have done very well by studying so faithfully the last several weeks.  
The journey is not over yet, though!  
We will resume soon with the study of the final week of the earthly life of Jesus.  
What awaits us is the consummation of the ages!  
No greater experience can be had on this earth than to truly spend time with Him, talking to Him about what He did as the Son of God and the Son of Man.**

**Soon we will be talking with Him about these things!  
Go ahead and start talking with Him about these things.  
He's sitting at the right hand of the Father, talking with Him about you right now**

**JOHN, CHAPTER BY CHAPTER**

1	

**WHAT I LEARNED ABOUT *WHAT IT MEANS TO BELIEVE***

**WHAT IT MEANS TO TRULY SEE JESUS**

## **KEY VERSES TO JOHN'S GOSPEL**

**\*Where Do We Stand With God?**

**God explains in human terms the revelation of His divine role in the process of salvation. The description of what God does in salvation is depicted throughout Scripture. One place is Romans 8: 28- 39.**

Paul's writing here offends the human spirit because it minimizes man's role. But, be clear, only those who recognize their own helplessness in the grips of sin can come to see how gracious God has been in acting and choosing His sheep. *"But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."* Rom. 5: 8

The term foreknew (8: 29) does not merely mean God knew ahead of time, but rather in eternity past He exercised a predetermined choice to set His love on us and establish an intimate relationship.

The term election (9: 11) refers to the same action on God's part (1 Pet. 1: 1- 2, 20). Salvation is not initiated by human choice. Even faith is a gift of God (Rom. 1: 16; John 6: 37; Eph. 2: 8, 9). We never surprise God; He always anticipates us.

The term predestined (8: 29) literally means "to mark out, appoint, or determine beforehand." God chooses because He has a determined end for His elected ones: to conform to the image of His Son. (Eph. 1: 4, 5, 11).

The security and reality of our standing with God rests ultimately in His character and decision, not ours.

When Paul thunders out his questions beginning with "What then shall we say to these things? If God is for us, who is against us?" (8: 31)

"Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (8: 35)

Paul continues by giving us a hymn of security because of the grace of God in bringing us to salvation for His purposes.

*"For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord."* (8: 38, 39)

## **Outline of John**

- I. Prologue 1: 1- 18**
- II. Public Ministry 1: 19- 12: 50**

- B. John the Baptist's Witness 1: 19- 34**
- C. Calling the First Disciples 1: 35- 51**
- D. First Miracle: Changing Water to Wine at Cana 2: 1- 12**
- E. Cleansing the Temple at Jerusalem 2: 13- 25**
- F. Nicodemus 3: 1- 21**
- G. Testimony of John the Baptist 3: 22- 36**
- H. Jesus in Samaria 4: 1- 42**
  - 1. Journey to Sychar 4: 1- 6**
  - 2. Samaritan Woman at the Well 4: 7-30**
  - 3. Spiritual Food 4: 31- 38**
  - 4. Samaritan Belief 4: 39- 42**
- I. Healing Official's Son in Cana of Galilee 4: 43- 54**
- J. Visit to Jerusalem Ch. 5**
  - 1. Healing at Pool of Bethesda 5: 1- 15**
  - 2. Jesus and the Father 5: 16- 47**
- K. The One Sent from the Father Ch. 6**
  - 1. Feeding the Five Thousand 6: 1- 15**
  - 2. Jesus Walks on Water 6: 16- 21**
  - 3. Discourse and Controversy: Jesus the Bread of Life 6: 22- 71**
- L. Jesus Attends the Feast of Tabernacles in Jerusalem Ch. 7 & 8**
  - 1. Journey to Jerusalem 7: 1- 13**
  - 2. Is Jesus the Messiah 7: 14- 52**
  - 3. The Woman Caught in Adultery 7: 53- 8: 11**
  - 4. Jesus Testifies Concerning Himself 8: 12- 59**
- M. Healing of Man Born Blind Ch. 9**
- N. Good Shepherd Discourse 10: 1- 21**
- O. Jesus Attends the Feast of Dedication in Jerusalem 10: 22- 39**
- P. Ministry Across the Jordan 10: 40- 42**

- Q. Lazarus Raised from the Dead 11: 1- 54**
- R. Conclusion of the Public Ministry 11: 55 – 12: 50**
  - 1. Anointing at Bethany 11: 55- 12: 11**
  - 2. Triumphal Entry 12: 12- 19**
  - 3. Gentiles Come to Jesus 12: 20- 36**
  - 4. Unbelief of the Jews 12: 37- 50**

**III. The Passion Week. 13 – 19**

- S. Jesus' Private Ministry to the Disciples 13- 17**
  - 1. Footwashing; Betrayal Foretold Ch. 13**
  - 2. Farewell Discourse Ch. 14- 16**
  - 3. Intercessory Prayer Ch. 17**
- T. Arrest and Trial Ch. 18**
- U. Crucifixion, Death, and Burial Ch. 19**

**IV. The Resurrection Ch. 20**

**V. Epilogue Ch. 21**

- V. The Miraculous Catch of Fish 21: 1- 14**
- W. Peter Reinstated 21: 15- 25**

## **THE GOSPEL OF JOHN**

**1** In the beginning was the Word, and the Word was with God, and the Word was God.

**2** He was in the beginning with God.

<sup>3</sup> All things came into being through Him, and apart from Him nothing came into being that has come into being.

<sup>4</sup> In Him was life, and the life was the Light of men.

<sup>5</sup> The Light shines in the darkness, and the darkness did not comprehend it.

<sup>6</sup> There came a man sent from God, whose name was John.

<sup>7</sup> He came as a witness, to testify about the Light, so that all might believe through him.

<sup>8</sup> He was not the Light, but *he came* to testify about the Light.

<sup>9</sup> There was the true Light which, coming into the world, enlightens every man.

<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him.

<sup>11</sup> He came to His own, and those who were His own did not receive Him.

<sup>12</sup> But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name,

<sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

<sup>14</sup> And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

<sup>15</sup> John testified about Him and cried out, saying, "This was He of whom I

said, 'He who comes after me has a higher rank than I, for He existed before me.'”

<sup>16</sup> For of His fullness we have all received, and grace upon grace.

<sup>17</sup> For the Law was given through Moses; grace and truth were realized through Jesus Christ.

<sup>18</sup> No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*.

<sup>19</sup> This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, “Who are you?”

<sup>20</sup> And he confessed and did not deny, but confessed, “I am not the Christ.”

<sup>21</sup> They asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.”

<sup>22</sup> Then they said to him, “Who are you, so that we may give an answer to those who sent us? What do you say about yourself?”

<sup>23</sup> He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as Isaiah the prophet said.”

<sup>24</sup> Now they had been sent from the Pharisees.

<sup>25</sup> They asked him, and said to him, “Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?”

<sup>26</sup> John answered them saying, “I baptize in water, *but* among you stands

One whom you do not know.

<sup>27</sup> *It is* He who comes after me, the thong of whose sandal I am not worthy to untie.”

<sup>28</sup> These things took place in Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup> The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!

<sup>30</sup> This is He on behalf of whom I said, ‘After me comes a Man who has a higher rank than I, for He existed before me.’

<sup>31</sup> I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water.”

<sup>32</sup> John testified saying, “I have seen the Spirit descending as a dove out of heaven, and He remained upon Him.

<sup>33</sup> I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.’

<sup>34</sup> I myself have seen and have testified that this is the Son of God.”

<sup>35</sup> Again the next day John was standing with two of his disciples,

<sup>36</sup> and he looked at Jesus as He walked, and said, “Behold, the Lamb of God!”

<sup>37</sup> The two disciples heard him speak, and they followed Jesus.

<sup>38</sup> And Jesus turned and saw them following, and said to them, “What do you seek?” They said to Him, “Rabbi (which translated means Teacher), where are You staying?”

<sup>39</sup> He said to them, “Come, and you will see.” So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.

<sup>40</sup> One of the two who heard John *speak* and followed Him, was Andrew, Simon Peter’s brother.

<sup>41</sup> He found first his own brother Simon and said to him, “We have found the Messiah” (which translated means Christ).

<sup>42</sup> He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter).

<sup>43</sup> The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, “Follow Me.”

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

<sup>45</sup> Philip found Nathanael and said to him, “We have found Him of whom Moses in the Law and *also* the Prophets wrote— Jesus of Nazareth, the son of Joseph.”

<sup>46</sup> Nathanael said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see.”

<sup>47</sup> Jesus saw Nathanael coming to Him, and said of him, “Behold, an Israelite indeed, in whom there is no deceit!”

<sup>48</sup> Nathanael said to Him, “How do You know me?” Jesus answered and

said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

<sup>49</sup> Nathanael answered Him, “Rabbi, You are the Son of God; You are the King of Israel.”

<sup>50</sup> Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.”

<sup>51</sup> And He said to him, “Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man.”

**2** On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there;

<sup>2</sup> and both Jesus and His disciples were invited to the wedding.

<sup>3</sup> When the wine ran out, the mother of Jesus said to Him, “They have no

wine.”

<sup>4</sup> And Jesus said to her, “Woman, what does that have to do with us? My hour has not yet come.”

<sup>5</sup> His mother said to the servants, “Whatever He says to you, do it.”

<sup>6</sup> Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each.

<sup>7</sup> Jesus said to them, “Fill the waterpots with water.” So they filled them up to the brim.

<sup>8</sup> And He said to them, “Draw *some* out now and take it to the headwaiter.” So they took it *to him*.

<sup>9</sup> When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom,

<sup>10</sup> and said to him, “Every man serves the good wine first, and when *the people* have drunk freely, *then he serves the poorer wine; but you have kept the good wine until now.*”

<sup>11</sup> This beginning of *His* signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

<sup>12</sup> After this He went down to Capernaum, He and His mother and *His* brothers and His disciples; and they stayed there a few days.

<sup>13</sup> The Passover of the Jews was near, and Jesus went up to Jerusalem.

<sup>14</sup> And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated *at their tables*.

<sup>15</sup> And He made a scourge of cords, and drove *them* all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables;

<sup>16</sup> and to those who were selling the doves He said, "Take these things away; stop making My Father's house a place of business."

<sup>17</sup> His disciples remembered that it was written, "Zeal for Your house will consume me."

<sup>18</sup> The Jews then said to Him, "What sign do You show us as your authority for doing these things?"

<sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup> The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?"

<sup>21</sup> But He was speaking of the temple of His body.

<sup>22</sup> So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

<sup>23</sup> Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing.

<sup>24</sup> But Jesus, on His part, was not entrusting Himself to them, for He knew all men,

<sup>25</sup> and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

**3** Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;

<sup>2</sup> this man came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs

that You do unless God is with him.”

