John's Gospel – a brief outline and themes to help in our study

A. Seven signs/miracles

	Identity:		Authority over:
1.	Water into wine	2:1-11	Change of the old order
2.	Healing of the nobleman's son	4:46-54	Space
3.	The healing at the pool	5:1-9	Time
4.	The feeding of the 5000	6:1-14	Circumstances
5.	Walking on water	6:16-21	The natural law
6.	Blind man healed	9:1-12	Congenital deformity
7.	Raising of Lazarus	11:1-46	Death

B. Seven sayings

"I am" (see Ex. 3:6) These parallel the Old Testament compound names such as 'Jehovah Jireh' (the God who provides).

1.	The Bread of Life	6:35
2.	The Light of the World	8:12; 9:5
3.	The Door of the Sheep	10:78
4.	The Good Shepherd	10:11 and 14
5.	The Resurrection and the Life	11:25
6.	The Way, the Truth and the Life	14:6
7.	The True Vine	15:1

C. Another seven "I ams" in John's Gospel

1. 4:25-26 ***"The woman said to Him, 'I know the Messiah is coming – He who is the Christ. When He comes He will tell us all things.' Jesus said to her, 'I who speak to you, I am He'."***
2. 6:20 The occasion is when the Lord Jesus walked on the Sea of Galilee to the disciples in the boat in the storm. They were very afraid. ***"But He said to them, 'It is I; do not be afraid'."***
3. 8:24 ***"I told you that you would die in your sins if you do not believe that I am the one I claim to be. You will indeed die in your sins."***
4. 8:28 ***"So Jesus said to them, 'When you have lifted up the Son of Man, then you will know that I am He and that I do nothing of My own authority, but speak just as the Father has taught Me'."***
5. 8:58 ***"Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am'."***
6. 13:19 ***"I am telling you this now, before it takes place, that when it does take place, you may believe that I am He'."***

7. 18:5, 6, 8 (3 times on the same occasion)
   v. 5 ***"They answered Him, 'Jesus of Nazareth'. 'I am He' Jesus said. …***
   v. 6 ***When Jesus said to them, 'I am He' they drew back and fell to the ground.***
   v. 8 ***Jesus answered, 'I told you that I am He'."***

D. There are Seven Feasts mentioned in John's Gospel

1. 2:13 The Feast of the Passover (1)
2. 5:1 The Feast of the Passover (2)
3. 6:4 The Feast of the Passover (3)
4. 7:2 The Feast of Tabernacles
5. 10:22 The Feast of Dedication
6. 12:1 The Feast of the Passover (4)
7. 13:23 The New Covenant Feast

E. A Time Chart in John's Gospel

APRIL	MAY	OCTOBER	DECEMBER	A.D.
Passover	**Pentecost**	**Tabernacle**	**Dedication**	
			(John 1)	**26**
John 2:13		**John 4:35**		**27**
John 5:14				**28**
John 6:4		**John 7:12**	**John 10:22**	**29**
John 12:1 **John 13:23**	**Acts 2:1**			**30**

F. Seven sermons/discourses in John

1. Nicodemus – John 3: **The Birth of Life**
2. The Woman of Samaria – John 4: **The Water of Life**
3. The Jerusalem Jews – John 5: **The Resurrection of Life**
4. The Capernaum Synagogue – John 6: **The Bread of Life**
5. The Feast of Tabernacles – John 7: **The Spirit of Life**
6. The Jerusalem Pharisees – John 8/9: **The Light of Life**
7. The Good Shepherd – John 10: **Eternal Life**

G. Seven Witnesses to Christ

1. **The Father God** (5:37 and 8:18)
2. **The Son** (8:14)
3. **The Spirit** (15:26)
4. **Works** (5:36)

5. **Scripture** (5:39)
6. **John the Baptist** (1:7 and 5:33)
7. **The Disciples** (15:27)

H. Some Key Verses and Key Words

Key Verse: 20:30-31

"Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ (Messiah), the Son of God and that by believing you might have life in His name."

1. ***"Many other signs"*** – see section A
2. ***"That you may believe"*** – see the seven sermons – Section F
3. ***"Life in His Name"*** (used on 14 occasions)

1:4	5:39-40	11:25
3:15-16	6:27-28	12:25
3:36	8:12	12:50
4:14	10:10	14:6
5:24-26	10:28	

"Life" is defined in 17:2-3

4. **Signs** create **belief** and **belief** results in **life** – a model for our ministry as well.

