

THAT YOU MAY BELIEVE

JOHN

THAT YOU MAY HAVE LIFE

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PREFACE

1. Goals/Expectations

- i. We want everyone who is participating to read the gospel of John each week in preparation for when are together. This means you will read the gospel 11 times between now and the end of the StudyGroup series.
- ii. To Memorize John 1:1-18. This is an incredibly important passage of the Gospel and you will do well to memorize it. You may do so in whatever translation you prefer.
- iii. We want every who is participating to be able to identify the reasons why John wrote his gospel, what caused him to write a gospel, and the overall message that John seems to be stating in it.
- iv. Everyone who is participating to be able to think critically about the text and see deeper meaning that may be present in the gospel narrative, and be able to apply it to their lives for spiritual development.
- v. To be at peace with others who are taking this elective regardless of their view points on the text or their interpretational differences. We are all brothers and sisters in Christ and all trying to learn better the revelation that God has given us in his inspired word.

THE GOSPEL ACCORDING TO JOHN

AUTHOR: THE DISCIPLE JESUS LOVED¹
(c.1 82-2; 19:31; 20:3)

JOHN, SON OF ZEBEDEE?
JOHN THE ELDER?

THE PURPOSE OF THIS BOOK:
"SO THAT YOU MAY COME TO BELIEVE THAT JESUS IS THE MESSIAH, AND THAT BY BELIEVING, YOU MAY HAVE LIFE IN HIS NAME."^(20:31)

THE BASIC PATTERN IN THE 7 I AM STORIES IN 2-12

JESUS PRESENTS HIMSELF AS A SIGN OR IMAGE/CLAIM.
"I AM..."
"PEOPLE WHO DON'T UNDERSTAND SIGNS OR GET ANGRY!"

7 I AM²

THE FRIEND OF LIFE	6:35
THE LIGHT OF THE WORLD	8:12
THE GATE FOR THE SHEEP	10:7
THE GOOD SHEPHERD	10:11
THE RESURRECTION	10:25
THE VINE	15:1

7 I AM³

WALKER INTO JANE	ch.2
HEALING A SICK BOY	ch.4
HEALING A PARALYZED MAN	ch.5
FEEDING THE 5,000	ch.6
HEALING A BLIND MAN	ch.9
RAISING LAZARUS	ch.11

2-10 MIRACULOUS SIGNS & CONTROVERSIES

1 INTRODUCTION

1:1-10 IN THE BEGINNING WAS THE WORD AND THE WORD WAS WITH GOD AND THE WORD WAS GOD.

1:11-18 THE WORD BECAME FLESH AND DWELT AMONG US.

1:19-51 JOHN THE BAPTIST TESTIFIES TO JESUS AS THE MESSIAH.

1:29 THE LAMB OF GOD WHO TAKES AWAY THE SIN OF THE WORLD.

1:35-51 JESUS CALLS HIS FIRST DISCIPLES.

2-1 FOUR JEWISH INSTITUTIONS

2:13-17 THE TEMPLE: JESUS CLAIMS TO HAVE THE GLORY OF GOD IN HIMSELF.

2:18-22 THE FEAST OF TABERNACLES: JESUS CLAIMS TO BE THE TRUE TABERNACLE.

2:23-25 THE FEAST OF DEDICATION: JESUS CLAIMS TO BE THE LIGHT OF THE WORLD.

2:26-30 THE FEAST OF PURIFICATION: JESUS CLAIMS TO BE THE BREAD OF LIFE.

11-12 RAISING LAZARUS

11:1-44 JESUS RAISES LAZARUS FROM THE DEAD.

11:45-53 JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

13-17 JESUS' FINAL WORDS

13:1-30 JESUS' SPEECH & PRAYERS.

13:31-36 JESUS' DISCIPLES ARE THOSE WHO REMAIN IN HIS LOVE.

13:37-43 THE SPIRITUAL STRUGGLE TO CARRY ON HIS MISSION.

13:44-49 THE ONE GOD WHO IS CALLED FATHER AND SON.

21 EPILOGUE

21:1-11 THE CONTINUED MISSION OF JESUS' FOLLOWERS.

21:12-17 A PICTURE OF DISCIPLESHIP: JESUS' FOLLOWERS ARE FIRST EFFECTIVE WHEN THEY LISTEN FOR JESUS & SIMPLY OBEY HIS WORDS.

5-10 FOUR JEWISH FEASTS

5:1-46 THE FEAST OF TABERNACLES: JESUS CLAIMS TO BE THE TRUE TABERNACLE.

6:1-71 THE FEAST OF PURIFICATION: JESUS CLAIMS TO BE THE BREAD OF LIFE.

7:1-53 THE FEAST OF DEDICATION: JESUS CLAIMS TO BE THE LIGHT OF THE WORLD.

8:1-59 THE FEAST OF TABERNACLES: JESUS CLAIMS TO BE THE TRUE TABERNACLE.

18-20 JESUS' DEATH & RESURRECTION

18:1-11 JESUS' ARREST: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

18:12-32 THE TRIAL: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

18:33-40 THE TRIAL: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

18:41-43 THE TRIAL: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

19:1-42 THE CRUCIFIXION: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

19:43-49 THE BURIAL: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

20:1-9 THE RESURRECTION: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

20:10-18 THE RESURRECTION: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

20:19-31 THE RESURRECTION: JESUS TELLS THE PRIESTS HE WILL DIE FOR THE PEOPLE.

INTRODUCTION TO JOHN'S GOSPEL

Lesson 1

2. Purpose/Objectives

In this series, we are going to investigate John's Gospel and pick out certain clues that will tell us the answer to the question, Why did John write a Gospel? The sentence tells us everything that we are going to talk about in this series. Here, let's diagram this out and break down this sentence to see how we will be focusing our efforts over the next 12 weeks.

Write down what the instructor writes on the white board.

Why did John write a Gospel?

3. Who was the author of the Gospel?

A. John the son of Zebedee

1. External Evidence for John son of Zebedee. Until recently, it was accepted that John, the son of Zebedee, was the author of this Gospel. These arguments were based on the oldest evidence that dates back to the first quarter of the second century.
 - a) Irenaeus, an important second-century church father, wrote a book called *Adversus Haereses (Against Heretics)* in which he identifies John, the son of Zebedee, as the author of the Gospel according to John. He wrote in III.1.2 of this book, "Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia."

This idea was confirmed by Theophilus, sixth bishop of Antioch (died AD 181) who also ascribed this Gospel to John.

b) This was also verified by Polucrates of Ephesus in AD 190.

2. Internal Evidence

a) The author of the Gospel is not named however there is an odd naming of a "Disciple whom Jesus loved" in 21:2, 20, 24

(1) The text pointing to this beloved disciple as author

(a) ² Simon Peter, Thomas (called "Twin"), Nathanael from Cana of Galilee, Zebedee's sons, and two others of His disciples were together.

(b) ²⁰ So Peter turned around and **saw the disciple Jesus loved** following them. That disciple was the one who had leaned back against Jesus at the supper and asked, "Lord, who is the one that's going to betray You?" (See Jn 13:22-25).

(c) ²⁴ **This is the disciple who testifies** to these things and **who wrote them down**. We know that his testimony is true.

(2) All mentions of "The disciple whom Jesus Loved" in the fourth Gospel.

(a) 13: 23-25

(b) 19:26-27

(c) 20:1-10

(d) 21:20

(e) 21:24

(3) Other possible mentions (Unnamed disciples)

(a) 1:35-40

(b) 18:15-16

B. John the Elder

1. Eusebius

a) The church historian, Eusebius copied the writing of Papias, probably through Irenaeus who wrote that "These things are attested by Papias, who was John's hearer and the associate of Polycarp." in 3.39.4 of Eusebius' history, He records Papias' words:

(1) "(4) But if I met with anyone who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders. What was said by Andrew, Peter or Philip. What by Thomas, James, John, Matthew, or any other of the disciples of our Lord. What was said by Aristion, and the presbyter (elder) John, disciples of the Lord; for I do not think that I derived so much benefit from books as from the living voice of those that are still surviving.

b) What is odd about this list is that John is listed twice, once as the disciple of the Lord, and then a John is listed again as the “Presbyter” which can also be translated, Elder. The question then becomes, who is this other John? And, what does the title “Presbyter” mean?

(1) Are they one in the same person? Are they two different people?

(a) An Elder John might explain 2nd and 3rd John.

i) 2 John 1:1 **The Elder**: To the elect lady and her children: I love all of you in the truth—and not only I, but also all who have come to know the truth— **2** because of the truth that remains in us and will be with us forever.

ii) 3 John 1:1 **The Elder**: To my dear friend Gaius: I love you in the truth.

(b) Eusebius makes his own editorial comments on this matter of two Johns. So even in the fourth century AD, it was an enigma as to who Papias may have been referring.

i) 3.39.5-7 “(5) It is also proper to observe that the name of John was twice mentioned, the former of which he mentioned with Peter, James, Matthew, and the other apostles, evidently meaning the evangelist. But in a separate point of his discourse, he ranked the other John with the rest not included in the number of apostles, placing Aristion before him. He distinguished him plainly by name of presbyter. (6) So it was here proved that the statements of those who asserted there were two of the same name in Asia, that there were also two tombs in Ephesus, and that both are called Johns even to this day, which it is particularly necessary to observe. For it is probably that the second, if it be not allowed that it was the first, saw the revelation ascribed to John. (7) And the same Papias, of whom we now speak, professed to have received the declarations of the apostles from those who were in company with them and said also that he was a hearer of Aristion and the presbyter John.