<sup>3</sup> Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”

<sup>4</sup> Nicodemus said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?”

<sup>5</sup> Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

<sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

<sup>7</sup> Do not be amazed that I said to you, ‘You must be born again.’

<sup>8</sup> The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”

<sup>9</sup> Nicodemus said to Him, “How can these things be?”

<sup>10</sup> Jesus answered and said to him, “Are you the teacher of Israel and do not understand these things?

<sup>11</sup> Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony.

<sup>12</sup> If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

<sup>13</sup> No one has ascended into heaven, but He who descended from heaven: the Son of Man.

<sup>14</sup> As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

<sup>15</sup> so that whoever believes will in Him have eternal life.

<sup>16</sup> “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish but have eternal life.

<sup>17</sup> For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

<sup>18</sup> He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

<sup>19</sup> This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.

<sup>20</sup> For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.

<sup>21</sup> But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.”

<sup>22</sup> After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing.

<sup>23</sup> John also was baptizing in Aenon near Salim, because there was much

water there; and *people* were coming and were being baptized—  
<sup>24</sup> for John had not yet been thrown into prison.

<sup>25</sup> Therefore there arose a discussion on the part of John's disciples with a Jew about purification.

<sup>26</sup> And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him."

<sup>27</sup> John answered and said, "A man can receive nothing unless it has been given him from heaven.

<sup>28</sup> You yourselves are my witnesses that I said, 'I am not the Christ,' but, 'I have been sent ahead of Him.'

<sup>29</sup> He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full.

<sup>30</sup> He must increase, but I must decrease.

<sup>31</sup> "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all.

<sup>32</sup> What He has seen and heard, of that He testifies; and no one receives His testimony.

<sup>33</sup> He who has received His testimony has set his seal to *this*, that God is true.

<sup>34</sup> For He whom God has sent speaks the words of God; for He gives the Spirit without measure.

<sup>35</sup> The Father loves the Son and has given all things into His hand.

<sup>36</sup> He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

**4** Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

<sup>2</sup> (although Jesus Himself was not baptizing, but His disciples were),

<sup>3</sup> He left Judea and went away again into Galilee.

<sup>4</sup> And He had to pass through Samaria.

<sup>5</sup> So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph;

<sup>6</sup> and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.

<sup>7</sup> There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink."

<sup>8</sup> For His disciples had gone away into the city to buy food.

<sup>9</sup> Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

<sup>10</sup> Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

<sup>11</sup> She \*said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water?"

<sup>12</sup> You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?"

<sup>13</sup> Jesus answered and said to her, "Everyone who drinks of this water will thirst again;

<sup>14</sup> but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."

<sup>15</sup> The woman said to Him, “Sir, give me this water, so I will not be thirsty nor come all the way here to draw.”

<sup>16</sup> He said to her, “Go, call your husband and come here.”

<sup>17</sup> The woman answered and said, “I have no husband.” Jesus said to her, “You have correctly said, ‘I have no husband’;

<sup>18</sup> for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.”

<sup>19</sup> The woman said to Him, “Sir, I perceive that You are a prophet.

<sup>20</sup> Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship.”

<sup>21</sup> Jesus said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

<sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews.

<sup>23</sup> But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

<sup>24</sup> God is spirit, and those who worship Him must worship in spirit and truth.”

<sup>25</sup> The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.”

<sup>26</sup> Jesus said to her, “I who speak to you am *He*.”

<sup>27</sup> At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, “What do You seek?” or, “Why do You speak with her?”

<sup>28</sup> So the woman left her waterpot, and went into the city and said to the men,

<sup>29</sup> “Come, see a man who told me all the things that I *have* done; this is not the Christ, is it?”

<sup>30</sup> They went out of the city and were coming to Him.

<sup>31</sup> Meanwhile the disciples were urging Him, saying, “Rabbi, eat.”

<sup>32</sup> But He said to them, “I have food to eat that you do not know about.”

<sup>33</sup> So the disciples were saying to one another, “No one brought Him *anything* to eat, did he?”

<sup>34</sup> Jesus said to them, “My food is to do the will of Him who sent Me and to accomplish His work.

<sup>35</sup> Do you not say, ‘There are yet four months, and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest.

<sup>36</sup> Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together.

<sup>37</sup> For in this case the saying is true, ‘One sows and another reaps.’

<sup>38</sup> I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.”

<sup>39</sup> From that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I *have* done.”

<sup>40</sup> So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days.

<sup>41</sup> Many more believed because of His word;

<sup>42</sup> and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

<sup>43</sup> After the two days He went forth from there into Galilee.

<sup>44</sup> For Jesus Himself testified that a prophet has no honor in his own country.

<sup>45</sup> So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

<sup>46</sup> Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum.

<sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring *Him* to come down and heal his son; for he was at the point of death.

<sup>48</sup> So Jesus said to him, “Unless you *people* see signs and wonders, you *simply* will not believe.”

<sup>49</sup> The royal official \*said to Him, “Sir, come down before my child dies.”

<sup>50</sup> Jesus said to him, “Go; your son lives.” The man believed the word that Jesus spoke to him and started off.

<sup>51</sup> As he was now going down, *his* slaves met him, saying that his son was living.

<sup>52</sup> So he inquired of them the hour when he began to get better. Then they said to him, “Yesterday at the seventh hour the fever left him.”

<sup>53</sup> So the father knew that *it was* at that hour in which Jesus said to him, “Your son lives”; and he himself believed and his whole household.

<sup>54</sup> This is again a second sign that Jesus performed when He had come out of Judea into Galilee.

**5** After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

<sup>2</sup> Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porticoes.

<sup>3</sup> In these lay a multitude of those who were sick, blind, lame, and withered, waiting for the moving of the waters;

<sup>4</sup> for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.

<sup>5</sup> A man was there who had been ill for thirty-eight years.

<sup>6</sup> When Jesus saw him lying *there*, and knew that he had already been a long time *in that condition*, He said to him, “Do you wish to get well?”

<sup>7</sup> The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.”

<sup>8</sup> Jesus said to him, “Get up, pick up your pallet and walk.”

<sup>9</sup> Immediately the man became well, and picked up his pallet and *began* to walk.

Now it was the Sabbath on that day.

<sup>10</sup> So the Jews were saying to the man who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.”

<sup>11</sup> But he answered them, “He who made me well was the one who said to me, ‘Pick up your pallet and walk.’”

<sup>12</sup> They asked him, “Who is the man who said to you, ‘Pick up *your pallet* and walk’?”

<sup>13</sup> But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that* place.

<sup>14</sup> Afterward Jesus \*found him in the temple and said to him, “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.”

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

<sup>16</sup> For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.

<sup>17</sup> But He answered them, “My Father is working until now, and I Myself am working.”

<sup>18</sup> For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

<sup>19</sup> Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.

<sup>20</sup> For the Father loves the Son, and shows Him all things that He Himself is doing; and *the Father* will show Him greater works than these, so that you will marvel.

<sup>21</sup> For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.

<sup>22</sup> For not even the Father judges anyone, but He has given all judgment to the Son,

<sup>23</sup> so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

<sup>24</sup> “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

<sup>25</sup> Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.

<sup>26</sup> For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

<sup>27</sup> and He gave Him authority to execute judgment, because He is *the* Son of Man.

<sup>28</sup> Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,

<sup>29</sup> and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment.

<sup>30</sup> “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

<sup>31</sup> “If I *alone* testify about Myself, My testimony is not true.

<sup>32</sup> There is another who testifies of Me, and I know that the testimony which He gives about Me is true.

<sup>33</sup> You have sent to John, and he has testified to the truth.

<sup>34</sup> But the testimony which I receive is not from man, but I say these things so that you may be saved.

<sup>35</sup> He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.

<sup>36</sup> But the testimony which I have is greater than *the testimony of John*; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.

<sup>37</sup> And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form.

<sup>38</sup> You do not have His word abiding in you, for you do not believe Him whom He sent.

<sup>39</sup> You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;

<sup>40</sup> and you are unwilling to come to Me so that you may have life.

<sup>41</sup> I do not receive glory from men;

<sup>42</sup> but I know you, that you do not have the love of God in yourselves.

<sup>43</sup> I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him.

<sup>44</sup> How can you believe, when you receive glory from one another and you do not seek the glory that is from the *one and* only God?

<sup>45</sup> Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope.

<sup>46</sup> For if you believed Moses, you would believe Me, for he wrote about Me.

<sup>47</sup> But if you do not believe his writings, how will you believe My words?"

**6** After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias).

<sup>2</sup>A large crowd followed Him, because they saw the signs which He was performing on those who were sick.

<sup>3</sup> Then Jesus went up on the mountain, and there He sat down with His disciples.

<sup>4</sup> Now the Passover, the feast of the Jews, was near.

<sup>5</sup> Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, “Where are we to buy bread, so that these may eat?”

<sup>6</sup> This He was saying to test him, for He Himself knew what He was intending to do.

<sup>7</sup> Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little.”

<sup>8</sup> One of His disciples, Andrew, Simon Peter’s brother, said to Him,

<sup>9</sup> “There is a lad here who has five barley loaves and two fish, but what are these for so many people?”

<sup>10</sup> Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand.

<sup>11</sup> Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted.

<sup>12</sup> When they were filled, He said to His disciples, “Gather up the leftover fragments so that nothing will be lost.”

<sup>13</sup> So they gathered them up, and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.

<sup>14</sup> Therefore when the people saw the sign which He had performed, they said, “This is truly the Prophet who is to come into the world.”

<sup>15</sup> So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.

<sup>16</sup> Now when evening came, His disciples went down to the sea,  
<sup>17</sup> and after getting into a boat, they *started to* cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them.

<sup>18</sup> The sea *began* to be stirred up because a strong wind was blowing.

<sup>19</sup> Then, when they had rowed about <sup>at</sup> three or four miles, they saw Jesus walking on the sea and drawing near to the boat; and they were frightened.

<sup>20</sup> But He said to them, “It is I; <sup>do</sup> do not be afraid.”

<sup>21</sup> So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.

<sup>22</sup> The next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but *that* His disciples had gone away alone.

<sup>23</sup> There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks.

<sup>24</sup> So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus.

<sup>25</sup> When they found Him on the other side of the sea, they said to Him, “Rabbi, when did You get here?”

<sup>26</sup> Jesus answered them and said, “Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled.

<sup>27</sup> Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal.”

<sup>28</sup> Therefore they said to Him, “What shall we do, so that we may work the works of God?”

<sup>29</sup> Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent.”