Key Words

Life (43 x) – **Light** – **Darkness** – **Believe** – **Flesh** – **Hour** – **Truth** – **Receive** – **Sent** – **Know** – **Glorify** – **Abide** – **World** (17 x in John 17) – **Witness** (33 x in John, only once in Matthew, once In Luke and not at all in Mark) – **Father** (137 times – 122 refer to God the Father compared to Matthew (64 x) Mark (18 x) and Luke (56 x).

Key Themes in John's Gospel

- **The Deity of the Lord Jesus** (1:1; 10:30; 8:58; 14:9; 20:28) as well as the content of every chapter
- **The Humanity of the Lord Jesus** (4:6-7; 6:26,67; 8:44; 11:35; 12:7; 12:27; 13:1; 18:8; 18:23)
- **The importance of relationships**: there are 27 personal interviews recorded:
  - **Nicodemus:** 3:1-15; 7:50-52; 19:39
  - **Philip:** 1:43-46; 6:5-7; 14:8-11 (show us the Father)
  - **Thomas:** 11:16; 14:5-6; 20:24-29 See 14:5-6, ***"Thomas said to Him, 'Lord we do not know where You are going. How can we know the way?' Jesus said to him, 'I am the Way, the Truth and the Life. No one comes to the Father except through Me'."***
- **Authority** (see Section A: The Seven Signs/Miracles)

  Authority over sickness, nature, death etc. It is curious that there is no demonic deliverance mentioned in John's Gospel. In John 1:5 we read, ***"The light shines in the darkness"***. In John 12:31, 33 we read, ***"Satan is cast out"***.

J. John's Gospel in Two Sections

A Brief Introduction 1:1-18

Section 1 – 1:18-12.50

The Lord Jesus comes down ("*is made flesh*") and goes out (*"He came to His own"*)

This Section contains His public ministry – the seven signs/miracles (A) and the seven sermons (F).

Section 2 – 13:1- 20:31

The Lord Jesus goes **"in"** (to the Upper Room) and this is followed by him being lifted **"up"** on the Cross, in His Resurrection and in His Ascension.

Section 2 is largely private ministry. Even after the Resurrection He was only seen by His disciples. But section 2 does contain **one great sermon** (ch. 13-17) and **one great sign** (ch. 18-20 – called a sign in John 2:18).

K. The Deity of the Lord Jesus in John

1. The Word (Logos) 1:1
2. The Creator 1:3
3. The "Shekinah" (the Glory of God) 1:14
4. The ***"Only Begotten God"*** 1:18
5. The ***"Son of Man"*** 1:51; 12:23; 13:31 (Daniel 7:13-14)
6. The ***"Son of God"*** 1:49; 3:16 (see 5:14, 10:33; 9:7)
7. The Bridegroom 3:29 (God is seen as the Bridegroom in Isaiah 62:4-5)
8. The Saviour of the World – Isaiah 43:5
9. Walking on the water 6:19. See Psalm 77:16, 19. ***"When the waters saw you, O God, when the waters saw you they were afraid … Your way was through the sea, your path through the great waters, yet your footsteps were unseen".*** Clearly it was a sign of Deity.
10. **I am** the Bread of Life 6:35 (All seven "**I ams**" in Section B point to Deity.)
11. The Holy One of God 6:69 (used many times in Isaiah)
12. ***"He who follows Me will not walk in darkness."*** 8:12
13. ***"Before Abraham was, I am."*** 8:58
14. The Good Shepherd 10:11 – see this in reference to Ezekiel 34:1-24 and then God's covenant of peace in v. 25-31.
15. ***"I and the Father are One."*** 10:31
16. ***"Saw His Glory***" 17:5, 22. See this in reference to Isaiah 6:1-3
17. ***"He that has seen Me has seen the Father."*** 12:45; 14:6
18. ***"My Lord and my God"*** 20:28

L. The Word – the "Logos"

1. The Greek word *"Logos"* means both 'thought' (logical thought) and 'word' – i.e. what I think and say is who I am.
2. The title communicates both distinction (the Father and the Son) and identification
   "I beget my thoughts and my words. They are born out of who I am."
   "Me and my thoughts and words are one and the same."
3. Presents the Gospel in terms that are universally understood. The Old Testament world of the first century A.D. was a pagan, polytheistic world, but it also contained Greek/Hellenistic philosophical thought. The concept of the "word" would communicate in this cultural mix. (Philosophy means the study of wisdom in Greek.)
4. Philosophy doesn't help us to understand Jesus, but Jesus is the revelation of all that philosophers sought after.
5. 'Christ' (the Messiah) is a Jewish title. 'Lord' is a Gentile title. 'Jesus' is His human title (what His family and friends called Him). The 'word' is a philosophical/theological term.