(c) However, Eusebius could be misreading Papias.

i) Eusebius identifies Papias’s “presbyters” with the apostles Andrew, Peter, Philip, Thomas, James, John and Matthew. Yet this identification pulls the rug from under his insistence that two Johns are in play. Both Johns in the Papias citation are called presbyters (that is, apostles, according to Eusebius, and both are counted among the “Lord’s disciples.” All that distinguishes them is the tense of a verb. Papias inquired about what the one had “said” and what the other (along with Aristion, who is not called presbyter) was “saying.” Nothing in the citation requires that two individuals are in view. Rather, Papias seems to be saying that one of the seven “presbyters” who used to speak in the past (John) still speaks, together with Aristion, who was a “disciple of the Lord” but not one of the twelve.

C. Lazarus

1. The case for Lazarus is made from identifying the “Disciple Whom Jesus Loved” as Lazarus. It would seem that there is a slight possibility that this person could be the disciple. Here is the case for Lazarus, whom Jesus raised from the dead, as the Disciple whom Jesus loved and author of the Gospel.
 - a) The reference to “the disciple whom Jesus Loved” is first mentioned in chapter 13 of the gospel. Just before this account at the final meal Jesus has with his disciples, Jesus travels to Bethany to raise Lazarus from the dead. The author makes a statement that may be important to our discussion:
 - (1) “**4** When Jesus heard it, He said, “This sickness will not end in death but is for the glory of God, so that the Son of God may be glorified through it.”
5 Now Jesus loved Martha, her sister, and Lazarus.”
 - (2) This is the only instance in the Gospel of Jesus loving a specifically named person(s).
 - b) The mention to the beloved disciple only comes after the account of Lazarus, who probably followed Jesus to Jerusalem considering what just happened to him. And this might fit the tradition that the Disciple whom Jesus loved would live a long life (or not die) because Lazarus had already died. Furthermore, there are two unnamed disciples in the boat in chapter 21 with the miraculous catch. Could Lazarus be one of those two?
 - c) Furthermore, **John 18:15-16** says, “**15** Meanwhile, Simon Peter was following Jesus, as was another disciple. That disciple was an acquaintance of the high priest; so he went with Jesus into the high priest’s courtyard. **16** But Peter remained standing outside by the door. So the other disciple, the one known to the high priest, went out and spoke to the girl who was the doorkeeper and brought Peter in.”
 - (1) If this unnamed disciple is the disciple whom Jesus loved, then the likelihood of it being John decreases. Why would a fisherman from Galilee be familiar with the High Priest in Jerusalem. In the game of probability, it is certainly small. Rather Lazarus, who has a family tomb, and probably some money on the outskirts of Jerusalem has a better chance of knowing the High Priest.
 - d) However, this is all circumstantial at best.

D. Authorship

1. I hold to John the Apostle being the author of this gospel, the disciple whom Jesus loved, and the Elder mentioned in 2nd and 3rd John. Based on the Revelation of John, and what we know from non-cannonical sources, it appears that John has become something of a “presbyter” or “Elder” who oversees multiple churches (seven listed in Revelation all in Turkey). The listings of Papias are two fold, those who are disciples, and those who are elders. John serves as both and therefore is listed twice.

4. Date/location:

A. Difficulties

1. Of course assigning a date to the gospel is not that easy either. If we take John as the author then the location, I would argue would be western Turkey where Revelation is directed. However, the earliest copies of John are found in Egypt which date to the first half of the second century (AD 100-150). However Egypt is prime real-estate for preserving Papyri.
2. The book is overly Jewish, however there are translations of Aramaic in the text, and the sea of Galilee is mentioned as the Sea of Tiberius which assumes an audience outside of Palestine that is sympathetic to the empire.
3. If there is such a thing as a distinctively “Johannine” community, we do not yet know enough about it to be able to locate it geographically. When we speak of the author’s community, all we mean is whatever Christian communities the author may be familiar with or has influence over, wherever he, or they, may be. It is clear that the communities - like most Christian communities at that time - were “sectarian” with respect to the Graeco-Roman world around them, but by no means clear that they were sectarian with respect to other Christian groups.
4. It is often believed that a late date of the 1st century is favored. But if this is the case, why does John not use or refer to any of the synoptic Gospels? For example it is clear that Matthew and Luke borrow from Mark. And Luke may have borrowed from Matthew. But there is no account of John using any material from the “earlier Gospels.” Why?

B. Probabilities

1. It is probable that this Gospel was written after the destruction of the Temple and the war in Judea. This would highlight all the claims to the destruction of the temple as in John 2 and in 11:48, “If we let him go on like this, . . . the Romans will come and take away both our place and our nation.” In fact, even though they arrested Jesus and put him to death, the Romans eventually came and did exactly that. In addition, the book does not speak well of Jews and is particularly anti-semitic. This points to a time when they had been confirmed enemies of the church.
2. This book is written to people who are familiar with Judaism but live outside the world of Judaism. I.e. they are in a neighboring region such as Asia Minor.
3. Because I believe John is the author, this limits his readership to Turkey (Asia Minor).
4. I believe that a date in the 80s or early 90s is likely. But we can’t know with any certainty.

4. John's World



5. Final Thoughts

The world of the second half of the first century AD was a chaotic one. For a Christian, they were being marginalized on all fronts, persecution was harsh and only growing the fears of those who called themselves followers of the way. John was circling the wagons in his writing to clarify who was part of the people of God from those who posed as followers of Christ. The typical Christian was formerly Jewish, of middle eastern descent, and spoke a Semitic language and/or Greek. The capital of Christianity was probably Antioch as persecution pushed the church to expand out of Jerusalem and Judea early on in the book of Acts.

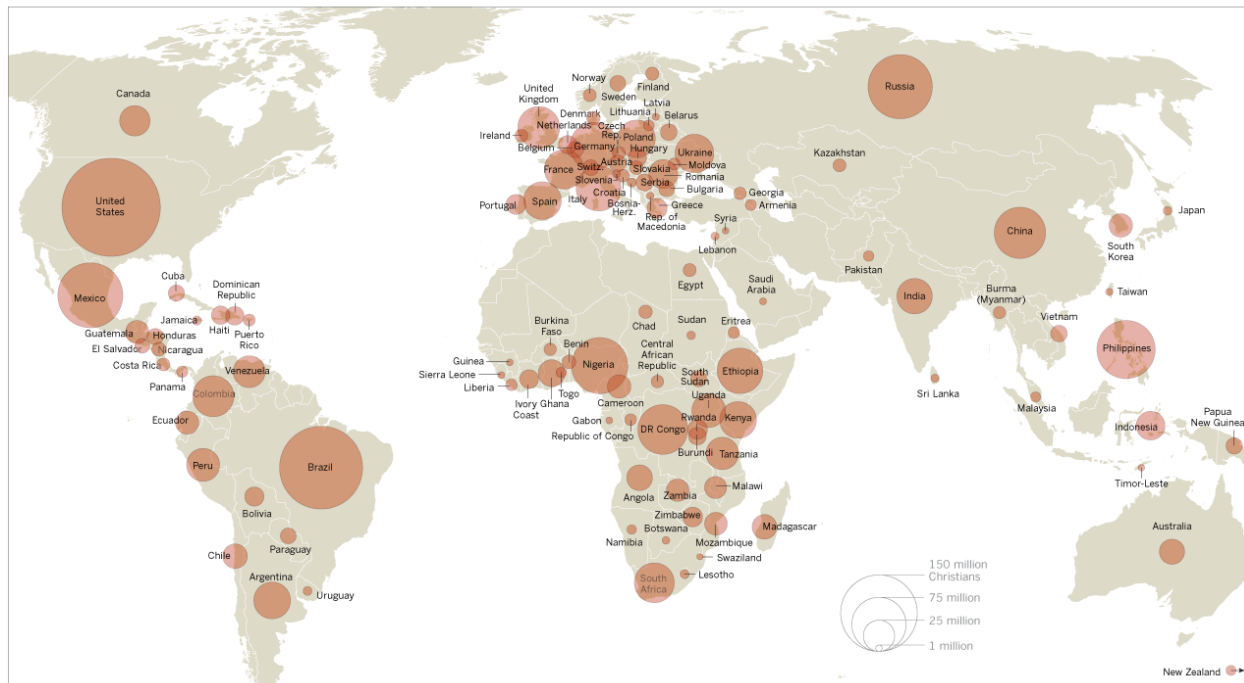
Today, we seem to be experiencing a time when our views and beliefs are being marginalized because for such a long time, the Judeo-Christian worldview dominated western politics and western politics dominated the world. While the West is still the remaining power of the world, it is shaking off its Christian foundation for a secular view that cares little for objective morals/truth and elevates the self's pleasure through a misguided understanding of love and peace.

It is easy to become jaded, cynical, and pessimistic about the our culture and how we see our long standing Christian traditions be trampled upon. Allow me to provide you with this caution. The typical Christian today is not white, lives south of the equator, and has never spoken English. 1.3 billion Christians live south of the equator compared to 860 million who live north of it. And this is a good thing! We are becoming the minority in our own country because of our beliefs, but we are the minority in Christendom. Let us not forget Jesus' words, that upon the confession of Peter, Christ will build his church and the gates of Hell will not prevail against it.

There are currently about 2.18 billion Christians in the world today. This represents nearly a third of the entire global population of 6.9 billion. There are just as many Christians in Sub-Saharan Africa as there are in Europe. A third of all Christians (about 37% live in the Americas. The number of Christians around the world has nearly quadrupled in the last 100 years, from about 600 million in 1910 to more than 2 billion in 2010 (Population in the world in 1910 was about 1.9 billion). And as of today, Christianity is by far the largest religious group by about 16%. And finally, the United States is still the largest Christian population. So no matter what happens here in America, or in western culture, God is in control bringing his Kingdom to earth just as it is in heaven and there is nothing our religious and political opponents can do about it.