<sup>30</sup> So they said to Him, “What then do You do for a sign, so that we may see, and believe You? What work do You perform?”

<sup>31</sup> Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread out of heaven to eat.’”

<sup>32</sup> Jesus then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven.

<sup>33</sup> For the bread of God is that which comes down out of heaven, and gives life to the world.”

<sup>34</sup> Then they said to Him, “Lord, always give us this bread.”

<sup>35</sup> Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.

<sup>36</sup> But I said to you that you have seen Me, and yet do not believe.

<sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

<sup>38</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

<sup>39</sup> This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

<sup>40</sup> For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

<sup>41</sup> Therefore the Jews were grumbling about Him, because He said, “I am the bread that came down out of heaven.”

<sup>42</sup> They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, ‘I have come down out of heaven’?”

<sup>43</sup> Jesus answered and said to them, “Do not grumble among yourselves.

<sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

<sup>45</sup> It is written in the prophets, ‘And they shall all be taught of God.’

Everyone who has heard and learned from the Father, comes to Me.

<sup>46</sup> Not that anyone has seen the Father, except the One who is from God; He has seen the Father.

<sup>47</sup> Truly, truly, I say to you, he who believes has eternal life.

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

<sup>49</sup> Your fathers ate the manna in the wilderness, and they died.

<sup>50</sup> This is the bread which comes down out of heaven, so that one may eat of it and not die.

<sup>51</sup> I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”

<sup>52</sup> Then the Jews *began* to argue with one another, saying, “How can this man give us *His* flesh to eat?”

<sup>53</sup> So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

<sup>54</sup> He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

<sup>55</sup> For My flesh is true food, and My blood is true drink.

<sup>56</sup> He who eats My flesh and drinks My blood abides in Me, and I in him.

<sup>57</sup> As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me.

<sup>58</sup> This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.”

<sup>59</sup> These things He said in the synagogue as He taught in Capernaum.

<sup>60</sup> Therefore many of His disciples, when they heard *this* said, “This is a difficult statement; who can listen to it?”

<sup>61</sup> But Jesus, conscious that His disciples grumbled at this, said to them, “Does this cause you to stumble?”

<sup>62</sup> *What* then if you see the Son of Man ascending to where He was before?

<sup>63</sup> It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

<sup>64</sup> But there are some of you who do not believe. “For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.

<sup>65</sup> And He was saying, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.”

<sup>66</sup> As a result of this many of His disciples withdrew and were not walking with Him anymore.

<sup>67</sup> So Jesus said to the twelve, “You do not want to go away also, do you?”

<sup>68</sup> Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life.

<sup>69</sup> We have believed and have come to know that You are the Holy One of God.”

<sup>70</sup> Jesus answered them, “Did I Myself not choose you, the twelve, and *yet* one of you is a devil?”

<sup>71</sup> Now He meant Judas *the son* of Simon Iscariot, for he, one of the twelve, was going to betray Him.

**7** After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

<sup>2</sup>Now the feast of the Jews, the Feast of Booths, was near.

<sup>3</sup>Therefore His brothers said to Him, “Leave here and go into Judea, so that

Your disciples also may see Your works which You are doing.

<sup>4</sup>For no one does anything in secret when he himself seeks to be *known* publicly. If

You do these things, show Yourself to the world.”

<sup>5</sup>For not even His brothers were believing in Him.

<sup>6</sup>So Jesus \*said to them, “My time is not yet here, but your time is always opportune.

<sup>7</sup>The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.

<sup>8</sup>Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come.”

<sup>9</sup>Having said these things to them, He stayed in Galilee.

<sup>10</sup>But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.

<sup>11</sup>So the Jews were seeking Him at the feast and were saying, “Where is He?”

<sup>12</sup>There was much grumbling among the crowds concerning Him; some were saying,

“He is a good man”; others were saying, “No, on the contrary, He leads

the people astray.”

<sup>13</sup> Yet no one was speaking openly of Him for fear of the Jews.

<sup>14</sup> But when it was now the midst of the feast Jesus went up into the temple, and *began to* teach.

<sup>15</sup> The Jews then were astonished, saying, “How has this man become learned, having never been educated?”

<sup>16</sup> So Jesus answered them and said, “My teaching is not Mine, but His who sent Me.

<sup>17</sup> If anyone is willing to do His will, he will know of the teaching, whether it is of God or *whether* I speak from Myself.

<sup>18</sup> He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.

<sup>19</sup> “Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?”

<sup>20</sup> The crowd answered, “You have a demon! Who seeks to kill You?”

<sup>21</sup> Jesus answered them, “I did one deed, and you all marvel.

<sup>22</sup> For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on *the* Sabbath you circumcise a man.

<sup>23</sup> If a man receives circumcision on *the* Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on *the* Sabbath?

<sup>24</sup> Do not judge according to appearance, but judge with righteous

judgment.”

<sup>25</sup> So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill?”

<sup>26</sup> Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?

<sup>27</sup> However, we know where this man is from; but whenever the Christ may come, no one knows where He is from.”

<sup>28</sup> Then Jesus cried out in the temple, teaching and saying, “You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.

<sup>29</sup> I know Him, because I am from Him, and He sent Me.”

<sup>30</sup> So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.

<sup>31</sup> But many of the crowd believed in Him; and they were saying, “When the Christ comes, He will not perform more signs than those which this man has, will He?”

<sup>32</sup> The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

<sup>33</sup> Therefore Jesus said, “For a little while longer I am with you, then I go to Him who sent Me.

<sup>34</sup> You will seek Me and will not find Me; and where I am, you cannot come.”

<sup>35</sup> The Jews then said to one another, “Where does this man intend to go

that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?

<sup>36</sup>What is this statement that He said, ‘You will seek Me, and will not find Me; and where I am, you cannot come’?”

<sup>37</sup>Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to Me and drink.

<sup>38</sup>He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’”

<sup>39</sup>But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.

<sup>40</sup>*Some* of the people therefore, when they heard these words, were saying, “This certainly is the Prophet.”

<sup>41</sup>Others were saying, “This is the Christ.” Still others were saying, “Surely the Christ is not going to come from Galilee, is He?

<sup>42</sup>Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?”

<sup>43</sup>So a division occurred in the crowd because of Him.

<sup>44</sup>Some of them wanted to seize Him, but no one laid hands on Him.

<sup>45</sup>The officers then came to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?”

<sup>46</sup>The officers answered, “Never has a man spoken the way this man

speaks.”

<sup>47</sup>The Pharisees then answered them, “You have not also been led astray, have you?”

<sup>48</sup>No one of the rulers or Pharisees has believed in Him, has he?

<sup>49</sup>But this crowd which does not know the Law is accursed.”

<sup>50</sup>Nicodemus (he who came to Him before, being one of them) said to them,

<sup>51</sup>“Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?”

<sup>52</sup>They answered him, “You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee.”

<sup>53</sup>Everyone went to his home.

**8** But Jesus went to the Mount of Olives.

<sup>2</sup>Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and *began* to teach them.

<sup>3</sup>The scribes and the Pharisees \*brought a woman caught in adultery, and having set her in the center *of the court*,

<sup>4</sup>they said to Him, “Teacher, this woman has been caught in adultery, in the very act.

<sup>5</sup>Now in the Law Moses commanded us to stone such women; what then do You say?”

<sup>6</sup>They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground.

<sup>7</sup>But when they persisted in asking Him, He straightened up, and said to them, “He who is without sin among you, let him *be the* first to throw a stone at her.”

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

<sup>9</sup>When they heard it, they *began* to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center *of the court*.

<sup>10</sup>Straightening up, Jesus said to her, “Woman, where are they? Did no one condemn you?”

<sup>11</sup>She said, “No one, <sup>Ⓜ</sup>Lord.” And Jesus said, “I do not condemn you, either. Go. From now on sin no more.”]

<sup>12</sup>Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness but will have the Light of life.”

<sup>13</sup>So the Pharisees said to Him, “You are testifying about Yourself; Your testimony is not <sup>Ⓜ</sup>true.”

<sup>14</sup>Jesus answered and said to them, “Even if I testify about Myself, My testimony is <sup>Ⓜ</sup>true, for I know where I came from and where I am going; but you do not know where I come from or where I am going.

<sup>15</sup> You judge <sup>Ⓜ</sup> according to the flesh; I am not judging anyone.

<sup>16</sup> But even if I do judge, My judgment is true; for I am not alone *in it*, but I and the Father who sent Me.

<sup>17</sup> Even in your law it has been written that the testimony of two men is <sup>Ⓜ</sup> true.

<sup>18</sup> I am He who testifies about Myself, and the Father who sent Me testifies about Me.”

<sup>19</sup> So they were saying to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father also.”

<sup>20</sup> These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

<sup>21</sup> Then He said again to them, “I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come.”

<sup>22</sup> So the Jews were saying, “Surely He will not kill Himself, will He, since He says, ‘Where I am going, you cannot come’?”

<sup>23</sup> And He was saying to them, “You are from below, I am from above; you are of this world, I am not of this world.

<sup>24</sup> Therefore I said to you that you will die in your sins; for unless you believe that <sup>Ⓜ</sup> I am *He*, you will die in your sins.”

<sup>25</sup> So they were saying to Him, “Who are You?” Jesus said to them, “<sup>Ⓜ</sup> What have I been saying to you *from* the beginning?

<sup>26</sup> I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world.”

<sup>27</sup> They did not realize that He had been speaking to them about the Father.

<sup>28</sup> So Jesus said, “When you lift up the Son of Man, then you will know that <sup>Ⓜ</sup> I am *He*,

and I do nothing on My own initiative, but I speak these things as the Father taught Me.

<sup>29</sup> And He who sent Me is with Me; He <sup>ϑ</sup>has not left Me alone, for I always do the things that are pleasing to Him.”

<sup>30</sup> As He spoke these things, many came to believe in Him.

<sup>31</sup> So Jesus was saying to those Jews who had believed Him, “If you continue in My word, *then* you are truly disciples of Mine;

<sup>32</sup> and you will know the truth, and the truth will make you free.”

<sup>33</sup> They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free’?”

<sup>34</sup> Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.

<sup>35</sup> The slave does not remain in the house forever; the son does remain forever.

<sup>36</sup> So if the Son makes you free, you will be free indeed.

<sup>37</sup> I know that you are Abraham’s descendants; yet you seek to kill Me, because My word <sup>ϑ</sup>has no place in you.

<sup>38</sup> I speak the things which I have seen <sup>ϑ</sup>with My Father; therefore you also do the things which you heard from *your* father.”

<sup>39</sup> They answered and said to Him, “Abraham is our father.” Jesus <sup>\*</sup>said to them, “If you are Abraham’s children, do the deeds of Abraham.