M. *"In the beginning was the Word"*

- This also implies that there never was a time when 'the Word' was not!
- This is an addition to Genesis 1: ***"In the beginning was the Word"***. The implication of this is that God is a Communicator not only a Creator.

  Genesis 1: not only in **action** – ***"And God said…"*** (Gen. 1:3, 6, 8-11, 14, 20, 24, 26)

  But in **essence** – God is love, God is light.

"And the Word was with God."

- "With" (in Greek '*pros'*) means "towards" God – i.e. face-to-face with God – complete intimacy, accompaniment and relationship.
- ***"And the Word was God"*** was continuously God.
- ***"The Word was God."*** Could this be stretched to mean, 'The Word was a God?' This would be an impossible thought for a Jew (and a Muslim).
- 'The Word was the God.' This would exclude the Father and the Holy Spirit.
- 'God was the Word.' Then there is no room for any distinctions of identity and function within the Trinity.
- ***"The Word was God"*** v. 1 But there is more to God than "the Word" for God also includes the Father and the Holy Spirit.
- ***"All things were made through Him."*** v. 3 He was not created but rather was the Creator.

N. An outline of John chapter 1

Verses 1-18

1. The Word and **Creation** 1-5
2. The witness to the world by John the Baptist 6-8
3. The reactions to the Word in the world 9-13

4. The confession of the Word by believers 14-18

   "And we have seen His glory, glory as of the Only Son from the Father, full of grace and truth." (1:14)

In John chapter 1 Jesus is:

- The Son of God v. 34
- The Lamb vs. 29 and 36
- Rabbi/teacher v. 38
- The Messiah v. 41
- The Son of God v. 49
- The King of Israel v. 49
- The Son of Man v. 51

O. The Relationship of the Lord Jesus to the Father

- "Father" in John's Gospel is used 137 times of "God the Father".
- Not just to <u>His</u> Father – ***"I ascend to My Father and to your Father."*** 20:17
- See especially chapter 7:

  v. 6 ***"I have manifested Your Name to people who you gave Me out of the world. Yours they were, and you gave them to Me and they have kept Your word."***

  v. 11 ***"And I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your Name, which You have given Me, that they may be one, even as We are one."***

  v. 12 ***"While I was with them, I kept them in Your Name, which you have given Me. I have guarded them and not one of them has been lost except the son of destruction, that the Scripture may be fulfilled."***

  v. 26 ***"I made known to them Your Name and I will continue to make it known, that the love with which You have loved Me, may be in them and I in them."***

1. **He is at the Father's side** 1:18

   "I am the Good Shepherd I know My own and My own know Me. Just as the Father knows Me and I know the Father and I lay down My life for the sheep." 10:14-15

2. **He reveals the Father** (and so should our sonship as children of the Father)

   "No one has ever seen God; the only God, who is at the Father's side, He has made Him known." 1:18

   "Jesus said to him, 'I am the Way and the Truth and the Life. No one comes to the Father except through Me'." 14:6

   "And whoever sees Me, sees Him who sent Me." 12:45

3. **He was sent by the Father**

   This is a major emphasis in John's Gospel. See the following chapters:

   3:17, 34; 4:34; 6:57; 7:18, 28-29; 8:16, 18, 29, 43; 9:6; 12:44; 14:24; 15:21; 17:8, 18.

   "As You sent Me into the world, so I have sent them into the world."