Estimated Distribution of Christian Population by Country and Territory in 2010

Only the 115 countries with more than 1 million Christians in 2010 are shown.



PROLOGUE

Lesson 2

1. Introduction:

What is the purpose of a prologue for a novel?

What special information is traditionally shared in the prologue?

In the opening verses of each of the four Gospels, the evangelists provide initial clues to the interests that will govern their respective accounts of Jesus' life and ministry. Mark's opening is the most compact, recounting Jesus' baptism in order to establish his identity as Son of God. Matthew's opening genealogy identifies Jesus as a descendant of both Abraham and David as well as supplying his credentials as Messianic king, while Luke's introduction sets a detailed account of the announcements and actual births of both John the Baptist and Jesus against the backdrop of the wider Roman world. Of the four, however, John makes the most dramatic use of the prologue form in shaping the contours of a particular Christological emphasis.

2. Text Analysis:

Read the text and answer the questions that follow.

- ¹ In the beginning was the Word,
and the Word was with God,
and the Word was God.
- ² He was with God in the beginning.
- ³ All things were created through Him,
and apart from Him not one thing was created
that has been created.
- ⁴ Life was in Him,
and that life was the light of men.
- ⁵ That light shines in the darkness,
yet the darkness did not overcome it.

- ⁶ There was a man named John
who was sent from God.
- ⁷ He came as a witness
to testify about the light,
so that all might believe through him.
- ⁸ He was not the light,
but he came to testify about the light.

Word for Word Translation by Dr. Thatcher CCU

- ¹ In the beginning was the Logos,
and the Logos was before God [=in
the presence of God not a time
reference], and God was the Logos. **2**
This one was in the beginning before
God. **3** All things became through
him, and without him became not one
thing which has become. **4** In him
was life, and the life was the light of
humanity. **5** And the light shines in
the darkness, and the darkness did
not overcome it.

- 6** A man became, being sent from
God, named "John." **7** This one came
to witness, so that he should witness
concerning the light, so that all
people should believe through him. **8**
That one was not the light, but rather

9 The true light, who gives light to everyone,
was coming into the world.

10 He was in the world,
and the world was created through Him,
yet the world did not recognize Him.

11 He came to His own,
and His own people did not receive Him.

12 But to all who did receive Him,
He gave them the right to be children of God,
to those who believe in His name,
13 who were born,
not of blood,
or of the will of the flesh,
or of the will of man,
but of God.

14 The Word became flesh
and took up residence among us.
We observed His glory,
the glory as the One and Only Son from the Father,
full of grace and truth.

15 (John testified concerning Him and exclaimed,
“This was the One of whom I said,
‘The One coming after me has surpassed me,
because He existed before me.’”)

16 Indeed, we have all received grace after grace
from His fullness,
17 for the law was given through Moses,
grace and truth came through Jesus Christ.

18 No one has ever seen God.
The One and Only Son—
the One who is at the Father’s side—
He has revealed Him.

[he came] so that he should witness concerning the light. **9** It was the true light, which lights all people [by] coming into the world. **10** It was in the world, and the world became through it, and the world did not know him. **11** To his own he came, and his own did not receive him. **12** But as many as received him, he gave to them authority to become children of God, to the ones believing on his name, **13** who were not begotten from blood nor from the will of flesh nor from the will of a man/husband, but rather from God.

14 And the Logos became flesh and tabernacled among us, and we saw his glory, glory as an only born from a father, full of grace and truth. **15** John witnesses concerning him, having cried out, saying, “This one was whom I said, ‘The one coming behind me became ahead of me, because he was before me.’” **16** Because from his fullness we all received also grace in place of grace. **17** Because the Law was given through Moses; grace and truth became through Jesus Christ. **18** No-one has seen God at any time; only-begotten God, being in the bosom of the Father, the same narrated about [Him].

What themes seem to be listed through this introduction?

What biblical characters/past events does he allude to?

“Was” and “Becoming”

There are two main verbs throughout this passage. Let’s examine these two main words to see how they can drive our theological interpretation of the text.

“To Be”:

There is *ēn*, which is the imperfect form of *eimi* (GK 1510) which means “To Be”. We translate this word as “Was” though it could also be translated as “had been” for an indefinite time in the past. An exegetical paraphrase of the first verse would be: “Before there was any beginning, the Word had been, and the Word has been toward the God, and God had been the Word.” This verb *ēn* is to be found in every instance in the context where the person of Jesus Christ is referred to in his His eternal self-existent state.

Find all the references to Jesus as “Was” or “to be”:

- (1) **v. 1, In the Beginning was the word, and the word was with God, and the word was God.**
- (2) **v. 2, He was in the beginning with God.** _____
- (3) **v. 4, In Him was life and the life was the light of men.** _____
- (4) **v. 8 He was not the light (John was not the light, so Jesus was the light).**
- (5) **v. 9, There was the true light which, coming into the world, enlightens every man.**
- (6) **v. 10, He was in the world, and the world was made through him . . .**
- (7) **v. 15, John bore witness of Him, and cried out, saying, “this was He of who I said, He who comes after me has a higher rank than I, for he existed before me.**

“To Become”:

The Other verb to be contrasted with *ēn* is *egeneto*, the aorist form of *ginomai* (GK 1096), “to become” something that one was not before.

Find all the references to something “becoming”

- (1) **All things vs. 3** _____
- (2) **John the baptist became a witness vs. 6** _____
- (3) **The world became through him v. 10** _____
- (4) **Believer became God’s children v. 11** _____
- (5) **Logos became flesh vs. 14** _____
- (6) **The Law became through Moses vs. 17** _____
- (7) **grace and truth became through Jesus vs. 17** _____

What are the theological implications that we can draw from the intended meaning of these Greek verbs?

3. Christology

What is Christology?

Identity of Jesus in Chapter.

Read John 1 in its entirety with a partner. List all the descriptors or titles that you find. I have found 18.

Of the list you have created, what seems to be the most important to you? Explain.

Which one do you think is the most important to the Gospel? Explain.

The Word dwelling among us.

Read Exodus 40:34-38. What is this story about? What major event is occurring?

Explain how this story from Exodus is similar to that of John 1:14. What words appear to be similar?

Meaning of ἐσκήνωσεν (G4637) _____

What is John revealing about the nature of this Logos? Explain.

(See Excursus on page 16 if time allows)

4. Final Thoughts

Christ has been and always will be the defining point of Christianity. He is what the religion and faith are all about. That is why so much controversy, heresy, and debate occur over this man. In John's day, by the end of the first century (just 60 years or so after Jesus' death) there are already fractions occurring in Christendom to redefine the person of Jesus. This is why the study of Jesus is so important for all believers and churches. When we agree on who this person is and what he came for then we can have true unity in truth.

Over the last two millennia there have been several false claims made about Jesus. Many of them stem from this gospel, which ironically was written at least, if not written primarily, for clearing up the identity of the Messiah. John's picture of Jesus is that he is God, equal to the father yet distinct, that he is the author of creation, the one who sent the Holy Spirit on Pentecost, and the one who justifies our sins. He was here in the flesh, lived an earthly life apart from his glory in heaven, forsaken by the Father, and justified the people of the world.

As we continue in our culture the push will be to dilute who Jesus was and to confuse him with a moral, righteous teacher, or someone who never existed at all. Yet, we can stand firm on the word of truth that Jesus is God in the flesh, who died for all of us, and when we put our faith in him we will be resurrected to glory with him on the last day.

Jesus makes our faith distinct from any other religion in the world.

Excursus on *Theos* in John 1:1-18 - Jehovah Witnesses and the *logos* debate

The Jehovah Witness' Problem with Jesus as God

Jehovah Witnesses believe the Word or Logos is “a god,” a mighty god, the “beginning of the creation” of Jehovah and His active agent in the creation of all things. The Logos was made human as the man Jesus and suffered death to produce the ransom or redemptive price for obedient men. Jesus lived in heaven as a spirit person before he came to earth. He was God’s first creation and so he is called the “firstborn” son of God (Col. 1:15; Rev. 3:14). Jesus is the only Son that God created by himself. Jehovah used the prehuman Jesus as his master worker in creating all other things in heaven and on earth. In a quote from the Doctrines of the Jehovah’s witnesses

“Does this [John 1:1] mean that Jehovah God (Elohim) and the . . . Son are two persons but at the same time one God and members of a so-called ‘trinity’ or ‘triune god’? When religion so teaches it violates the Word of God, wrests the Scriptures to the destruction of those who are misled, and insults God given intelligence and reason”

“The confusion is caused by the improper translation of John 1:1-3 . . . such translation being made by religionists who tried to manufacture proof for their teaching of a ‘trinity’
(*The Truth shall make you free*, 45-47)

The Response

The Jehovah Witness argument is based upon poor understanding of the Greek language. To base an entire anti-trinitarian doctrine off of a single verse is not only dangerous it is irresponsible. What follows is an explanation of how to refute our JW friends should they come knocking on our door. Of course, this should all be done in love.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
In Beginning was The word , and The Word was. before The God , and God was the Word.

First, Greek Grammar

If you or I wanted to equate one subject to another using “is” or “was” we would do so by word order. For example, “John is the Author.” By the word order, we know that John is the subject of the sentence and “is the Author” is the *predicate* or the descriptor of the subject. Both John and Author are nouns in this sentence but we know John is the subject because of where it is in the sentence. The focus is on John, not author.

In Greek, word order is not as important so writers have to find ways of distinguishing between the Subject and the Predicate nouns. In the case of John 1:1, “and God was the Word” we know that Word is the subject because it possesses a definite article, “the” and God does not. Both words are nouns and in the *nominative case* (i.e. nouns, pronouns, or subjects) but we know Word is the subject because of the definite article.