<sup>40</sup> But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do.

<sup>41</sup> You are doing the deeds of your father.” They said to Him, “We were not born of fornication; we have one Father: God.”

<sup>42</sup> Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me.

<sup>43</sup> Why do you not understand what I am saying? *It is* because you cannot hear My word.

<sup>44</sup> You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies.

<sup>45</sup> But because I speak the truth, you do not believe Me.

<sup>46</sup> Which one of you convicts Me of sin? If I speak truth, why do you not believe Me?

<sup>47</sup> He who is of God hears the words of God; for this reason you do not hear *them*, because you are not of God.”

<sup>48</sup> The Jews answered and said to Him, “Do we not say rightly that You are a Samaritan and have a demon?”

<sup>49</sup> Jesus answered, “I do not have a demon; but I honor My Father, and you dishonor Me.

<sup>50</sup> But I do not seek My glory; there is One who seeks and judges.

<sup>51</sup> Truly, truly, I say to you, if anyone keeps My word he will never see death.”

<sup>52</sup> The Jews said to Him, “Now we know that You have a demon. Abraham died, and

the prophets *also*; and You say, 'If anyone keeps My word, he will never taste of death.'

<sup>53</sup> Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out *to be*?"

<sup>54</sup> Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God'; <sup>55</sup> and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.

<sup>56</sup> Your father Abraham rejoiced <sup>to</sup> see My day, and he saw *it* and was glad."

<sup>57</sup> So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

<sup>58</sup> Jesus said to them, "Truly, truly, I say to you, before Abraham <sup>was</sup> born, I am."

<sup>59</sup> Therefore they picked up stones to throw at Him, but Jesus <sup>hid</sup> Himself and went out of the temple.

**9** As He passed by, He saw a man blind from birth.

<sup>2</sup>And His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he would be born blind?”

<sup>3</sup> Jesus answered, “*It was neither that* this man sinned, nor his parents; but *it was so that the works of God might be displayed in him.*”

<sup>4</sup> We must work the works of Him who sent Me as long as it is day; night is coming when no one can work.

<sup>5</sup> While I am in the world, I am the Light of the world.”

<sup>6</sup> When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes,

<sup>7</sup> and said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went away and washed and came *back* seeing.

<sup>8</sup> Therefore the neighbors, and those who previously saw him as a beggar, were saying, “Is not this the one who used to sit and beg?”

<sup>9</sup> Others were saying, “This is he,” *still* others were saying, “No, but he is like him.” <sup>10</sup> He kept saying, “I am the one.”

<sup>10</sup> So they were saying to him, “How then were your eyes opened?”

<sup>11</sup> He answered, “The man who is called Jesus made clay, and anointed my eyes, and said to me, ‘Go to Siloam and wash’; so I went away and washed, and I received sight.”

<sup>12</sup> They said to him, “Where is He?” He *\*said*, “I do not know.”

<sup>13</sup> They brought to the Pharisees the man who was formerly blind.

<sup>14</sup> Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.

<sup>15</sup> Then the Pharisees also were asking him again how he received his sight. And he said to them, “He applied clay to my eyes, and I washed, and I see.”

<sup>16</sup> Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a

sinner perform such signs?” And there was a division among them.

<sup>17</sup> So they \*said to the blind man again, “What do you say about Him, since He opened your eyes?” And he said, “He is a prophet.”

<sup>18</sup> The Jews then did not believe *it* of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight,

<sup>19</sup> and questioned them, saying, “Is this your son, who you say was born blind? Then how does he now see?”

<sup>20</sup> His parents answered them and said, “We know that this is our son, and that he was born blind;

<sup>21</sup> but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.”

<sup>22</sup> His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue.

<sup>23</sup> For this reason his parents said, “He is of age; ask him.”

<sup>24</sup> So a second time they called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.”

<sup>25</sup> He then answered, “Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.”

<sup>26</sup> So they said to him, “What did He do to you? How did He open your eyes?”

<sup>27</sup> He answered them, “I told you already and you did not listen; why do you want to hear *it* again? You do not want to become His disciples too, do you?”

<sup>28</sup> They reviled him and said, “You are His disciple, but we are disciples of Moses.

<sup>29</sup> We know that God has spoken to Moses, but as for this man, we do not know where

He is from.”

<sup>30</sup>The man answered and said to them, “Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes.

<sup>31</sup>We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him.

<sup>32</sup>☒ Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind.

<sup>33</sup>If this man were not from God, He could do nothing.”

<sup>34</sup>They answered him, “You were born entirely in sins, and are you teaching us?” So they put him out.

<sup>35</sup>Jesus heard that they had put him out, and finding him, He said, “Do you believe in the Son of Man?”

<sup>36</sup>He answered, “Who is He, ☒ Lord, that I may believe in Him?”

<sup>37</sup>Jesus said to him, “You have both seen Him, and He is the one who is talking with you.”

<sup>38</sup>And he said, “Lord, I believe.” And he worshiped Him.

<sup>39</sup>And Jesus said, “For judgment I came into this world, so that those who do not see may see, and that those who see may become blind.”

<sup>40</sup>Those of the Pharisees who were with Him heard these things and said to Him, “We are not blind too, are we?”

<sup>41</sup>Jesus said to them, “If you were blind, you would have no sin; but ☒ since you say, ‘We see,’ your sin remains.

**10** “Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.

<sup>2</sup>But he who enters by the door is a shepherd of the sheep.

<sup>3</sup>To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.

<sup>4</sup>When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice.


<sup>5</sup>A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers.”

<sup>6</sup>This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

<sup>7</sup>So Jesus said to them again, “Truly, truly, I say to you, I am the door of the sheep.

<sup>8</sup>All who came before Me are thieves and robbers, but the sheep did not hear them.

<sup>9</sup>I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

<sup>10</sup>The thief comes only to steal and kill and destroy; I came that they may have life, and  have *it* abundantly.

<sup>11</sup>“I am the good shepherd; the good shepherd lays down His life for the sheep.

<sup>12</sup>He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters *them*.

<sup>13</sup>*He flees* because he is a hired hand and is not concerned about the sheep.

<sup>14</sup>I am the good shepherd, and I know My own and My own know Me,

<sup>15</sup>even as the Father knows Me and I know the Father; and I lay down My life for the

sheep.

<sup>16</sup> I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd.

<sup>17</sup> For this reason the Father loves Me, because I lay down My life so that I may take it again.

<sup>18</sup> No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

<sup>19</sup> A division occurred again among the Jews because of these words.

<sup>20</sup> Many of them were saying, “He has a demon and is insane. Why do you listen to Him?”

<sup>21</sup> Others were saying, “These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?”

<sup>22</sup> At that time the Feast of the Dedication took place at Jerusalem;

<sup>23</sup> it was winter, and Jesus was walking in the temple in the portico of Solomon.

<sup>24</sup> The Jews then gathered around Him, and were saying to Him, “How long <sup>will</sup> You keep us in suspense? If You are <sup>the</sup> Christ, tell us plainly.”

<sup>25</sup> Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me.

<sup>26</sup> But you do not believe because you are not of My sheep.

<sup>27</sup> My sheep hear My voice, and I know them, and they follow Me;

<sup>28</sup> and I give eternal life to them, and they will never perish; and no one will snatch them

out of My hand.

<sup>29</sup> <sup>Ⓞ</sup>My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand.

<sup>30</sup> I and the Father are <sup>Ⓞ</sup>one.”

<sup>31</sup> The Jews picked up stones again to stone Him.

<sup>32</sup> Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?”

<sup>33</sup> The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be* God.”

<sup>34</sup> Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods’?”

<sup>35</sup> If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

<sup>36</sup> do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

<sup>37</sup> If I do not do the works of My Father, do not believe Me;

<sup>38</sup> but if I do them, though you do not believe Me, believe the works, so that you may <sup>Ⓞ</sup>know and understand that the Father is in Me, and I in the Father.”

<sup>39</sup> Therefore they were seeking again to seize Him, and He eluded their grasp.

<sup>40</sup> And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there.

<sup>41</sup> Many came to Him and were saying, “While John performed no sign, yet everything

John said about this man was true.”

<sup>42</sup> Many believed in Him there.

**11** Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha.

<sup>2</sup> It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair,

whose brother Lazarus was sick.

<sup>3</sup> So the sisters sent *word* to Him, saying, “Lord, behold, he whom You love is sick.”

<sup>4</sup> But when Jesus heard *this*, He said, “This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.”

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

<sup>6</sup> So when He heard that he was sick, He then stayed two days *longer* in the place where He was.

<sup>7</sup> Then after this He said to the disciples, “Let us go to Judea again.”

<sup>8</sup> The disciples said to Him, “Rabbi, the Jews were just now seeking to stone You, and are You going there again?”

<sup>9</sup> Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

<sup>10</sup> But if anyone walks in the night, he stumbles, because the light is not in him.”

<sup>11</sup> This He said, and after that He *\*said* to them, “Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.”

<sup>12</sup> The disciples then said to Him, “Lord, if he has fallen asleep, he will arecover.”

<sup>13</sup> Now Jesus had spoken of his death, but they thought that He was speaking of aliteral sleep.

<sup>14</sup> So Jesus then said to them plainly, “Lazarus is dead,

<sup>15</sup> and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.”

<sup>16</sup> Therefore Thomas, who is called aDidymus, said to *his* fellow disciples, “Let us also go, so that we may die with Him.”

<sup>17</sup> So when Jesus came, He found that he had already been in the tomb four days.

<sup>18</sup> Now Bethany was near Jerusalem, about <sup>at</sup>two miles off;

<sup>19</sup> and many of the Jews had come to Martha and Mary, to console them concerning *their* brother.

<sup>20</sup> Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary <sup>stayed</sup> at the house.

<sup>21</sup> Martha then said to Jesus, "Lord, if You had been here, my brother would not have died.

<sup>22</sup> Even now I know that whatever You ask of God, God will give You."

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

<sup>24</sup> Martha said to Him, "I know that he will rise again in the resurrection on the last day."

<sup>25</sup> Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies,

<sup>26</sup> and everyone who lives and believes in Me will never die. Do you believe this?"

<sup>27</sup> She said to Him, "Yes, Lord; I have believed that You are <sup>the</sup>Christ, the Son of God, *even* <sup>He</sup> who comes into the world."

<sup>28</sup> When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you."

<sup>29</sup> And when she heard it, she got up quickly and was coming to Him.

<sup>30</sup> Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

<sup>31</sup> Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was

going to the tomb to weep there.