   "As the Father has sent Me, even so I am sending you." 20:21

4. **He is the 'Apprentice'** (a model to be copied) **of the Father.**

   "So Jesus said to them, 'Truly, truly I say to you, the Son can do nothing of His own accord, but only what He sees the Father doing. For whatever the Father does, that the Son does also. For the Father loves the Son and shows Him all that He Himself is doing. And greater works than these will you show Him, so that you may marvel'." 5:19-20

5. **He does the will of the Father.**

   "I have come down from heaven, not to do My Own will, but the will of Him who sent Me." 6:38

   "And He who sent Me is with Me. He has not left Me alone, for I always do the things that are pleasing to Him." 8:29

6. **He is the Heir of the Father.**

   "All that the Father has is Mine; therefore I said that He will take what is Mine and declare it to you," 16:15

7. **He is the Son** (not the slave) **of the Father.**

   "Jesus answered them, 'Truly, truly I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house for ever; the son remains for ever, so if the Son sets you free, you will be free indeed." 8:34-36

   "No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all that I have heard from My Father I have made known to you." 15:15

8. **He has heard from the Father and *"My sheep hear My voice"*.**

   " … but now you seek to kill Me – a man who has told you the truth that I heard from God . This is not what Abraham did." 8:40

   "For I have not spoken on my own authority, but the Father who sent Me has Himself given Me a commandment what to say and what to speak. And I know that His commandment is eternal life. What I say, therefore, I say as the Father has told Me." 12:49-50

   "He who does not love Me will not obey My teaching. These words you hear are not My own; they belong to the Father who sent Me." 14:24

   "No longer do I call you servants, for the servant does not know what his master is doing, but I have called you friends, for all that I have heard from My Father I have made known to you." 15:14

   "As You sent Me into the world, so I have sent them into the world." 17:18

9. **He knows the Father.**

   "And this is eternal life, that they may know You, the Only True God, and Jesus Christ whom You have sent." 17:3

   "But you have not known Him (God). ***I know Him. If I were to say to you, 'I do not know Him', I would be a liar like you, but I do know Him and I keep His word."*** 8:55

10. **He is one with the Father.**

    "I and the Father are one." 10:30

11. **He is always heard by the Father.** (The context is the raising of Lazarus from the dead)

    "So they took away the stone. And Jesus lifted up His eyes and said, 'Father, I thank You that You have heard Me. I know that You always hear Me, but I said this on account of the people standing around, that they may believe that you sent Me'." 11:41-42

12. **He is loved by the Father.**

    "As the Father has loved Me, so I have loved you. Abide in My love. 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." 15:9-10

    "In that day you will ask Me nothing. Truly, truly I say to you, whatever you ask of the Father in My name, He will give it to you. Until now you have asked nothing in My name. Ask and you will receive, that your joy may be full." 16:23-24

13. **He glorified the Father by finishing the work of Redemption.**

    "I glorified You on earth, having accomplished the work that You gave Me to do." 17:4

14. **He is in complete solidarity with the Father.**

    "Whoever hates Me, hates My Father also. If I have not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both Me and My Father." 15:23-24

15. **He suffered for the Father and so do we!**

    In chapters 18 and 19 about the betrayal and the arrest of the Lord Jesus and the Crucifixion as well as in Mark 14:36, Jesus asked that if possible, ***"This cup*** (of suffering and separation from His Father) ***would be removed, yet not what I will but what You will."***

    We read in Romans 8:15-17, ***"For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of adoption as sons, by whom we cry. 'Abba, Father!' The Spirit Himself bears witness with our spirit that we are the children of God and if children, then heirs – heirs of God and fellow heirs with Christ, <u>provided we suffer with Him</u> in order that we may also be glorified with Him."***

P. The Devil in John's Gospel

1. **He is the Father of Lies.**

   "You are of your father the devil and you will do as your father desires. He was a murderer from the beginning and has nothing to do with the truth because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies." 8:44

2. **He was a murderer from the beginning.**
   This is also clear from 8:44.

3. In the above passage (8:44) Jesus was speaking to a highly respected religious people (the Pharisees). The implication is that **Satan can be 'the father' of religious people**.

4. **Satan is the ruler of this world.**

   "I will no longer talk much with you, for the ruler of this world is coming and he has no claim on Me." 14:30

   "Now is the judgement of this world; now will the ruler of this world be cast out." 12:31

5. **He can enter people who have been disciples of the Lord Jesus.**

   Referring to Judas at the Last Supper – ***"Then after he had taken the morsel, Satan entered into him."*** 13:27 Note that this was **before** the coming of the Holy Spirit at Pentecost.