Does this diminish “God” in this sentence to a lesser deity? Of course not. That is nonsensical. Furthermore, after introducing “the Word” in the first clause, the verse presents an interplay between “the word: (*ho logos*) and “God” (*ho theos*) in two different ways, and in chiasmic fashion: the Word was “with God” and, following the order of the Greek text, God was what the Word was. The solemn repetition - Word, Word, God, God, Word - captures the reader’s attention from the outset by giving the language a poetic quality that immediately sets John apart from the other three Gospels.

Second, Jehovah Witnesses' Inconsistencies

On the page that follows, you can see where the words *logos* and *theos* appear in John 1. They are highlighted in Green or Red. Green indicates if the word has a definite article preceding it. Red means that it does not have a definite article and by the JW standards cannot refer to the main God, Jehovah (which is not even a real name of God).

As you can see, the only time *Theos* (God) has a definite article in front of it is in verse one and two. Six times John does not use a definite article for God even when it is clearly God the father as in verse 18 when "no one has seen God but the only begotten God in the bosom of the father, he has explained him." This sentence is clearly referring to two different persons, both called God.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. **2** οὗτος

In. Beginning was. The word , and. The. Word was. before. The God , and. God was the. Word. 2. He

ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. **3** πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ

Was in beginning before. The. God. 3. Everything through him. Was made, and. Apart from. Him. Was made. Not

ἔν. ὃ γέγονεν **4** ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. **5** καὶ τὸ φῶς ἐν

Anything was made. 4. In. Him. Life. was, and. The Life Was The Light Of the Mankind 5. And The light In

τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

The darkness shines , and The Darkness It Not Understood

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. **7** οὗτος ἦλθεν

Became. A man. Who Has been Sent from God, name. His. John 7 He. Came

εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

To. Witness, that which witnesses. Of The. Light, so that. All. Who might believe. Through him.

8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. **9** ἦν τὸ φῶς τὸ

Not. The. True the. Light, but. So that Witnessing concerning The Light 9. He is The Light. The.

ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

True the. Light all of men. Come into the world.

10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

10. In the. World he was, and. The. World through. Him. Was made, and. The. World him did not. Know

11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. **12** ὅσοι δὲ ἔλαβον αὐτόν,

11 to. His own came, and his own Him not receive. as many as but Received him,

ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

Give them right child of God become, the ones believing in the name of him,

13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ

They not of blood nor of will of flesh nor of will of father but of

θεοῦ ἐγεννήθησαν.

God be born.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν

And the word flesh became and dwelt (tabernacled) with them, and. We Have seen the glory

αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. **15** (Ἰωάννης

Of him, glory of the only begotten from father, full of grace and truth. 15. John

μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος

Witnessed concerning him and cried saying, this was he of whom I spoke, He after me comes

ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.) **16** ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς

Before me became, so that before me he was 16 for of. The fullness of time his we

πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. **17** ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις

All have received, and grace upon grace. Because the law from Moses was given, the grace

καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. **18** Θεὸν οὐδεὶς ἑώρακεν πώποτε·

And the Truth from Jesus Christ became. God no one has seen at any time

μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

The only begotten God. Whom is. The bosom of the father that one explained.

THE SIGNS

Lesson 3

Introduction

When we talk about the Signs found in the fourth gospel, it may be helpful to identify common traits so that we can be sure their purpose. Now, there are six commonly agreed upon Signs in the gospel of John, and this is because the Gospel itself identifies them as Signs. They are:

1. 2:1-11 - Water into Wine
2. 4:46-54 - Healing Official's son
3. 5:1-15 - Healing the paralytic
4. 6:5-14 - Feeding the 5K
5. 9:1-16 - Healing the Blind man
6. 11:1-47 - Raising of Lazarus

Signs are unique to John's gospel, in the other gospels they are referred to as Miracles. So what is John trying to accomplish by having signs instead of miracles? What do these Signs seem to say about Jesus, his ministry, and God?

Group Exercises

Read 2:1-11 and discuss the mechanics of the story, and the outcome. How does this event change things for Jesus?

Break into groups and read assigned signs. Come up with characteristics of the story such as setting, time of day, the miracle that occurred, what the response was, etc. Come back together to share your findings.

Defining the Signs of John's Gospel

Signs AUTHENTICATE and give GLORY to God.

In the case of prophetic signs in the Old Testament, there are two important elements: the prophetic component and the inherent symbolism. Both aspects combine to provide a way of revelation that, once the sign has been realized, proves the prophet to be authentic and brings glory to God.

There are three identity markers to know when we have encountered a sign in John's Gospel.

1. Signs are **PUBLIC** **WORKS** of Jesus.

In each case, "Signs" in John's gospel is linked with the term "do", see, or show. This pattern of usage indicates that a sign is something Jesus does, not merely something he says, and it is something people can see, not merely hear. Signs in John are therefore works of Jesus, not mere words. They are events, not mere utterances.

Each of the six identifiable signs (see below) are all done in a very public way that prove Jesus is who he says he is.

2. Signs are **EXPLICITLY** **IDENTIFIED** as such in the Fourth Gospel.

Here are all the occasions the six agreed upon signs are referred to as such:

Water into wine **2:11**

Healing the nobleman's son **4:54**

Healing the lame man **7:21, 31**

Feeding the 5000 **6:14, 26, 30**

Healing the man born blind **9:16**

Raising Lazarus from the dead **11:47**

3. Signs point to **GOD'S** **GLORY** displayed in Jesus, thus revealing Jesus as God's authentic representative.

This is made evident in the first instance of a Sign event taking place in 2:11, "What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples put their faith in him." John thus presents Jesus' signs as the vehicles through which God's glory is revealed in Jesus, while the word "glory" is not always used in conjunction with Jesus' working of signs, all of Jesus' signs are presented as evidence that Jesus is God's authentic representative (see. Jn 6:14, 7:31).

Based upon these three elements present in the six identifiable Signs within the gospel, how might we define "Signs"?

**A SIGN IS A SYMBOL-LADEN (MIRACULOUS) PUBLIC WORK OF JESUS
SELECTED BY JOHN FOR THE REASON THAT IT DISPLAYS GOD'S GLORY IN
JESUS WHO IS PROVEN GOD'S TRUE REPRESENTATIVE and generates faith.**

The Importance of Signs in John

There are several important implications to be drawn from the Signs found in the fourth Gospel. First, John's account of the signs which Jesus did is intentionally selective. He mentions many other signs of which he must have had detailed knowledge but left those out (21:25). Second, the purpose of the selection of signs was theological. The signs were designed to produce faith of a particular kind. However, as we examine closely we see a paradoxical opposition to faith in Christ. Third, the theological purpose is stated in a twofold form - (i) that Jesus is the Christ, and (ii) that He is the Son of God. The connection of the Messianic claims with signs is not surprising, for it was generally expected that the Messiah, when he came, would authenticate his claims by means of signs. Let us examine how each sign fits into this paradigm.

Water into wine at the wedding banquet

The first sign brings glory to Jesus in a practical and domestic setting. It was to illustrate the dwelling of the Word among us in the general affairs of life. A village wedding seems irrelevant to the mission of the Word. This sign generates faith in it's observers.

Healing the nobleman's son

The second sign reveals the distinction between faith based on mere wonder working and faith based on the essential spiritual understanding of the sign. The whole incident becomes an incentive to have faith on the basis of Jesus' word of power, but without reliance on any external attestations.

Healing the lame man

Faith is lacking in this sign, though it is implied. But this is important to show the lack of faith of the Jews who focused more on the Sabbath laws than the evidence before their eyes (v.16) Then Jesus criticizes their lack of faith based on scripture testimony and not the signs

Feeding the 5000

After feeding the 5K, when the people saw the sign they began talking of Jesus as the coming prophet but misinterpret. When Jesus saw they intended to make him king, he withdrew from them. The sign clearly did not lead to a true faith. Their misunderstanding is something John intends to highlight for his reader.

Healing the man born blind

Evident this sign is intended to highlight God's power. Jesus just claimed himself the light of the world. It was the function of light to bring illumination even to blind eyes. Notice this progression: man called Jesus 11, he is a prophet (17), Son of man (35), Lord I believe (38).

Raising Lazarus from the dead

The last sign brings glory to Jesus. It foreshadows Jesus' death and resurrection, shows his life giving power, but also highlights again that people believed when they saw. The climax of the story though is when the Jews plan to kill him and Lazarus because of the signs he is performing (12:37)

We cannot go on without mentioning the obvious. Jesus' resurrection was the greatest sign of all. Yet it required sight from the disciples for them to believe. Thomas above all had to see for himself and Jesus makes the comment, "because you have seen me, have you believed? Blessed are they who did not see, and yet believed." Although faith

is so closely linked with sight in this gospel the aim is certainly to lead to that kind of faith which does not depend on sight. This is clearly in 14:11, when Jesus says, "Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves." Believing through the works is regarded as of a lesser order than believing through the words of Jesus.

A Seventh Sign?

Seven seems to be an important number to John as it continues to appear throughout his gospel. Therefore, should there be a 7th sign? Is there a 7th sign? Here are the remaining events that may be candidates for a 7th sign.

*Go through each of these as a class and discuss which ones may or may not be valid candidates based upon the criteria listed above. Break into groups and read your assigned account. Come back together to share your thoughts.

1. Jesus' clearing of the temple (2:14-17)
2. Jesus' word regarding the serpent in the wilderness (3:14-15)
3. Jesus' walking on the water (6:16-21)
4. The anointing of Jesus (12:1-8)
5. the triumphal entry (12:12-16)
6. the foot washing (13:1-11)
7. Jesus' crucifixion and resurrection (18:1-19:42)
8. His resurrection appearances (20:1-21:25)
9. the miraculous catch of fish (21:1-14)

What do you think seems to be the best candidate for a possible 7th sign? Explain. Remember to account for the attributes we listed and defined earlier.