<sup>32</sup> Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

<sup>33</sup> When Jesus therefore saw her weeping, and the Jews who came with her *a/so* weeping, He was deeply moved in spirit and <sup>34</sup> was troubled,

<sup>34</sup> and said, “Where have you laid him?” They said to Him, “Lord, come and see.”

<sup>35</sup> Jesus wept.

<sup>36</sup> So the Jews were saying, “See how He loved him!”

<sup>37</sup> But some of them said, “Could not this man, who opened the eyes of the blind man, <sup>38</sup> have kept this man also from dying?”

<sup>38</sup> So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it.

<sup>39</sup> Jesus <sup>40</sup> said, “Remove the stone.” Martha, the sister of the deceased, said to Him, “Lord, by this time <sup>41</sup> there will be a stench, for he has been *dead* four days.”

<sup>40</sup> Jesus said to her, “Did I not say to you that if you believe, you will see the glory of God?”

<sup>41</sup> So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me.

<sup>42</sup> I knew that You always hear Me; but because of the <sup>43</sup> people standing around I said it, so that they may believe that You sent Me.”

<sup>43</sup> When He had said these things, He cried out with a loud voice, “Lazarus, come forth.”

<sup>44</sup> The man who had died came forth, bound hand and foot with wrappings, and his

face was wrapped around with a cloth. Jesus said to them, “Unbind him, and let him go.”

<sup>45</sup> Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.


<sup>46</sup> But some of them went to the Pharisees and told them the things which Jesus had done.

<sup>47</sup> Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many signs.

<sup>48</sup> If we let Him *go on* like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.”

<sup>49</sup> But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all,

<sup>50</sup> nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.”

<sup>51</sup> Now he did not say this  on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,

<sup>52</sup> and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

<sup>53</sup> So from that day on they planned together to kill Him.

<sup>54</sup> Therefore Jesus no longer continued to walk publicly among the Jews, but went away

from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

<sup>55</sup> Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves.

<sup>56</sup> So they were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?"

<sup>57</sup> Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.

**12** Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

<sup>2</sup>So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining *at the table* with Him.

<sup>3</sup> Mary then took a <sup>ᵃ</sup>pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

<sup>4</sup> But Judas Iscariot, one of His disciples, who was intending to <sup>ᵃ</sup>betray Him, said,

<sup>5</sup> “Why was this perfume not sold for <sup>ᵃ</sup>three hundred denarii and given to poor *people*?”

<sup>6</sup> Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

<sup>7</sup> Therefore Jesus said, “Let her alone, so that she may keep <sup>ᵃ</sup>it for the day of My burial.

<sup>8</sup> For you always have the poor with you, but you do not always have Me.”

<sup>9</sup> The large crowd of the Jews then learned that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He raised from the dead.

<sup>10</sup> But the chief priests planned to put Lazarus to death also;

<sup>11</sup> because on account of him many of the Jews were going away and were believing in Jesus.

<sup>12</sup> On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem,

<sup>13</sup> took the branches of the palm trees and went out to meet Him, and *began* to shout, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.”

<sup>14</sup> Jesus, finding a young donkey, sat on it; as it is written,

<sup>15</sup> “Fear not, daughter of Zion; behold, your King is coming, seated on a donkey’s colt.”

<sup>16</sup> These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

<sup>17</sup> So the <sup>1</sup>people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him*.

<sup>18</sup> For this reason also the <sup>1</sup>people went and met Him, because they heard that He had performed this <sup>1</sup>sign.

<sup>19</sup> So the Pharisees said to one another, “You see that you are not doing any good; look, the world has gone after Him.”

<sup>20</sup> Now there were some Greeks among those who were going up to worship at the feast;

<sup>21</sup> these then came to Philip, who was from Bethsaida of Galilee, and *began to ask him*, saying, “Sir, we wish to see Jesus.”

<sup>22</sup> Philip came and told Andrew; Andrew and Philip came and told Jesus.

<sup>23</sup> And Jesus answered them, saying, “The hour has come for the Son of Man to be glorified.

<sup>24</sup> Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

<sup>25</sup> He who loves his <sup>1</sup>life loses it, and he who hates his <sup>1</sup>life in this world will keep it to life eternal.

<sup>26</sup> If anyone <sup>1</sup>serves Me, he must follow Me; and where I am, there My servant will be also; if anyone <sup>1</sup>serves Me, the Father will honor him.

<sup>27</sup> “Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour.

<sup>28</sup> Father, glorify Your name.” Then a voice came out of heaven: “I have both glorified it, and will glorify it again.”

<sup>29</sup> So the crowd of *people* who stood by and heard it were saying that it had thundered; others were saying, “An angel has spoken to Him.”

<sup>30</sup> Jesus answered and said, “This voice has not come for My sake, but for your sakes.

<sup>31</sup> Now judgment is upon this world; now the ruler of this world will be cast out.

<sup>32</sup> And I, if I am lifted up from the earth, will draw all men to Myself.”

<sup>33</sup> But He was saying this to indicate the kind of death by which He was to die.

<sup>34</sup> The crowd then answered Him, “We have heard out of the Law that <sup>Ⓜ</sup>the Christ is to remain forever; and how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

<sup>35</sup> So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.

<sup>36</sup> While you have the Light, believe in the Light, so that you may become sons of Light.”

These things Jesus spoke, and He went away and <sup>Ⓜ</sup>hid Himself from them.

<sup>37</sup> But though He had performed so many <sup>Ⓜ</sup>signs before them, yet they were not believing in Him.

<sup>38</sup> *This was* to fulfill the word of Isaiah the prophet which he spoke: “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?”

<sup>39</sup> For this reason they could not believe, for Isaiah said again,

<sup>40</sup> “He has blinded their eyes and He hardened their heart, so that they would not see with their eyes and perceive with their heart, and <sup>Ⓜ</sup>be converted and I heal them.”

<sup>41</sup> These things Isaiah said because he saw His glory, and he spoke of Him.

<sup>42</sup> Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing *Him*, for fear that they would be <sup>Ⓜ</sup>put out of the synagogue;

<sup>43</sup> for they loved the <sup>Ⓜ</sup>approval of men rather than the <sup>Ⓜ</sup>approval of God.

<sup>44</sup> And Jesus cried out and said, “He who believes in Me, does not believe in Me but in Him who sent Me.

<sup>45</sup> He who sees Me sees the One who sent Me.

<sup>46</sup> I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.

<sup>47</sup> If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.

<sup>48</sup> He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

<sup>49</sup> For I did not speak <sup>Ⓜ</sup>on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak.

<sup>50</sup> I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

**13** Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them <sup>Ⓜ</sup>to the end.

<sup>2</sup> During supper, the devil having already put into the heart of Judas Iscariot, *the son of Simon*, to betray Him,

<sup>3</sup> *Jesus*, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,

<sup>4</sup> got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

<sup>5</sup> Then He \*poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

<sup>6</sup> So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?"

<sup>7</sup> Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter."

<sup>8</sup> Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

<sup>9</sup> Simon Peter said to Him, "Lord, *then wash* not only my feet, but also my hands and my head."

<sup>10</sup> Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all *of you*."

<sup>11</sup> For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

<sup>12</sup> So when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, "Do you know what I have done to you?"

<sup>13</sup> You call Me Teacher and Lord; and  you are right, for so I am.

<sup>14</sup> If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.

<sup>15</sup>For I gave you an example that you also should do as I did to you.

<sup>16</sup>Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him.

<sup>17</sup>If you know these things, you are blessed if you do them.

<sup>18</sup>I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'

<sup>19</sup>From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*.

<sup>20</sup>Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

<sup>21</sup>When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will <sup>21</sup>betray Me."

<sup>22</sup>The disciples *began* looking at one another, at a loss *to know* of which one He was speaking.

<sup>23</sup>There was reclining on Jesus' bosom one of His disciples, whom Jesus loved.

<sup>24</sup>So Simon Peter gestured to him, and said to him, "Tell *us* who it is of whom He is speaking."

<sup>25</sup>He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?"

<sup>26</sup>Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, *the son of* Simon Iscariot.

<sup>27</sup>After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly."

<sup>28</sup> Now no one of those reclining *at the table* knew for what purpose He had said this to him.

<sup>29</sup> For some were supposing, because Judas had the money box, that Jesus was saying to him, “Buy the things we have need of for the feast”; or else, that he should give something to the poor.

<sup>30</sup> So after receiving the morsel he went out immediately; and it was night.

<sup>31</sup> Therefore when he had gone out, Jesus \*said, “Now <sup>is</sup> the Son of Man glorified, and God <sup>is</sup> glorified in Him;

<sup>32</sup> <sup>if</sup> God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

<sup>33</sup> Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’


<sup>34</sup> A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

<sup>35</sup> By this all men will know that you are My disciples, if you have love for one another.”

<sup>36</sup> Simon Peter said to Him, “Lord, where are You going?” Jesus answered, “Where I go, you cannot follow Me now; but you will follow later.”

<sup>37</sup> Peter said to Him, “Lord, why can I not follow You right now? I will lay down my life for You.”

<sup>38</sup> Jesus answered, “Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.

**14** “Do not let your heart be troubled;  believe in God, believe also in Me.

<sup>2</sup>In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

<sup>3</sup>If I go and prepare a place for you, I will come again and receive you to Myself,

that where I am, *there* you may be also.

<sup>4</sup>And you know the way where I am going.”

<sup>5</sup>Thomas \*said to Him, “Lord, we do not know where You are going, how do we know the way?”

<sup>6</sup>Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

<sup>7</sup>If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

<sup>8</sup>Philip said to Him, “Lord, show us the Father, and it is enough for us.”

<sup>9</sup>Jesus \*said to him, “Have I been so long with you, and *yet* you have not come to know Me, Philip? He who has seen Me has seen the Father; how *can* you say, ‘Show us the Father’?

<sup>10</sup>Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.


<sup>11</sup>Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.

<sup>12</sup>Truly, truly, 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 the Father.

<sup>13</sup>Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.

<sup>14</sup>If you ask Me anything in My name, I will do *it*.


<sup>15</sup>“If you love Me, you will keep My commandments.

<sup>16</sup>I will ask the Father, and He will give you another Helper, that He may be with you

forever;

<sup>17</sup> *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.

<sup>18</sup> “I will not leave you as orphans; I will come to you.

<sup>19</sup>  After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also.

<sup>20</sup> In that day you will know that I am in My Father, and you in Me, and I in you.

<sup>21</sup> He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”

<sup>22</sup> Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?”

<sup>23</sup> Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

<sup>24</sup> He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.

<sup>25</sup> “These things I have spoken to you while abiding with you.

<sup>26</sup> But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

<sup>27</sup> Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

<sup>28</sup>You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

<sup>29</sup>Now I have told you before it happens, so that when it happens, you may believe.