Q. The Victory of the Lord Jesus over Satan

1. In John's Gospel no demons are cast out of ordinary people, but Satan himself is cast out of the world!
   "Now is the judgement of this world; now the ruler of this world will be driven out." 12:31
2. ***"I will no longer talk much with you for the ruler of this world is coming. He has no claim on Me."*** 14:30
3. ***"He*** (the Lord Jesus) ***disarmed the rulers and*** (demonic) ***authorities and put them to open shame, by triumphing over them in Him."*** (by the Cross and the Resurrection). Col. 2:15
4. They are disarmed, **but not disabled**. Read Ephesians 6:10-18. This is why we need to put on ***"the whole armour of God"*** and use the weapons He has given us.

R. Expressions unique to John

1. ***"Begotten"*** (implies only one of its kind) or "unique" – 1:18 and 3:16.

   There are similar expressions in Luke:

   Luke 7:12 ***"As He*** (Jesus) ***drew near the gate of the town*** (Nain), ***a man who had died was being carried out, the only son of his mother and she was a widow …."***

   Luke 8:42 ***"For he had an only daughter, about 12 years of age, and she was dying."***

   Luke 9:38 (The healing of a boy with an unclean spirit) ***"A man in the crowd called out, 'Teacher, I beg you to look at my son, for he is my only child'."***

   The same expression is used in Hebrews 11:17 where it says, ***"By faith Abraham offered up Isaac and he who had received the promises was in the act of offering up his only son …."***

   God the Father can only be eternally the Father, **if** He eternally has a Son. Hebrews 11:17 gives the example of Isaac being "offered up". Again in Hebrews 1:5 we read, ***"You are My Son, today I have begotten You."***

   According to John 1:12 we are called "children". The term "Son" is reserved for **The Son**.
2. ***"Amen, Amen"*** is used 25 times in John's Gospel. You also find this expression in the Old Testament: Psalms 41:13; 72:19; 89:52.
3. In John's Gospel our judgement and death are **behind** us.

   Jn. 11:25 (in connection with the death of Lazarus) ***"Jesus said to her*** (Martha) ***'I am the Resurrection and the Life. Whoever believes in Me, though he die, yet shall he live and everyone who lives and believes in Me shall never die'."***

   Jn. 5:24, ***"Truly, truly, I say to you, whoever hears My word and believes in Him who sent Me has eternal life. He does not come into judgement but has passed from death to life."***

   Jn. 8:51, ***"Truly, truly, I say to you, if anyone keeps My word, he will never see death."***
4. ***"If any man wills to do His will, he shall know whether the teaching is from God …"*** Jn. 7:17
5. John is fond of double negatives.

   "I give them eternal life and they will never perish and no one will snatch them out of My hand." 10:28
6. **The Last Day** (*"yom"* in Hebrew)

   "And this is the will of Him who sent Me, that I should lose none of all that He has given to Me, but raise it up on the Last Day." 6:39

"For this is the will of My Father, that everyone who looks on the Son and believes in Him should have eternal life and I will raise him up on the Last Day." 6:40

"No one can come to Me unless the Father who sent Me draws him. And I will raise him up on the Last Day." 6:44

"Whoever feeds on My flesh and drinks My blood has eternal life and I will raise him up on the Last Day." 6:54

7. ***"Show Myself to him"***

   "Whoever has My commandments and keeps them, he it is who loves Me. And he who loves Me will be loved by My Father and I will love him and manifest Myself to him." 14:21

   Remember the plea of Moses in Exodus 33:18, ***"Moses said, 'Please show me Your glory'."***

   In John 21 we have an account of the "Breakfast on the Beach".

   "After this Jesus revealed Himself again to the disciples by the Sea of Tiberias and He revealed Himself in this way …." Read 21:1-14.

8. **Woman:** This is what the Lord Jesus called His mother. It appears harsh, but apparently in the times and context it was an affectionate term. He uses the same word in 20:15, ***"Jesus said to her, 'Woman, why are you weeping? Whom are you seeking?' Supposing Him to be the gardener, she said …"***

9. **The Farewell Discourse***:* (John 13-17) This is unique to John. It follows the pattern of the Old Testament Tabernacle. ***"He came to His own and His own people did not receive Him."*** (1:11)

   Chapter 13: The washing of the disciples feet = the laver in the Tabernacle
   The breaking of bread = the bread

   Chapter 14:2: ***"In My Father's House are many 'rooms'."*** The side of the temple was honeycombed with cubicles – rows on top of each other.