If there are only 6 signs in the gospel of John and searching for a seventh is futile, what could be the significance of this? So, why six instead of seven?

Final Thoughts

We are God's people, and we are told by John that those who have faith in Jesus will do greater works than these. Jesus uses works to clearly refer to his "signs." The purpose of the Signs were to give testimony to Jesus' message about his union with the Father and to bring glory to Him. We can continue the works of Jesus with our signs that testify to being set apart, distinct from the rest of the world. When we stand up against injustices, when we serve in the face of danger, or helping the less fortunate, our lives become signs for others giving glory to God through our works. We may not have seen any miracle, but we are the miracle because we are new creations spreading the hope of a Kingdom that promises reconciliation and new life. Be a sign of Jesus, be a demonstration of glory to God and bless the world.

The First Sign: Turning Water into Wine

2 On the third day a wedding took place in Cana of Galilee. Jesus' mother was there, and **2** Jesus and His disciples were invited to the wedding as well. **3** When the wine ran out, Jesus' mother told Him, "They don't have any wine."
4 "What has this concern of yours to do with Me, woman?" Jesus asked. "My hour has not yet come."
5 "Do whatever He tells you," His mother told the servants.
6 Now six stone water jars had been set there for Jewish purification. Each contained 20 or 30 gallons.
7 "Fill the jars with water," Jesus told them. So they filled them to the brim. **8** Then He said to them, "Now draw some out and take it to the chief servant." And they did.
9 When the chief servant tasted the water (after it had become wine), he did not know where it came from—though the servants who had drawn the water knew. He called the groom **10** and told him, "Everyone sets out the fine wine first, then, after people have drunk freely, the inferior. But you have kept the fine wine until now."
11 Jesus performed this first sign in Cana of Galilee. He displayed His glory, and His disciples believed in Him.

The Second Sign: Healing an Official's Son

46 Then He went again to Cana of Galilee, where He had turned the water into wine. There was a certain royal official whose son was ill at Capernaum. **47** When this man heard that Jesus had come from Judea into Galilee, he went to Him and pleaded with Him to come down and heal his son, for he was about to die.
48 Jesus told him, "Unless you people see signs and wonders, you will not believe."
49 "Sir," the official said to Him, "come down before my boy dies!"
50 "Go," Jesus told him, "your son will live." The man believed what Jesus said to him and departed.
51 While he was still going down, his slaves met him saying that his boy was alive. **52** He asked them at what time he got better. "Yesterday at seven in the morning the fever left him," they answered. **53** The father realized this was the very hour at which Jesus had told him, "Your son will live." Then he himself believed, along with his whole household.
54 This, therefore, was the second sign Jesus performed after He came from Judea to Galilee.

The Third Sign: Healing the Sick

5 After this, a Jewish festival took place, and Jesus went up to Jerusalem. **2** By the Sheep Gate in Jerusalem there is a pool, called Bethesda in Hebrew, which has five colonnades. **3** Within these lay a large number of the sick—blind, lame, and paralyzed [—waiting for the moving of the water, **4** because an angel would go down into the pool from time to time and stir up the water. Then the first one who got in after the water was stirred up recovered from whatever ailment he had].
5 One man was there who had been sick for 38 years. **6** When Jesus saw him lying there and knew he had already been there a long time, He said to him, "Do you want to get well?"
7 "Sir," the sick man answered, "I don't have a man to put me into the pool when the water is stirred up, but while I'm coming, someone goes down ahead of me."
8 "Get up," Jesus told him, "pick up your mat and walk!" **9** Instantly the man got well, picked up his mat, and started to walk.
Now that day was the Sabbath, **10** so the Jews said to the man who had been healed, "This is the Sabbath! It's illegal for you to pick up your mat."
11 He replied, "The man who made me well told me, 'Pick up your mat and walk.'"

12 “Who is this man who told you, ‘Pick up your mat and walk?’” they asked. **13** But the man who was cured did not know who it was, because Jesus had slipped away into the crowd that was there.

14 After this, Jesus found him in the temple complex and said to him, “See, you are well. Do not sin anymore, so that something worse doesn’t happen to you.” **15** The man went and reported to the Jews that it was Jesus who had made him well.

The Fourth Sign: Feeding 5,000

6 After this, Jesus crossed the Sea of Galilee (or Tiberias). **2** And a huge crowd was following Him because they saw the signs that He was performing by healing the sick. **3** So Jesus went up a mountain and sat down there with His disciples.

4 Now the Passover, a Jewish festival, was near. **5** Therefore, when Jesus looked up and noticed a huge crowd coming toward Him, He asked Philip, “Where will we buy bread so these people can eat?” **6** He asked this to test him, for He Himself knew what He was going to do. **7** Philip answered, “Two hundred denarii worth of bread wouldn’t be enough for each of them to have a little.”

8 One of His disciples, Andrew, Simon Peter’s brother, said to Him, **9** “There’s a boy here who has five barley loaves and two fish—but what are they for so many?”

10 Then Jesus said, “Have the people sit down.”

There was plenty of grass in that place, so they sat down. The men numbered about 5,000.

11 Then Jesus took the loaves, and after giving thanks He distributed them to those who were seated—so also with the fish, as much as they wanted.

12 When they were full, He told His disciples, “Collect the leftovers so that nothing is wasted.”

13 So they collected them and filled 12 baskets with the pieces from the five barley loaves that were left over by those who had eaten.

14 When the people saw the sign He had done, they said, “This really is the Prophet who was to come into the world!”

The Fifth Sign: Healing a Man Born Blind

9 As He was passing by, He saw a man blind from birth. **2** His disciples questioned Him: “Rabbi, who sinned, this man or his parents, that he was born blind?”

3 “Neither this man nor his parents sinned,” Jesus answered. “This came about so that God’s works might be displayed in him. **4** We must do the works of Him who sent Me while it is day. Night is coming when no one can work. **5** As long as I am in the world, I am the light of the world.”

6 After He said these things He spit on the ground, made some mud from the saliva, and spread the mud on his eyes. **7** “Go,” He told him, “wash in the pool of Siloam” (which means “Sent”). So he left, washed, and came back seeing.

The Sixth Sign: Raising Lazarus from the Dead

38 Then Jesus, angry in Himself again, came to the tomb. It was a cave, and a stone was lying against it. **39** “Remove the stone,” Jesus said.

Martha, the dead man’s sister, told Him, “Lord, he’s already decaying. It’s been four days.”

40 Jesus said to her, “Didn’t I tell you that if you believed you would see the glory of God?”

41 So they removed the stone. Then Jesus raised His eyes and said, “Father, I thank You that You heard Me. **42** I know that You always hear Me, but because of the crowd standing here I said this, so they may believe You sent Me.” **43** After He said this, He shouted with a loud voice, “Lazarus, come out!” **44** The dead man came out bound hand and foot with linen strips and with his face wrapped in a cloth. Jesus said to them, “Loose him and let him go.”

THE "I AM"'S

Lesson 4

Introduction

What is a metaphor? (Define)

What are the mechanics of a metaphor?

X = Y

Example: "This job is hell."

X (This Job) = (is, equated to same value as) Y (Hell).

Metaphors are designed to replace the values, ideas, or emotions of the referent with a new set of values ideas and emotions.

When Jesus says to the Pharisees in Mt 23:27, "You are whitewashed tombs" whatever the audience thought of whitewashed tombs before is to be transferred to the Pharisees.

X (You Pharisees) = (are, equated to same value as) Y (whitewashed tombs).

However, Jesus (and more than likely John laboring the point) seems to be saying something even more though.

Jesus uses a fairly common word construct tied to a self identity revelation in order to reveal to his disciples who he truly is.

ἐγώ εἰμι (*ego eimi* - pronounced, A-go A-me) means "I Am" in our Bibles. However, this is a double wording to refer to self. This is the wording used in the official Greek translation of the Old Testament called the Septuagint (LXX) to refer to the name that God gives Moses to take back to Egypt for who sent him.

Exodus 3:14, "And God spoke to Moses, saying, I am (ἐγώ εἰμι); and he said, Say this to the children of Israel, I am (ἐγώ εἰμι) has sent me to you." (Septuagint)

These occur seven times. There are other instances of the ἐγώ εἰμι phrasing being used in the gospel of John. These are less agreed up on if they are direct links to the YHWH phrase in Exodus LXX but I will include them here.

John 4:26, 6:20, 8:24, 8:28, **8:58**, 13:19, 18:5. Of these references, 8:58 is a direct link to him taking on the name of God. We know this because the Jews try to kill him for speaking this way.

The 7 “I Am’s”

Read the following “I Am” statements found in these passages and write the subsequent description that follows, “I am the _____.”

Read Each corresponding Cross Reference in Scripture. These are not exactly direct references by Christ to these passages. Rather, these may be considered thematic references to further our understanding of what Jesus’s point is in these statements.

1. 6:35, 48, 51- **THE BREAD OF LIFE/ LIVING BREAD** Cross Ref. EX 16:4-5, NU 11:4-9
2. 8:12, 9:5 - **THE LIGHT OF THE WORLD** Cross Ref. IS 49:6
3. 10:7, 9 - **THE DOOR/GATE OF THE SHEEP** Cross Ref. NU 27:17, 21, DE 28:6
4. 10:11, 14 - **THE GOOD SHEPHERD** Cross Ref. EZ 34:1-31, PS. 23:1-6, 80:1-3
5. 11:25 - **THE RESURRECTION AND LIFE** Cross Ref. EZ 37, HO 6:1-3
6. 14:6 - **WAY, TRUTH, AND THE LIFE** Cross Ref.
7. 15:1 - **THE TRUE VINE** Cross Ref. PS 80:8-11, IS 5:1-2

What can we affirm that Jesus seems to be doing/saying in his “I am” references?