<sup>30</sup>I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

<sup>31</sup>but so that the world may know that I love the Father, <sup>Ⓜ</sup>I do exactly as the Father commanded Me. Get up, let us go from here.

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

<sup>2</sup>Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He <sup>prunes</sup> it so that it may bear more fruit.

<sup>3</sup>You are already <sup>clean</sup> because of the word which I have spoken to you.

<sup>4</sup> Abide in Me, and I in you. As the branch cannot bear fruit <sup>of</sup> of itself unless it abides in the vine, so neither *can* you unless you abide in Me.

<sup>5</sup> I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

<sup>6</sup> If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.

<sup>7</sup> If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.

<sup>8</sup> My Father is glorified by this, that you bear much fruit, and so <sup>prove</sup> prove to be My disciples.

<sup>9</sup> Just as the Father has loved Me, I have also loved you; abide in My love.

<sup>10</sup> If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love.

<sup>11</sup> These things I have spoken to you so that My joy may be in you, and *that* your joy may be made full.

<sup>12</sup> "This is My commandment, that you love one another, just as I have loved you.

<sup>13</sup> Greater love has no one than this, that one lay down his life for his friends.

<sup>14</sup> You are My friends if you do what I command you.

<sup>15</sup> No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.

<sup>16</sup> You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father

in My name He may give to you.

<sup>17</sup> This I command you, that you love one another.

<sup>18</sup> “If the world hates you, <sup>19</sup>you know that it has hated Me before *it hated* you.

<sup>19</sup> If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.

<sup>20</sup> Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

<sup>21</sup> But all these things they will do to you for My name’s sake, because they do not know the One who sent Me.

<sup>22</sup> If I had not come and spoken to them, they would not have <sup>23</sup>sin, but now they have no excuse for their sin.

<sup>23</sup> He who hates Me hates My Father also.

<sup>24</sup> If I had not done among them the works which no one else did, they would not have <sup>25</sup>sin; but now they have both seen and hated Me and My Father as well.

<sup>25</sup> But *they have done this* to fulfill the word that is written in their Law, ‘They hated Me without a cause.’

<sup>26</sup> “When the <sup>27</sup>Helper comes, whom I will send to you from the Father, *that is* the Spirit of

truth who proceeds from the Father, He will testify about Me,

<sup>27</sup> <sup>28</sup>and you *will* testify also, because you have been with Me from the beginning.



**16** “These things I have spoken to you so that you may be kept from stumbling.

<sup>2</sup> They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.

<sup>3</sup> These things they will do because they have not known the Father or Me.

<sup>4</sup> But these things I have spoken to you, so that when their hour comes, you <sup>10</sup>may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

<sup>5</sup> “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’

<sup>6</sup> But because I have said these things to you, sorrow has filled your heart.

<sup>7</sup> But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the <sup>10</sup>Helper will not come to you; but if I go, I will send Him to you.

<sup>8</sup> And He, when He comes, will convict the world concerning sin and righteousness and judgment;

<sup>9</sup> concerning sin, because they do not believe in Me;

<sup>10</sup> and concerning righteousness, because I go to the Father and you no longer see Me;

<sup>11</sup> and concerning judgment, because the ruler of this world has been judged.

<sup>12</sup> “I have many more things to say to you, but you cannot bear *them* now.

<sup>13</sup> But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

<sup>14</sup> He will glorify Me, for He will take of Mine and will disclose *it* to you.

<sup>15</sup> All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.

<sup>16</sup> “A little while, and you will no longer see Me; and again a little while, and you will see Me.”

<sup>17</sup> Some of His disciples then said to one another, “What is this thing He is telling us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’?”

<sup>18</sup> So they were saying, “What is this that He says, ‘A little while’? We do not know what He is talking about.”

<sup>19</sup> Jesus knew that they wished to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’?”

<sup>20</sup> Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.

<sup>21</sup> Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.

<sup>22</sup> Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.

<sup>23</sup> In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.

<sup>24</sup> Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

<sup>25</sup> “These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father.

<sup>26</sup> In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf;

<sup>27</sup> for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.

<sup>28</sup> I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.”

<sup>29</sup> His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech.

<sup>30</sup> Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.”

<sup>31</sup> Jesus answered them, “Do you now believe?

<sup>32</sup> Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and *yet* I am not alone, because the Father is with Me.

<sup>33</sup> These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

**17** Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,  
<sup>2</sup>even as You gave Him authority over all flesh, that to <sup>14</sup>all whom You have given

Him, He may give eternal life.

<sup>3</sup>This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

<sup>4</sup>I glorified You on the earth, <sup>10</sup>having accomplished the work which You have given Me to do.

<sup>5</sup>Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

<sup>6</sup>"I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

<sup>7</sup>Now they have come to know that everything You have given Me is from You;

<sup>8</sup>for the words which You gave Me I have given to them; and they received *them* and truly understood that I came forth from You, and they believed that You sent Me.

<sup>9</sup>I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;

<sup>10</sup>and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

<sup>11</sup>I am no longer in the world; and *yet* they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as *We are*.

<sup>12</sup>While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the <sup>10</sup>son of perdition, so that the Scripture would be fulfilled.

<sup>13</sup> But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.

<sup>14</sup> I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.

<sup>15</sup> I do not ask You to take them out of the world, but to keep them *from* the evil one.

<sup>16</sup> They are not of the world, even as I am not of the world.

<sup>17</sup> Sanctify them in the truth; Your word is truth.

<sup>18</sup> As You sent Me into the world, I also have sent them into the world.

<sup>19</sup> For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

<sup>20</sup> "I do not ask on behalf of these alone, but for those also who believe in Me through their word;

<sup>21</sup> that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may *believe* that You sent Me.

<sup>22</sup> The glory which You have given Me I have given to them, that they may be one, just as We are one;

<sup>23</sup> I in them and You in Me, that they may be perfected *in* unity, so that the world may *know* that You sent Me, and loved them, even as You have loved Me.

<sup>24</sup> Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

<sup>25</sup> "O righteous Father, *although* the world has not known You, yet I have known You;

and these have known that You sent Me;

<sup>26</sup> and I have made Your name known to

them, and will make it known, so that the love with which You loved Me may be in them, and I in them.”

**18** When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples.

<sup>2</sup>Now Judas also, who was betraying Him, knew the place, for Jesus had often met

there with His disciples.

<sup>3</sup> Judas then, having received the *Roman* cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.

<sup>4</sup> So Jesus, knowing all the things that were coming upon Him, went forth and \*said to them, “Whom do you seek?”

<sup>5</sup> They answered Him, “Jesus the Nazarene.” He said to them, “I am *He*.” And Judas also, who was betraying Him, was standing with them.

<sup>6</sup> So when He said to them, “I am *He*,” they drew back and fell to the ground.

<sup>7</sup> Therefore He again asked them, “Whom do you seek?” And they said, “Jesus the Nazarene.”

<sup>8</sup> Jesus answered, “I told you that I am *He*; so if you seek Me, let these go their way,”

<sup>9</sup> to fulfill the word which He spoke, “Of those whom You have given Me I lost not one.”

<sup>10</sup> Simon Peter then, having a sword, drew it and struck the high priest’s slave, and cut off his right ear; and the slave’s name was Malchus.

<sup>11</sup> So Jesus said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?”

<sup>12</sup> So the *Roman* cohort and the commander and the officers of the Jews, arrested Jesus and bound Him,

<sup>13</sup> and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.

<sup>14</sup> Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.


<sup>15</sup> Simon Peter was following Jesus, and so was another disciple. Now that disciple was

known to the high priest, and entered with Jesus into the court of the high priest,  
<sup>16</sup>but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

<sup>17</sup>Then the slave-girl who kept the door said to Peter, “You are not also *one* of this man’s disciples, are you?” He \*said, “I am not.”

<sup>18</sup>Now the slaves and the officers were standing *there*, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.

<sup>19</sup>The high priest then questioned Jesus about His disciples, and about His teaching.

<sup>20</sup>Jesus answered him, “I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret.

<sup>21</sup>Why do you question Me? Question those who have heard what I spoke to them; they know what I said.”

<sup>22</sup>When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest?”

<sup>23</sup>Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?”

<sup>24</sup>So Annas sent Him bound to Caiaphas the high priest.

<sup>25</sup>Now Simon Peter was standing and warming himself. So they said to him, “You are not also *one* of His disciples, are you?” He denied *it*, and said, “I am not.”

<sup>26</sup>One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, “Did I not see you in the garden with Him?”

<sup>27</sup> Peter then denied *it* again, and immediately a rooster crowed.

<sup>28</sup> Then they led Jesus from Caiaphas into the <sup>in</sup> Praetorium, and it was early; and they themselves did not enter into the <sup>in</sup> Praetorium so that they would not be defiled, but might eat the Passover.

<sup>29</sup> Therefore Pilate went out to them and <sup>and</sup> said, “What accusation do you bring against this Man?”

<sup>30</sup> They answered and said to him, “If this Man were not an evildoer, we would not have delivered Him to you.”

<sup>31</sup> So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death,”

<sup>32</sup> to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

<sup>33</sup> Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, “Are You the King of the Jews?”

<sup>34</sup> Jesus answered, “Are you saying this <sup>in</sup> on your own initiative, or did others tell you about Me?”

<sup>35</sup> Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?”

<sup>36</sup> Jesus answered, “My kingdom <sup>is</sup> is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not <sup>in</sup> of this realm.”

<sup>37</sup> Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You

say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”

<sup>38</sup> Pilate said to Him, “What is truth?”

And when he had said this, he went out again to the Jews and said to them, “I find no guilt in Him.

<sup>39</sup> But you have a custom that I release someone <sup>□</sup>for you at the Passover; do you wish then that I release <sup>□</sup>for you the King of the Jews?”

<sup>40</sup> So they cried out again, saying, “Not this Man, but Barabbas.” Now Barabbas was a robber.

**19** Pilate then took Jesus and <sup>□</sup>scourged Him.

<sup>2</sup> And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him;

<sup>3</sup> and they *began* to come up to Him and say, “Hail, King of the Jews!” and to give Him

slaps *in the face*.

<sup>4</sup> Pilate came out again and said to them, “Behold, I am bringing Him out to you so that you may know that I find no guilt in Him.”

<sup>5</sup> Jesus then came out, wearing the crown of thorns and the purple robe. *Pilate* \*said to them, “Behold, the Man!”

<sup>6</sup> So when the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no guilt in Him.”

<sup>7</sup> The Jews answered him, “We have a law, and by that law He ought to die because He made Himself out *to be* the Son of God.”