   Chapter 15: ***"I am the vine."*** Over the gateway to the Temple was a 6 ft. long carving of clusters of grapes – so the removal of unfruitful service in the Temple.

   Chapter 16: 24: ***"Until now you have asked nothing in My name. Ask and you will receive, that your joy may be full."*** This speaks of the incense rising continuously to God in praise and worship.

   Chapter 16:14-15: Speaking of the work of the Holy Spirit, the Lord Jesus said, ***"He will glorify Me, for He will take what is Mine and declare it to you. All the Father has is Mine, therefore I said He will take what is Mine and declare it to you."*** Bringing light in the darkness of the temple was the job of the lampstand.

   Chapter 17: ***"Holy Father"*** (v. 11) speaks of the ***"most high place"*** – the 8-fold glory – the Shekinah – the radiance and glory of the presence of God dwelling in the midst of His people and among His people. (See Exodus 25:8 and 29:45 ff) In Ezekiel 43:2 and 4 the Glory of God is within the temple.

   Chapter 19: The Cross speaks of the great altar of the Tabernacle.

10. **The two symbols of love in chapter 13**
    - The washing of the disciples' feet v. 3-11
    - The call for the disciples to love one another v. 31-35

11. **Three statements of this New Commandment**: 13:35 – 15:12 – 15:17

12. **Three promises concerning prayer**: 14:13-14 – 15:7 – 16:24

13. **Five talks on the Holy Spirit**: 14:15-17 – 14:25-26 – 15:26-27 – 16:7-11 – 16:12-15

    The Lord Jesus uses these words:

    - ***"helper"*** (4 x)
    - ***"another"*** (14:15)
    - ***"In you"*** (14:17)
    - ***"Bring all things to your remembrance."*** (14:26)
    - ***"Convict the world …"*** (16:7-11)
    - ***"Guide us into all truth"*** (16:13
    - ***"Disclose what is to come"*** (16:13)

14. There is a sevenfold ***"in a little while".*** (16:16-19)
    Isaiah uses this phrase twice and so does Jeremiah. (51:33)

    "For in a very little while My fury will come to an end and My anger will be directed to their destruction." (Is. 10:25)

    "Is it not yet a very little while until Lebanon shall be turned into a fruitful field and the fruitful field shall be regarded as a forest." (Is .29:17)

    "For thus says the Lord of Hosts, the God of Israel: the daughter of Babylon is like a threshing floor at the time when it is trodden; yet a little while and the time of her harvest will come." (Jer. 51:33)

15. Chapter 17 is the "Great High Priestly" teaching on prayer. There are 12 prayers of the Lord Jesus in the New Testament.
    - Five sentence prayers
    - Six from the Cross
    - Only one full-length prayer is recorded – John 17. This prayer consists of 3 concentric circles:
        - ✓ about Himself v. 1-5
        - ✓ about His 12 disciples v. 6-19
        - ✓ about the worldwide church of believers v. 20-26

    The word "world" is mentioned 17 times! For example: ***"I pray not for the world…"*** v. 9

    The prayer for unity in John 17 is a prayer to God, not an exhortation to the disciples.

    There are five petitions in John 17:

    - ***"Glorify Your Son."*** v. 1, 5
    - ***"Keep them*** (the disciples) ***in Your name."*** v. 11
    - ***"Keep them*** (the disciples) ***from the Evil One."*** v. 15
    - ***"Sanctify them in the truth."*** v. 17
    - ***"Father, I want those you have given Me to be with Me where I am and to see My glory."*** v. 24

    Jesus also prays to His Father:

- ***"And this is eternal life that they may know You the Only True God and Jesus Christ whom You have sent."*** v. 3
- ***"I glorified You on earth, having accomplished the work that You gave Me to do."*** v. 4
- ***"I have manifested Your name to the people who You gave Me out of the world."*** v. 6

- ***"Sanctify"*** (or consecrate) used in the Old Testament of a man or woman or a beast given to God often in the context of sacrifices. (See Deuteronomy 15:19-21)
- ***"That they may be one."*** v. 21. This "oneness" is primarily speaking of living ('abiding' in Jn. 15:4, 7) in the Father and in His Son. Unity should be the inevitable result – as spokes of a wheel get nearer to the hub.
- As the world sees the Lord Jesus in us, they will believe. v. 23
- The Lord Jesus uses **"Father"** (as in v. 11 and v. 25) in all His prayers in the New Testament.