HE IS CONNECTING WHO HE IS TO THEIR PAST. HE IS TAKING ON THEIR IDENTITY AS A PEOPLE ONTO HIMSELF. HE IS SAYING THAT HE IS BETTER THAN ANYTHING IN THEIR PAST BECAUSE HE ACTUALLY UPHOLDS THE LAW.

What is John’s goal in including these seven statements made by Jesus in his gospel that the other three seem to omit?

JOHN’S GOAL IS TO SHOW THAT JESUS WAS/IS THE PERFECT ISRAEL WHO UPHELD THEIR END OF THE COVENANT BECAUSE THEY COULDN’T. IT SHOWS THAT THE BAD JEWS ARE MISSING JESUS’ AGENDA, TO BE ISRAEL.

From this framework we can interpret the “I am” sayings through these three questions

1. What is Jesus like?
2. How is Jesus **SIMILAR** to that thing?
3. How is Jesus **GREATER** than that thing?

Exercise

Read chapter 6 in its entirety and outline the chapter:

1-14	41-58
15-25	59-65
26-40	66-71

Observations on the details of the chapter:

Feeding the 5000

- I. **ONLY STORY OTHER THAN THE PASSION INCLUDED IN ALL FOUR GOSPELS.**
- II. **12 BASKETS LEFT OVER**
- III. **PEOPLE SAW THE SIGN AND THOUGHT THIS WAS THE PROHET TO COME.**
 - A. **DEUTERONOMY 18:15-22 [Read] Messiah prophecy**
 - B. **MOSES PROVIDED FOOD; JESUS PROVIDED FOOD.**
 - C. **IRONY - JESUS IS THE PROHET, BUT NOT ONLY A PROPHET.**

Conversation between Jesus and the Jewish Crowd

- I. **EATING THE BREAD WAS THE SIGN**
- II. **APPARENTLY "SEE SIGNS" DOES NOT = "EATING BREAD"**
- III. **SEEING SIGNS WOULD BE TO RECOGNIZE JESUS' IDENTITY.**
 - A. **SEEING IS BEING SPIRITUALLY AWARE**
 - B. **AS A DUALIST, YOU EITHER SEE OR ARE BLIND.**
- IV. **ALL THE JEWISH PEOPLE WHO WANT TO MAKE HIM KING ARE PUT IN THE CATEGORY OF DISBELIEF - THEY DIDN'T INTERPRET THE SIGN CORRECTLY.**
 - A. **THE BLIND PERSON SEES JESUS DOING A SIGN AND CONCLUDE HE OUGHT TO BE A KING**
 - B. **WHAT THEY SHOULD HAVE CONCLUDED IS THAT JESIS GOD'S WORD IN FLESH.**

I Am . . .

- I. **THE BREAD OF LIFE**
- II. **THE BREAD THAT CAME DOWN FROM HEAVEN*. BIG PART OF JOHN IS THAT JESUS CAME DOWN.**
- III. **THE LIVING BREAD**
- IV. **THE LIVING BREAD THAT CAME DOWN FROM HEAVEN**

Questions:

1. What is Jesus like (Compared to)?
 - I. **FOOD (EATING AND DRINKING)**
 - II. **SPECIFICALLY MANNA (EXODUS 16)**

2. How is Jesus similar to that thing?
 - I. **BOTH CAME DOWN FROM HEAVEN**
 - II. **GOD PROVIDED BOTH FOR HIS PEOPLE**
 - III. **BOTH GIVE LIFE THROUGH SUSTENANCE**
 - IV. **CROWD COMPLAINS IN BOTH CIRCUMSTANCES**
 - V. **CROWD CHALLENGES THE LEADER'S ABILITY TO PROVIDE THESE THINGS.**

3. How is Jesus greater than that thing?
 - I. **PERMANENT VS TEMPORAL**
 - II. **LIVING BREAD**
 - III. **CAME FROM HEAVEN**
 - IV. **EATING FLESH, DRINKING BLOOD**
 - V. **MOSES' BREAD STILL RESULTS IN DEATH, JESUS' RESULTS IN ETERNAL LIFE.**
 - VI. **MANY ABANDONED JESUS**

Final Thoughts

Jesus is not just comparing himself to these objects, rather he is showing how he is greater than anything that has come before him in Judaism. Jesus>Israel is one of the points of John's Gospel. Not only is Jesus greater than what has come before him, but he fulfills what Judaism in it's 1500 year history couldn't fulfill, upholding the covenant with God.

Jesus is still greater than anything that has come before us in church history. And while we still have the Holy Spirit to guide us, we are imperfect people carrying out the will of a perfect God. We mess up and we let traditions, and history cloud our purpose. What would Jesus say to the church today? How would he show us how to be the true church like he showed them how to be the true Israel.

GLORY

Lesson 5

Introduction

One of the major themes in John's Gospel is "glory" and "glorification." The Synoptic Gospels (especially Luke) feature the angel's glorious announcement of Jesus' birth, the glory of the transfiguration, and the Son of Man coming in glory. But John's Gospel develops themes of glory and glorification in much greater depth.

Throughout the Old Testament we read about the "glory of God," which was sometimes manifested in fire and brightness, what the Jews called the "Shekinah," the dwelling or settling of the divine presence. In Hebrew "glory" is *kābôd*, from *kābēd*, "to be heavy," hence "wealth, honor, dignity, power," etc. In the New Testament, *kābôd* is translated by *doxa*, "reputation."

God's glory is seen through his actions.

"The heavens declare the glory of God;
the skies proclaim the work of his hands." (Psalm 19:1)

Glory in the Old Testament

The concept of glory is first developed in Exodus. God reveals his glory and enhances his reputation in his defeat of Pharaoh in Egypt (Exodus 14:4, 17-18) and in other marvelous deeds (Exodus 15:11). When the Israelites grumble about not having food, God not only provides food, but "they looked toward the desert, and there was the glory of the LORD appearing in the cloud" (Exodus 16:10). The glory appeared as both a cloud and fire:

Read Exodus 13:21; 24:16-17; 33:18, 21-23; 34:29-30.

What seems to be the best way to explain the glory referenced in these passages?

Now Read Psalm 104:1-2; Isaiah 52:13; Daniel 7:13-14; Habakkuk 3:4

Glory in the Gospel of John

Johannine Writing	Glory (doxa)	I glorify (doxazo)	Total
John's Gospel	19	23	42
John's Letters	0	0	0
The Apocalypse	17	2	19
Totals	36	25	61

Read the following verses that reference glory in John's gospel. These are all the references to glory/glorify that I could find.

1:14 And the word became flesh and dwelt among us, and we have seen his glory, glory as the only Son from the Father, full of Grace and truth.

2:11 This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

5:41 "I do not receive Glory from People."

5:44 How can you believe, when you receive glory from one another and do not seek the glory that comes from the one and only God?

7:18 The one who speaks on his own authority seeks his own glory, but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.

7:39 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.

8:50 Yet I do not seek my own glory; there is One who seeks it, and he is the judge.

8:54 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."

9:24 So for 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."

11:4 But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be gloried through it.

11:40 Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?"

12:16 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.

12:23 And Jesus *answered them, saying, "The hour has come for the Son of Man to be glorified.

12:28 Father, glorify your name.” Then a voice came from heaven: I have glorified it, and I will glorify it again.

12:41 Isaiah said these things because he saw his glory and spoke of him.

12:43 For they loved glory that comes from man more than the glory that comes from God.

13:31 Therefore when he had gone out, Jesus *said, “Now is the Son of Man glorified, and God is glorified in Him; **32** If God is glorified in him, God will also glorify him in himself, and glorify him at once.

14:13 Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.

15:8 My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.

16:14 He (The Paraclete) will glorify me, for he will take what is mine and declare it to you.

17:4 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. **5** Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

17:10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

17:22 The glory that you have given me I have given to them, that they may be one even as we are one.

17:24 Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

21:19 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!”

Statements about being lifted up using *hypsoō* which is the same word used in Isaiah 52:13, “Behold, my servant will prosper, He will be high and **lifted up (*hypsoō*) and greatly exalted.”

As Moses **lifted up** the serpent in the wilderness, even so must the Son of Man be **lifted up**; so that whoever believes will in Him have eternal life. **3:14-15**

So Jesus said, “When you **lift up** the Son of Man, then you will know that I am *He*, and I do nothing on My own initiative, but I speak these things as the Father taught Me. **8:28**

And I, if I am **lifted up** from the earth, will draw all men to Myself.” But He was saying this to indicate the kind of death by which He was to die. **12:32-33**

There are a few different classifications we could assign all these texts.

1. Jesus' glory as **SON OF GOD**_____.

1:4-5, 14

Jesus' startling pronouncement at 12:23 that "the hour has come for the Son of Man to be glorified" follows a series of previous references to Jesus' hour having not yet come (2":4, 7:30, 8:20). Jesus' self-references to the Son of Man invokes the mention of this figure in Daniel 7:13, which in turn has been the subject of many Johannine references involving descent and ascent earlier in the Gospel (John 1:51, 3:13-14).

2. Jesus' Glory in his **SIGNS**_____

2:11, 11:4, 11:40 In 1:14,

John wrote that "the Word became flesh and dwelt among us, and we have seen his glory." This opening reference is picked up in the next instance of glory terminology in the Gospel at 2:11 where John writes that "this, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him." Thus it is part of John's portrait of Jesus to show that the Messiah, in keeping with Old Testament expectations, furnished many remarkable demonstrations of his identity (cf. 7:31). The turning of water into wine at the wedding at Cana was one such instance, evoking Old Testament images of the Messiah as bridegroom ushering in an age of messianic joy and celebration.