<sup>8</sup> Therefore when Pilate heard this statement, he *was even* more afraid;

<sup>9</sup> and he entered into the <sup>□</sup> Praetorium again and said to Jesus, “Where are You from?” But Jesus gave him no answer.

<sup>10</sup> So Pilate said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?”

<sup>11</sup> Jesus answered, “You would have no authority <sup>□</sup> over Me, unless it had been given you from above; for this reason he who delivered Me to you has *the* greater sin.”

<sup>12</sup> As a result of this Pilate <sup>□</sup> made efforts to release Him, but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out *to be* a king <sup>□</sup> opposes Caesar.”

<sup>13</sup> Therefore when Pilate heard these words, he brought Jesus out, and sat down on the

judgment seat at a place called <sup>13</sup>The Pavement, but in <sup>14</sup>Hebrew, Gabbatha.

<sup>14</sup>Now it was the day of preparation for the Passover; it was about the <sup>15</sup>sixth hour. And he said to the Jews, “Behold, your King!”

<sup>15</sup>So they cried out, “Away with *Him*, away with *Him*, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

<sup>16</sup>So he then handed Him over to them to be crucified.

<sup>17</sup>They took Jesus, therefore, and He went out, <sup>18</sup>bearing His own cross, to the place called the Place of a Skull, which is called in <sup>19</sup>Hebrew, Golgotha.

<sup>18</sup>There they crucified Him, and with Him two other men, one on either side, and Jesus in between.

<sup>19</sup>Pilate also wrote an inscription and put it on the cross. It was written, “JESUS THE NAZARENE, THE KING OF THE JEWS.”

<sup>20</sup>Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in <sup>21</sup>Hebrew, Latin *and* in Greek.

<sup>21</sup>So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’”

<sup>22</sup>Pilate answered, “What I have written I have written.”

<sup>23</sup>Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and *a/so* the <sup>24</sup>tunic; now the tunic was seamless, woven <sup>25</sup>in one piece.

<sup>24</sup>So they said to one another, “Let us not tear it, but cast lots for it, *to decide* whose it

shall be”; *this was* to fulfill the Scripture: “They divided My outer garments among them, and for My clothing they cast <sup>14</sup>lots.”

<sup>25</sup> Therefore the soldiers did these things.

But standing by the cross of Jesus were His mother, and His mother’s sister, Mary the *wife* of Clopas, and Mary Magdalene.

<sup>26</sup> When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, “Woman, behold, your son!”

<sup>27</sup> Then He said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own *household*.

<sup>28</sup> After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, “I am thirsty.”

<sup>29</sup> A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a *branch* of hyssop and brought it up to His mouth.

<sup>30</sup> Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

<sup>31</sup> Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (<sup>15</sup>for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away.

<sup>32</sup> So the soldiers came, and broke the legs of the first man and of the other who

was crucified with Him;

<sup>33</sup> but coming to Jesus, when they saw that He was already dead, they did not break His legs.

<sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

<sup>35</sup> And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.

<sup>36</sup> For these things came to pass to fulfill the Scripture, “Not a bone of Him shall be broken.”

<sup>37</sup> And again another Scripture says, “They shall look on Him whom they pierced.”

<sup>38</sup> After these things Joseph of Arimathea, being a disciple of Jesus, but a secret *one* for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

<sup>39</sup> Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds *weight*.

<sup>40</sup> So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

<sup>41</sup> Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

<sup>42</sup> Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.



**20** Now on the first *day* of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone *already* taken away from the tomb.

<sup>2</sup>So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know

where they have laid Him.”

<sup>3</sup> So Peter and the other disciple went forth, and they were going to the tomb.

<sup>4</sup> The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first;

<sup>5</sup> and stooping and looking in, he saw the linen wrappings lying *there*; but he did not go in.

<sup>6</sup> And so Simon Peter also \*came, following him, and entered the tomb; and he saw the linen wrappings lying *there*,

<sup>7</sup> and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.

<sup>8</sup> So the other disciple who had first come to the tomb then also entered, and he saw and believed.

<sup>9</sup> For as yet they did not understand the Scripture, that He must rise again from the dead.

<sup>10</sup> So the disciples went away again to their own homes.

<sup>11</sup> But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb;

<sup>12</sup> and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.

<sup>13</sup> And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

<sup>14</sup> When she had said this, she turned around and saw Jesus standing *there*, and did

not know that it was Jesus.

<sup>15</sup> Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.”

<sup>16</sup> Jesus said to her, “Mary!” She turned and said to Him in <sup>Ⓛ</sup>Hebrew, “Rabboni!” (which means, Teacher).

<sup>17</sup> Jesus said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’”

<sup>18</sup> Mary Magdalene came, announcing to the disciples, “I have seen the Lord,” and *that* He had said these things to her.

<sup>19</sup> So when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and \*said to them, “<sup>Ⓛ</sup>Peace *be* with you.”

<sup>20</sup> And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.

<sup>21</sup> So Jesus said to them again, “Peace *be* with you; as the Father has sent Me, I also send you.”

<sup>22</sup> And when He had said this, He breathed on them and said to them, “Receive the Holy Spirit.

<sup>23</sup> If you forgive the sins of any, *their sins* <sup>Ⓛ</sup>have been forgiven them; if you retain the *sins* of any, they have been retained.”

<sup>24</sup> But Thomas, one of the twelve, called <sup>α</sup>Didymus, was not with them when Jesus came.

<sup>25</sup> So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”

<sup>26</sup> <sup>α</sup>After eight days His disciples were again inside, and Thomas with them. Jesus came,

the doors having been <sup>β</sup>shut, and stood in their midst and said, “Peace *be* with you.”

<sup>27</sup> Then He said to Thomas, “Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.”

<sup>28</sup> Thomas answered and said to Him, “My Lord and my God!”

<sup>29</sup> Jesus said to him, “Because you have seen Me, have you believed? Blessed *are* they who did not see, and yet believed.”

<sup>30</sup> Therefore many other <sup>α</sup>signs Jesus also performed in the presence of the disciples, which are not written in this book;

<sup>31</sup> but these have been written so that you may believe that Jesus is <sup>α</sup>the Christ, the Son of God; and that believing you may have life in His name.

**21** After these things Jesus <sup>1</sup>manifested Himself again to the disciples at the Sea of Tiberias, and He manifested *Himself* in this way.

<sup>2</sup>Simon Peter, and Thomas called <sup>1</sup>Didymus, and Nathanael of Cana in Galilee,

and the *sons* of Zebedee, and two others of His disciples were together.

<sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing.

<sup>4</sup> But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus.

<sup>5</sup> So Jesus said to them, "Children, you do not have <sup>ε</sup>any fish, do you?" They answered Him, "No."

<sup>6</sup> And He said to them, "Cast the net on the right-hand side of the boat and you will find *a catch*." So they cast, and then they were not able to haul it in because of the great number of fish.

<sup>7</sup> Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped *for work*), and threw himself into the sea.

<sup>8</sup> But the other disciples came in the little boat, for they were not far from the land, but about <sup>ε</sup>one hundred yards away, dragging the net *full* of fish.

<sup>9</sup> So when they got out on the land, they saw a charcoal fire *already* laid and fish placed on it, and bread.

<sup>10</sup> Jesus said to them, "Bring some of the fish which you have now caught."

<sup>11</sup> Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

<sup>12</sup> Jesus said to them, "Come *and* have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord.

<sup>13</sup> Jesus came and

took the bread and gave *it* to them, and the fish likewise.

<sup>14</sup> This is now the third time

that Jesus <sup>14</sup>was manifested to the disciples, after He was raised from the dead.

<sup>15</sup> So when they had finished breakfast, Jesus said to Simon Peter, “Simon, *son* of John, do you <sup>15</sup>love Me more than these?” He said to Him, “Yes, Lord; You know that I <sup>15</sup>love You.” He said to him, “Tend My lambs.”

<sup>16</sup> He said to him again a second time, “Simon, *son* of John, do you <sup>16</sup>love Me?” He said to Him, “Yes, Lord; You know that I <sup>16</sup>love You.” He said to him, “Shepherd My sheep.”

<sup>17</sup> He said to him the third time, “Simon, *son* of John, do you <sup>17</sup>love Me?” Peter was grieved because He said to him the third time, “Do you <sup>17</sup>love Me?” And he said to Him, “Lord, You know all things; You know that I <sup>17</sup>love You.” Jesus said to him, “Tend My sheep.

<sup>18</sup> Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you and bring you where you do not wish to *go*.”

<sup>19</sup> Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, “Follow Me!”

<sup>20</sup> Peter, turning around, saw the disciple whom Jesus loved following *them*; the one who also had leaned back on His bosom at the supper and said, “Lord, who is the one who betrays You?”

<sup>21</sup> So Peter seeing him \*said to Jesus, “Lord, and what about this man?”

<sup>22</sup> Jesus said to him, “If I want him to remain until I come, what *is that* to you?  
You follow Me!”

<sup>23</sup> Therefore this saying went out among the brethren that that disciple would not die;  
yet Jesus did not say to him that he would not die, but *only*, “If I want him to  
remain until I come, what *is that* to you?”

<sup>24</sup> This is the disciple who is testifying to these things and wrote these things, and we  
know that his testimony is true.

<sup>25</sup> And there are also many other things which Jesus did, which if they were written in  
detail, I suppose that even the world itself would not contain the books that would be  
written.

**BANNER OF TRUTH ARTICLE ON HERESY**

<https://banneroftruth.org/uk/resources/2017/great-heresies-nestorius-and-eutyches/>

## EUTYCHES

It was not long in coming. In 444, Cyril died, and the controversy broke out again in Constantinople. This time the focus was an Alexandrian, an Archimandrite (a senior Abbot) named Eutyches. Eutyches was precisely what Nestorius and his supporters had feared, a man who had taken the Alexandrian position to its extreme, so emphasising the union that in his teaching all distinction of the two natures had been lost. Eutyches taught that in Christ the human nature had been swallowed up in the Divine nature, 'like a drop of wine in the sea.' The Deity had absorbed the humanity, and Christ could no longer properly be spoken of as human.

This was out-and-out heresy, not a confusion of ideas; Eutyches knew what he was saying, and spoke clearly. The Patriarch Flavian opposed and publicly condemned him, removing him from office. But the political element meant that this was not the end of the matter, for Eutyches had powerful friends. Flavian was an Antiochene, and he found himself, like Nestorius, confronting a powerful and angry Patriarch of Constantinople. Cyril had been succeeded by Dioscorus, a man who had all the temper of Cyril and none of the theological insight. Dioscorus was little more than a thug in a bishop's robe, but he too had influence at court. So in 449 Theodosius summoned a second Council at Ephesus to consider whether Flavian had been right to remove Eutyches. If the first had been unfair, it was a model of impartiality compared to this second.