16. The Crucifixion in John's Gospel

The Death, Resurrection and Ascension of the Lord Jesus are seen as one movement in John's Gospel.

Ten Personalities	Ten Locations
Judas	The Upper Room
Annas – the father-in-law of Caiaphas	The Kedron Valley (Jn. 18:1)
Caiaphas	Gethsemane
Pilate	Annas' residence
Herod Antipas	The Sanhedrin
Bar Abbas	Praetorium
Simon of Cyrene	Herod's residence
The centurion	Praetorium
Joseph of Arimathea	Golgotha
Nicodemus	Joseph's tomb

It is helpful to get a map of first century Jerusalem and mark these ten locations on the map.

The Crucifixion

Jn. 12:24 ***"The hour has come for the Son of Man to be glorified."***

Jn. 12:32 ***"And I, when I am lifted up from the earth, will draw all people to Myself."***

Execution involved being lifted up.

Ps. 9:13 ***"Be gracious to me, O Lord, see my affliction from those who hate me, O You lift me up from the gates of death."***

Isaiah 6:1 ***"I saw the Lord … high and lifted up …"***

Isaiah 52:***13*** ***"Behold, My Servant shall act wisely; He shall be high and lifted up and shall be exalted."***

John 19

- Scourging was sometimes seen as an alternative to Crucifixion. v. 1-5
- ***"Behold the man"*** said by Pilate to demonstrate the harmlessness of the Lord Jesus. v. 5
- The Jews wanted death by crucifixion, not stoning. Read Deut. 21:23. Death by hanging on a tree (a cross would do) had to be over before nightfall.

- Sadly, v. 11 was used in church history by the Christian church as a reason to persecute the Jews.
- The **place**, the **date** and the exact **hour** are mentioned as this is the greatest moment in history. v. 13-14
- ***"We have no king but Caesar"*** is a statement by the Jewish hierarchy of abandoning the great Messianic hope. v. 15
- As Isaac carried the wood, so did the Lord Jesus. v. 17
- "Golgotha" – the shape of the hill in the form of a skull.
- Those responsible for His death unwittingly became prophets of what it means.
  - ✓ Caiaphas: ***"Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."*** v. 11:50
  - ✓ Pilate: ***"So do you want me to release to you the King of the Jews?"*** v. 18:39
  - ✓ Pilate: had ***"King of the Jews"*** written in Aramaic, Latin and Greek – for He is Lord of All!
  - ✓ A High Priest had a seamless robe (v. 23) and so did the Lord Jesus!
  - ✓ Note the formation of a new community, ***"Woman, behold your son."*** v. 26
  - ✓ Hyssop was used to apply the blood at the Passover. (Ex. 12:22)
  - ✓ ***"One of the soldiers pierced His side with a spear and at once there came out blood and water."*** v. 34

    This was not only the evidence of the rupture of the pericardium. The blood is a symbol of His saving death. ***"… The blood of Jesus, His Son, cleanses us from all sin."*** (1 Jn. 1:7) Water is a symbol of spirit and life.
  - ✓ Not a bone was broken. v. 36 – ***"It*** (the Passover lamb) ***must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones."*** (Ex. 12:46)
  - ✓ The volume and weight of spices (about 25 kg) would only be used in a Royal Funeral! Probably the burial cloths remained in shape because of the oil and spices. (Jn. 20: 5 and 8)

The Resurrection appearances

- ✓ Mary Magdalene – the first Jn. 20:10-18
- ✓ The women – Mary Magdalene (Mt. 28:8-10) and the other Mary
- ✓ The Emmaus Road – Lk. 24:13-35 and Mk. 16:12-13
- ✓ Simon Peter – 1 Cor. 15:5 and Lk. 24:34
- ✓ Meeting in the Upper Room (the first time) – 10 of the disciples Jn. 20:10-23; Lk. 24:36-49
- ✓ Meeting in the Upper Room (the second time) – Jn. 20:24-31 and perhaps Mk. 16:14
- ✓ By the Lake of Galilee – Jn. 21:1-24
- ✓ On a Galilean mountain – Mt. 28:16-20
- ✓ To 500 – ***"He appeared to more than 500 brothers at one time."*** 1 Cor. 15:6
- ✓ To James – 1 Cor. 15:7
- ✓ In Jerusalem – Acts 1:4-8
- ✓ ***"To them*** (the disciples) ***He presented Himself alive after His suffering by many proofs appearing to them during 40 days …."*** Acts 1:3