3. Jesus receives glory from his **FATHER**_____

8:49-50, 54; 12:28; 16:14; 17:1, 4-5

John's account of Jesus' ministry to the Jews in chapters 1 through 12 features several references to the Father as the source of the Son's glory in polemical contrast to Jesus' opponents having each other as the (illegitimate) source of their "glory." At the end of the paternity dispute in chapter 5, Jesus explains, "I do not receive glory from people. But I know that you do not have the love of God within you. 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. How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?" (vv. 41-44). Thus the Pharisees' refusal to recognize the revelation of God's glory in Jesus, particularly in his signs, is shown to be at the heart of their rejection of Jesus' messianic claims. Their orientation is shown to be on a human, horizontal plane, and they are insufficiently sensitive and receptive to the evidence of God's power and glory furnished abundantly in the ministry of Jesus.

4. Jesus' glory at the **CROSS**_____

3:14-15, 8:28; 12:32-33; 7:39b; 12:16b; 12:41 (Also see Luke 24:26)

The role of the cross in Jesus' glory cannot go unnoticed. There is clear references to the glory of Jesus tied to his cross. Unlike the other three gospels, in the fourth Gospel, Jesus' crucifixion is by design of Jesus at his choosing and by his will. We will talk more about this in the lesson on Jesus overcoming the cross.

5. Jesus receives glory through his DISCIPLES

14:13; 17:10, 22, 24

The Farewell Discourse address the ways in which Jesus, once exalted, will receive glory through his followers. This is a striking turn of events indeed, for until 14:13 all the references to Jesus receiving glory had God the Father as the source. In 14:13, however, it is said, **“Whatever you ask in my name, this I will do, that the Father may be glorified in the Son.”** This relates to the dynamic of believing prayer addressed to the Father in and through Jesus once Jesus has died on the cross and been exalted with the Father. On the basis of his finished cross work, Jesus, from his exalted position with the Father, will be able to grant believing prayer offered in his name, with the result that the Father is glorified in the Son.

6. Jesus and his disciples bring glory to the father.

13:31-32; 14:13; 15:8; 17:1, 4-5; 21:19

Discussion Questions:

1. What does John mean when he says, “And the word became flesh and dwelt among us, and we have seen his glory, glory as the only Son from the Father, full of Grace and truth” in Jn 1:14?

2. How should we define Glory?

3. How does Jesus “earn”/“merit” his glory in the Gospel? Do we earn glory? Explain.

4. What is the work of the Logos (The Word) of God? How does Jesus do this in his ministry? What mission was given to Jesus by God?

5. How do we carry on this mission?

6. By doing this work, will we receive glory?

7. What is glory in the Gospel of John?

Final Thoughts

One of the greatest pieces of writing on discipleship and spiritual awareness was by C.S. Lewis called, *The Weight of Glory*. In it he makes this comment,

Salvation is constantly associated with palms, crowns, white robes, thrones, and splendor like the sun and stars. All this makes no immediate appeal to me at all, and in that respect I fancy I am a typical modern. Glory suggests two ideas to me, of which one seems wicked and the other ridiculous. Either glory means to me fame, or it means luminosity. As for the first, since to be famous means to be better known than other people, the desire for fame appears to me as a competitive passion and therefore of hell rather than heaven. As for the second, who wishes to become a kind of living electric light bulb?

He goes on to make the point that to be known by God and what he thinks of us is far more important than what we know and think of him.

The promise of glory is the promise, almost incredible and only possible by the work of Christ, that some of us, that any of us who really chooses, shall actually survive that examination, shall find approval, shall please God. To please God . . . to be a real ingredient in the divine happiness . . . to be loved by God, not merely pitied, but delighted in as an artist delights in his work or a father in a son - it seems impossible, a weight of burden of glory which our thoughts can hardly sustain. But so it is.

. . . It may be possible for each to think too much of his own potential glory hereafter; it is hardly possible for him to think too often or too deeply about that of his neighbor. The load, or weight, or burden of my neighbor's glory should be laid on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. Each day we are either helping someone to heaven or to hell. Our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner - no mere tolerance, or indulgence which parodies love as flippancy parodies merriment. Next to the Blessed Sacrament itself, your neighbor is the holiest object presented to your senses. If he is your Christian neighbor, he is holy in almost the same way, for in him also Christ *vere latitat* - the glorifier and the glorified, Glory Himself, is truly hidden.

Sections from *Weight Of Glory* by C.S. Lewis, 25-46.

TIMELINES

Lesson 6

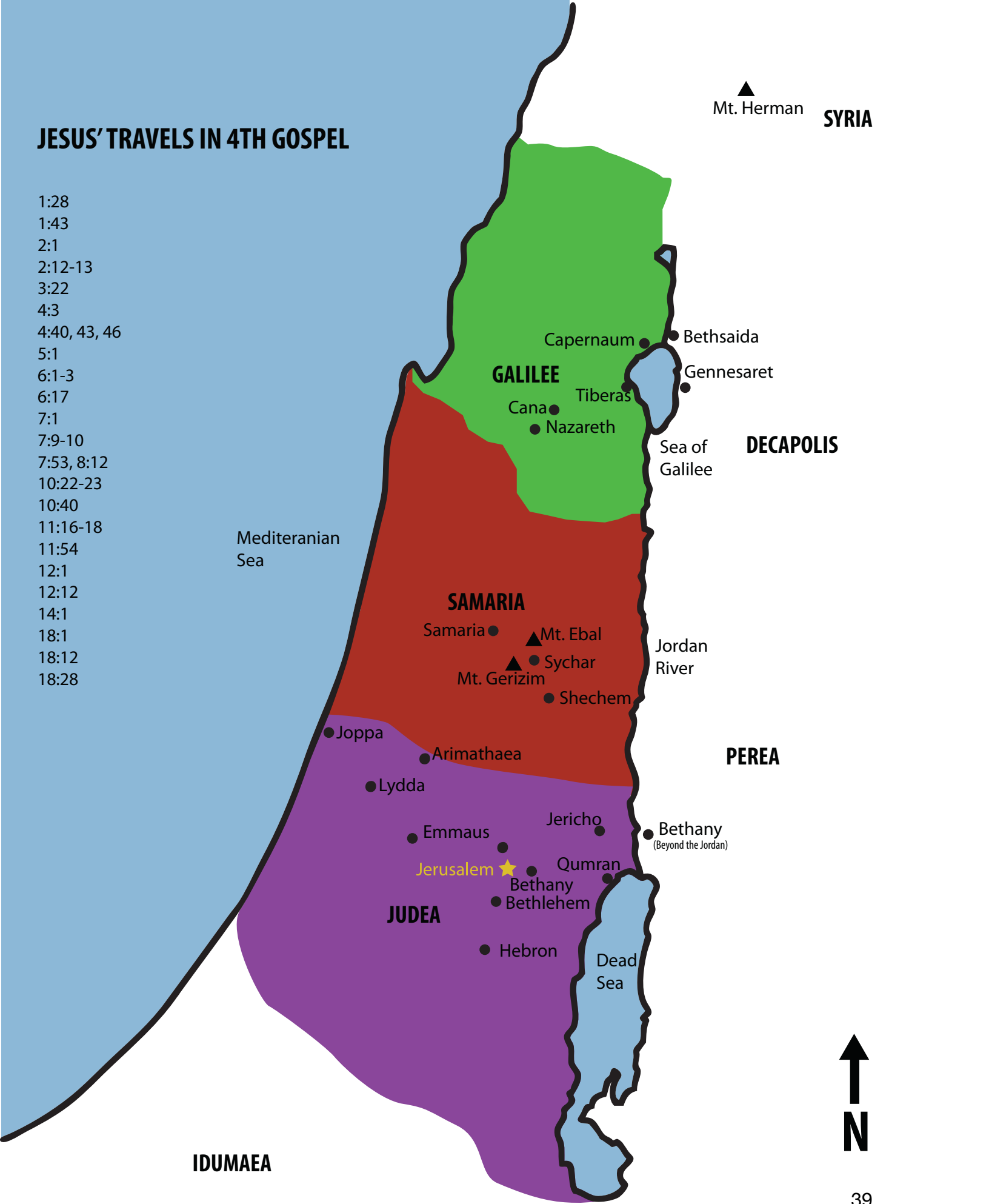
Introduction

Retracing Jesus' travels: Read the following passages and draw out his movements on the map on the following page.