## THE ROBBER SYNOD

Just as Cyril had controlled the first Council of Ephesus, Dioscorus was the absolute master of the second. Because the Council was met to consider the legality of Flavian's deposition of Eutyches, Flavian did not take part. Had this really been in the interests of fairness, it would have been admirable, but it was not; his opponents were in absolute control of the Council. Eutyches' accuser was not allowed to speak, and anyone who Dioscorus thought might possibly favour Flavian was silenced. Bishop Leo I of Rome had not been able to make the journey, but he had sent a letter outlining his thoughts on the controversy; this was not allowed to be read because Dioscorus did not trust the Western delegates to take his side. To further ensure his control, Dioscorus brought with him a

large number of Alexandrian monks to ‘persuade’ those he was not sure of, usually by violence.

The outcome of this Council was a foregone conclusion; Eutyches was reinstated, and Flavian was condemned. In an action that seems thoroughly in keeping with the nature of the Council, Flavian was assaulted by Alexandrian monks, and died of his injuries soon afterwards. He was replaced by a friend of Dioscorus named Anatolius. When he heard about the proceedings, Leo I was disgusted, and gave the council the title ‘The Robber Synod;’ the name has stuck. Much as the decisions of this council were disliked, there was no way that they could be reversed as long as Theodosius was alive. This proved not to be very long; in 450 he was killed in a riding accident, allowing the whole issue to be reopened. Theodosius’ successor, Marcian, was more favourable to Leo and the Antiochene theologians, and so he convened a fresh council at Chalcedon, near Constantinople.

## **THE COUNCIL OF CHALCEDON**

The Council of Chalcedon was much more balanced, largely because Emperor Marcian was, unlike his predecessor, not a partisan of Dioscorus. A tough man who had been taken prisoner by the Vandals at one point in his career, he was not one to be intimidated, and he arranged for the majority of members of the Council to be drawn from the ranks of the moderate Alexandrians, who opposed Eutyches. These were not sure how to express the orthodox position, at first adopting an expression that in fact agreed with the Eutychians, saying that Christ was ‘incarnate from two natures.’ It was here that Leo I of Rome stepped in, insisting that such language was unacceptable; the two natures remained two after the Incarnation, though in union. The wording was changed to ‘in two natures’, and this had the desired result of excluding Dioscorus and Eutyches, while satisfying the great majority of Bishops. Anatolius, unexpectedly, affirmed this statement, much to the annoyance of Dioscorus. He saw the way that the wind was blowing and trimmed his sails accordingly.

The Council proceeded to issue the Definition of Chalcedon, also known as the Chalcedonian Creed, which states:

‘Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.’<sup>2</sup>

It will be noted that the Definition insists on both the distinction of the two natures of Christ and the union in one person. It also expresses the propriety of the word *Theotokos*, yet qualified with ‘according to the flesh.’ It simply expresses the Biblical teaching and cautions against certain errors. Chalcedon emphasises that the union is in the person of Christ, hence the common theological term used for it, the Hypostatic Union (hypostasis being the Greek word used for ‘person’). Chalcedon set boundaries drawn from the Bible, and in a balanced statement, tried to bring Antioch and Alexandria together.

Chalcedon was accepted by the majority of the Church with just a few exceptions, primarily (unsurprisingly) in Syria and Egypt. Dioscorus was deposed, but his followers continued to support him, resulting in a division in the Egyptian Church between the Chalcedonians and the Dioscorian party, who were named Monophysite (believers in the One Nature) by their opponents.

In an odd, yet fitting postscript to this, Patriarch Anatolius of Constantinople is said to have been murdered in 458 by supporters of Dioscorus, presumably enraged that Anatolius had not supported the Eutychian party. So ended the great Christological debate of the 5<sup>th</sup> century.

## AFTER CHALCEDON

The ecclesiastical division that followed Chalcedon remains to this day, with the Oriental Orthodox Churches such as the Coptic and Syriac tracing their descent directly to the followers of Dioscorus. Yet theologically the modern Oriental Orthodox Churches do not teach the views of Eutyches, though some of their members have attempted, unsuccessfully, to accuse those who hold to the Chalcedonian teaching of Nestorianism; in reply, the Orthodox have often said that the Coptic Orthodox teaching is false because it leads to actual Monophysitism. The actual theological debate, however, is over, what remains is largely political, since both Chalcedonian and non-Chalcedonian churches agree that there is a union of two natures in Christ but express it differently.

The ancient Nestorian Churches, founded by supporters of Nestorius who refused to be reconciled to the Orthodox after Chalcedon, never taught 'The Nestorian Heresy,' for Nestorius himself never did. For several centuries these churches flourished beyond the Empire, with bishops as far afield as China and India. Persecution and the rise of Islam, however, decimated these Eastern Churches, leaving only a few communities in modern-day Iraq.

## THE REFORMATION DEBATE

The condemnation of Ephesus and Chalcedon meant that through the Middle Ages, Nestorius was regarded as a heretic who had divided Christ. With the Reformation, however, there came a desire to re-evaluate what really happened, and what he had really taught. Martin Luther was perhaps the first of many Protestant theologians to realise that Nestorius was almost certainly not a Nestorian. Since the Reformation, many historians and theologians have also concluded that Nestorius was no heretic, though Eutyches certainly was.

Actual Nestorianism (the name has stuck) and Eutychianism remain dangers in the Churches, because both are, like Apollinarianism, naive errors into which people may fall unaware, by not holding both the union and the distinction of the two natures in the one Christ. There are very few who formally hold to either, but there are probably a fair

number who express themselves according to these heresies and hold them without knowing it.

During the Reformation-era debate over the Presence of Christ in the Lord's Supper, the issue arose again. Followers of Martin Luther, desirous to retain a corporeal presence of Christ in the elements, developed the doctrine of the *Communicatio Idiomatum*, the idea that the properties of Christ's Divine nature are communicated to his human nature, allowing the human nature to be in every place at the same time. The Reformed denial of this novel doctrine was interpreted by some Lutheran theologians as Nestorianism, and even today there are modern orthodox Lutherans who accuse the Reformed of Nestorianism. On the other hand, to the Reformed the Lutheran teaching appeared to come close to Eutychianism; if the properties of the Divine nature are communicated to the human nature, does that not imply that the human nature is in some sense confused with the Divine.

## THE DANGERS

Nestorius, we have argued, was not a Nestorian, so the heresy of Nestorianism is really what Cyril mistakenly thought his opponent was teaching. Very simply it is this; that in the Incarnation there is actually no Incarnation at all. Instead there is a moral union between two persons, one a holy, upright, righteous man called Jesus, the other the eternal Son of God. These two persons are one in will and intention, but that is the sum of their union. It is a union of persons, not a union in a person.

The implication of this for salvation is startling; it means that human salvation becomes a matter of cooperation with God, the union of our wills with the will of God. There is no actual redemption, because only a man died on the cross. Jesus is saved, but Jesus does not really save. He provides an example and a pattern, but not salvation. It becomes salvation by obedience.

Contrast this with the Scriptures, 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit' (1 Peter 3:18). For Christ is one person, with two natures. So Paul can write of

the Jews in Romans 9:5, ‘Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.’ Mary is rightly called Theotokos because of what is recorded in Luke 1:35, ‘And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.’ So he, who is Lord and God, is not ashamed to call men his brethren (Hebrews 2:11).

On the other hand, Eutychianism is the natural theology of the mystic. The Roman Catholic Quietists, led by Miguel de Molinos (not to be confused with the Jesuit Luis de Molina), taught a contemplative mysticism the aim of which was that the human will would be swallowed up in God’s will, and the human personality extinguished. This is not Christianity, which teaches a dying to self, but is closer to Buddhism, a dying of self. The self is not saved at all in a consistent Eutychian scheme, because man cannot actually dwell with God at all – God swallows up all finite beings that come to him.

But Christianity is different. The Bible opens for us a glorious future, in the vision given to the Apostle John, ‘And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God’ (Revelation 21:3). The distinction between God and man remains forever, and so we can have fellowship with God.

The danger of lapsing into Eutychianism is also very real in debate with those who outright deny the deity of Christ or hold to a teaching that practically denies it. In facing the challenge of theological liberalism, some conservative Christians have fallen into an opposite extreme and spoken in such a way as to suggest that the divine nature in Christ swallows up the human. Here Chalcedon provides us with a useful means of retaining a proper balance that respects all the Bible says about Christ.

On the other hand, some Calvinists have fallen into the trap of refusing to acknowledge the Hypostatic Union in their speech. So we have heard the language of Charles Wesley’s hymn *And Can it Be* criticized for the line, ‘That thou, my God, should’s’t die for me.’ ‘The divine nature cannot die,’ the criticism goes, ‘therefore the line is false.’ No, it is not; because Christ is one person in two natures, and since the one person who is God died

according to the human nature, then it is as right to speak of Christ as ‘the crucified God’ as it is for Paul to speak of ‘The Lord of Glory’ as having been crucified (1 Corinthians 2:8), or in Acts 20:28 to speak of ‘The Church of God, which he hath purchased with his own blood.’ The divine nature has no blood, but since Christ is both God and man in one person, his blood is the blood of God, though entirely human blood.

We do not have to use the term Theotokos; for some the word is too filled with connotations of Mariolatry and Roman error, and we should be kind to such. On the other hand, it is absolutely vital that we confess that Jesus is fully God and fully man, and one person, and that this union began at his conception. The one who was born of Mary in Bethlehem is true Almighty God.

## CONCLUSION

God can bring good out of man’s evil; that is certainly the case in the history that we have examined in this article. The relentless politics of the ancient Church is wearying and hard to read of, yet out of it at last came the careful, balanced, Biblical guidelines of Chalcedon.

We are once again reminded of the importance of balance in theology. That balance, when it comes to the Incarnation, is best preserved by remembering that it was ‘For us and for our salvation,’ that Christ was born. Fully God, he is able to save; fully man, he is able to save his people from their sins.

And man and God may dwell together without man ceasing to be; as ‘Rabbi’ Duncan put it, ‘There is a man in the glory,’ and this gives hope to us his people that we too may dwell with God,

‘O Jesus, thou hast promised  
to all who follow thee,

that where thou art in glory  
there shall thy servant be. ‘

– E.J. Bode

And what a glorious hope the God-Man gives to us.

## Notes

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1. G.L. Prestige, *Fathers and Heretics* (London, SPCK, 1940) p. 127

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2. English translation courtesy of

<http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/chalcedon.html>

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