- ✓ Peter speaking in the house of Cornelius, ***"But God raised Him on the third day and made Him to appear not to all people, but to us who had been chosen by God as witnesses, who ate and drank with Him after He rose from the dead."*** Acts 10:40

John 20

Note what Jesus said in verse 17: ***"Jesus said to her, 'Do not cling to Me, for I have not yet ascended to the Father, but go to My brothers and say to them, I am ascending to My Father and to your Father to My God and your God'."***

So we now develop our relationship with the Lord Jesus through the Word of God and the Holy Spirit and in so doing we become participants in His Sonship with the Father.

- ***"As the Father has sent Me"*** v. 21 This is in the perfect tense so it doesn't mean once sent, but the sending in the past continues in the present.
- ***"And with that, He breathed on them and said, 'Receive the Holy Spirit'."*** v. 22

  In Gen. 2:7 ***"God breathed into his nostrils the breath of life, and the man became a living creature."***

  The Valley of Dry Bones (Ez. 37) Ezekiel was told to prophesy to the dry bones and they became corpses. He had to prophesy again to the breath, ***"Come from the four winds, O breath, and breathe into the slain that they may live."*** (Ez. 37:9) This is a foretaste of what happened at Pentecost.
- ***"If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld."*** v. 23 There are parallel statements in Mt. 16:19 and 18:18.
- ***"Thomas answered Him, my Lord and my God."*** v. 28 This is not an exclamation of surprise. It is a formal confession. It is the culmination of the revelation of the Lord Jesus, the Christ (Messiah), in John's Gospel.
- ***"Jesus said to him*** (Thomas) ***have you believed because you have seen Me? Blessed are those who have not seen and yet have believed."*** v. 29 'Believe' is in the aorist tense – i.e. 'Go on believing'.

John 21

This is a sort of addendum to the main bulk of the Gospel and I'm so glad John added this to the end of his Gospel. ***"Revealed"*** is a keyword – v. 1 (x 2) and v. 14.

- It was believed at that time (1st century A.D.) that there were 153 species of fish in the oceans. This event is a miracle with a message. The mission of the disciples would be to 'net' all nations. v. 11
- The ***"net was not torn"*** is symbolic of the power of the Gospel to hold together all nations and cultures. ***"Although there were so many, the net was not torn."*** v. 11
- The disciples knew Him and yet did not initially recognise the Lord Jesus. Perhaps His risen body was different in some way. In the future, ***"Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him and all the tribes of the earth will mourn/wail on account of Him."*** Rev. 1:7
- ***"Simon, son of John, do you love Me more than these?"*** Peter had boasted that he loved the Lord more than the other disciples – see Mt. 26:22.

  Perhaps it was the area (home) – the Sea of Galilee – fishing, earning an income, the familiar life before he met the Lord Jesus.

The two different words used for love – *'phileo'* (v. 15, 16, 17) and *'agapeo'* (v. 15 and 16) are almost synonyms here. They both represent the Father's love for the Son and the love of the Lord Jesus for people. In Greek *'agapeo'* is the more dignified word, while *'phileo'* denotes mainly emotional warmth and intensity.

- Note Peter's 3 denials in John 18 and his 3 affirmations in John 21.

- There is a prophetic word about Peter's death in v. 18-19.

- In response to Peter's question about John in v. 21, Jesus says, ***"What is that to you? You must follow me."*** (**You** is emphatic.)

- ***"Witness"*** is used 33 times in John (once in Matthew, once in Luke and not at all in Mark). We are to continue the witness that the Lord Jesus began. (Jn. 5:32)

- v. 25 was John's opinion. In his day it was probably hyperbole. But after over 2000 years in so many languages it might be a mere exaggeration.

A Puzzle? There is no mention of the Ascension! In John 20:17 Jesus said to Mary, ***"Do not cling to Me, for I have not yet ascended to the Father, but go to My brothers and say to them, 'I am ascending to My Father and your Father, to My God and your God'."*** Some translate this, ***"Don't hold Me, I am ascending."*** There is a sense that the Lord Jesus continues walking side-by-side with us for ever.