	Passovers in the Gospel of John
1:28 _____	
1:43 _____	1.
2:1 _____	2.
2:12-13 _____	3.
3:22 _____	
4:3 _____	
4:40, 43, 46 _____	
5:1 _____	
6:1-3 _____	
6:17 _____	
7:1 _____	
7:9-10 _____	
7:53, 8:12 _____	
10:22-23 _____	
10:40 _____	
11:16-18 _____	
11:54 _____	
12:1 _____	
12:12 _____	
14:1 _____	
18:1 _____	
18:12 _____	
18:28 _____	

JESUS' TRAVELS IN 4TH GOSPEL

- 1:28
- 1:43
- 2:1
- 2:12-13
- 3:22
- 4:3
- 4:40, 43, 46
- 5:1
- 6:1-3
- 6:17
- 7:1
- 7:9-10
- 7:53, 8:12
- 10:22-23
- 10:40
- 11:16-18
- 11:54
- 12:1
- 12:12
- 14:1
- 18:1
- 18:12
- 18:28



The Timeline of the Holy Week: Synoptic Gospels

Section	Matthew	Mark	Luke	John	
Part 10: Holy week Sun-Thurs.					
Triumphal Entry and the Fig Tree					
Sunday	128a. Arrival at Bethany				11:55-12:11
	128b. Triumphal Entry into Jerusalem	21:1-17	11:1-11	19:29-44	12:12-19
	129a. Cursing of the fig tree for not having figs	21:18-19a	11:12-14		
	129b. Second Cleaning of the Temple	(21:12-13)	11:15-18	19:45-48	
Monday	130a. Request of some greeks to see Jesus				12:20-36a
	130b. Responses to Jesus and his response back				12:36b-50
	131. Withered fig tree and lesson of faith	21:19b-22	22:19-25	21:37-38	
	Official Challenge to Christ's Authority				
	132a. Questioning of Jesus' authority	21:23-27	11:27-33	20:1-8	
	132b. Jesus' response with his own question 3 para	21:28-22:14	12:1-12	20:9-19	
Tuesday	133. Attempts by Pharisees and Herodians to trap Jesus with a question about taxes to Caesar	22:15-22	12:13-17	20:20-26	
	134. Sadducees' questions about resurrection	22:23-33	12:18-27	20:27-40	
	135. A pharisee's legal question	22:34-40	12:28-34		
	Christ's response to his enemies' challenge				
	136. Christ's relationship to David as Son and Lord	22:41-46	12:35-37	20:41-44	
	137a. 7 woes against teachers of Law	23:1-36	12:38-40	20:45-47	
	137b. Jesus' sorrow over Jerusalem	23:37-39			
	138. A poor widow's gift of all she had		12:41-44	21:1-4	
	Olivet Discourse				
	139a. setting of the discourse	24:1-3	13:1-4	21:5-7	
	139b. Beginning of birth pains	24:4-14	13:5-13	21:8-19	
	139c. Abomination of desolation	24:15-28	13:14-23	21:20-24	
139d. Coming of Son of Man	24:29-31	13:24-27	21:25-27		
139e. Signs of nearness but unknown time	24:32-41	13:28-32	21:28-33		
139f. 5 parables on watchfulness and faithfulness	24:42-25:30	13:33-37	21:34-36		
139g. Judgment at the Son of Man's coming.	25:31-46				
Wednesday	Arrangements for Betrayal				
	140. Plot by the Sanhedrin to arrest and Kill Jesus				26:1-5
	141. Mary's anointing of Jesus for Burial				26:6-13

Section	Matthew	Mark	Luke	John
W 142. Judas' agreement to betray Jesus	26:14-16	14:10-11	22:3-6	
143. Preparation for the Passover meal	26:17-19	14:12-16	22:7-13	
144. Beginning of the Passover meal	26:20	14:17	22:14-16, 24-30	
145. Washing the Disciples' feet				13:1-20
146. Identification of the betrayer	26:21-25	14:18-21	22:21-23	13:21-30
147. Prediction of Peter's denial	26:31-35	14:27-31	22:31-38	13:31-38
148. Lord's Supper instituted	26:21-26	14:22-25	22:17-20	
Thursday Discourse & Prayers from Upper room - Garden				
149. Questions about his destination				14:1-31
150a. The vine and the branches				15:1-17
150b. Opposition from the world				15:18-16:4
150c. Coming and ministry of the Spirit				16:5-15
150d. Prediction of joy over his resurrection				16:16-22
150e. Promise of answered prayer and peace				16:23-33
151. Jesus' prays for disciples and all who believe				17:1-26
152. Jesus' 3 agonizing prayers in Gethsemane	26:30, 32-46	14:26, 32-42	22:39-46	18:1
Part 11: The Death of Christ				
Betrayal and Arrest				
153. Jesus betrayed, arrested and forsaken	26:47-56	14:43-52	22:47-53	18:2-12
Trial				
154. 1st Jewish trial, before Annas				18:13-14
155. 2nd Jewish trial, before Caiaphas	26:57, 59-68	14:53, 55-65	22:54a, 63-65	18:24
156. Peter's Denials	26:58, 69-75	14:54, 66-72	22:54b-62	18:15-18, 25-27
157. 3rd Jewish trial, before the Sanhedrin	27:1	15:1a	22:66-71	
158. Remorse and suicide of Judas	27:3-10			
159. 1st Roman trial, before Pilate	27:2, 11-14	15:1b-5	23:1-5	18:28-38
160. 2nd Roman trial, before Herod Antipas			23:6-12	
161. 3rd Roman trial, before Pilate	27:15-26	15:6-15	23:13-25	18:39 -19:16a
Friday				

Timeline of the Holy Week: Gospel of John

While we look through the above harmonization of scripture, we can see how John's gospel has been interwoven into the story of the synoptics so everything lines up in the traditional understanding of the story that Jesus instituted the Lord's supper on Thursday, was tried and crucified on Friday, and rose from the dead on Sunday.

However, Much of the final pages of John are not included in the other gospels like his entire "upper room discourse." When we look at some of the details of John 13-19 we see a possible contrast to the synoptics being made by the author of John. Let's take a look.

All passages below are in the New American Standard translation.

John 13:1

1 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 to the end.

John 13:29

29 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.

John 18:28

28 Then they *led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but **might eat the Passover**.

John 19:14

14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he *said to the Jews, "Behold, your King!"

John 19:31

31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away.

1. Using the graph below, chart out the major events of the Holy Week on the calendar.
2. When do we traditionally see as the feast of the passover, what day? If it occurs on that day, then based upon John 13:29, what meal are they eating? What day are the events of John 13-17? i.e. What happens on the preparation for the passover?
3. So let's work backwards from John 19-13 and work through the timeline of the 4th Gospel's account of Jesus' crucifixion, trial and last meal with his disciples.

10th	11th	12th	13th	14th	15th	16th	17th
Passover Lambs Selected				Passover Lambs Sacrificed Lev. 23:4-7	1st day of the Feast of Unleavend Bread Lev. 23:4-7		
				Passover Meal			
6PM	6AM						Feast of unleavend bread for 7 days >>

What are some possible alternatives to this reading of the text?

Feast: (εορτηῆς) could be translated _____. As in referring to the whole celebration instead of just the single meal event of the unleavened bread.

Other places this word is used in the gospel: 2:23, 4:45, 5:1, 6:4, 7:2, 7:8, 7:10, 7:11, 7:14, 7:37, 11:56, 12:12, 12:20,

This would allow for the days to be arranged so they can line up with the synoptics. However, we would still need to figure out what John means in John 18:28 “they did not enter the headquarters themselves; otherwise they would be defiled and unable to eat the passover.”

What about the “High Sabbath” of 19:31? Read Lev. 23:4-8

Does this poke holes in our doctrine of inerrancy/infallibility of Scripture? If John has Jesus dying on a different day from the rest of the gospels how do we reconcile them and maintain the concept that the Bible does not contain any errors?

A.I.M. = _____

- John’s intention is to teach us something about who Jesus is. How might this timeline actually reveal a deeper meaning of Jesus’ identity?

THE TEMPLE

Lesson 7

Background on the Temple/Construction/elements of the Temple

The Tabernacle

The Tabernacle instructions were given to Moses on Mt. Sinai in Exodus in 1446 BC.

Tabernacle is the Jewish word for TENT.

This structure was at the center of the camp and the tribes were camped around it.

At its dedication, God filled the Tabernacle with cloud and fire: Ex. 40:34-38

This is where people would make atonement for sins through animal sacrifices.

The Temple(s)

1. The first temple is referred to as Solomon's Temple and was built in the year 960 BC (1 Kings 8).

The Temple was the second structure that he instructed his people to make that would house him, the first being the Tabernacle.

The temple is repaired by king Jehoash in 798 BC.

It is plundered by the Babylonians in 598 BC.

It is destroyed by the Babylonians in 586 BC.

2. The Second Temple is called by this title and was built when the Exiles were allowed to return home after Persia conquers the Babylonians (2 Chr. 36:22-23, Ezra 3-6. Haggai).

It is rededicated in 516 BC after almost 20 years of rebuilding efforts (starting with the Altar, and construction being halted).

Persia is defeated by Alexander the Great and the temple falls into the hands of his successors the Seleucids.

In 167 BC, Antiochus IV (Epiphanes) ordered an altar to Zeus erected in the Temple and slaughtered a pig on the altar.

[T]he king came up to Jerusalem, and, pretending peace, he got possession of the city by treachery; at which time he spared not so much as those that admitted him into it, on account of the riches that lay in the

temple; but, led by his covetous inclination, (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value) and in order to plunder its wealth, he ventured to break the league he had made. So he left the temple bare, and took away the golden candlesticks, and the golden altar, and table and the altar [of burnt offering]; and did not abstain from even the veils, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining..." (*Antiquities of the Jews*, XII, v, 4).

The Greeks are ousted by a Jewish rebellion called "The Maccabean Revolt" which leads to the Hasmonean Dynasty.

There is some evidence that there are changes made to the temple during this time.

When the Dynasty ends with Rome taking control, General **Pompey** enters

the **Holy of Holies** and then orders for it to be re-purified and to resume religious practices.

3. In 20/19 BC the Temple reconstruction begins by **Herod the Great** into the largest Temple complex in antiquity.

By the time Jesus "cleanses" it in John 2, the Jews claim it had been under construction for **46 years**.

It is finally destroyed in **AD 70** by the Romans during the Jewish Revolt never to be rebuilt. Today, this is where the dome of the rock stands.

Ezekiel and the Exile - Just before Babylon's destruction, Ezekiel has this vision.

10:1 Then I looked, and there above the expanse over the heads of the cherubim was something like sapphire stone resembling the shape of a throne that appeared above them. **2** The Lord spoke to the man clothed in linen and said, "Go inside the wheelwork beneath the cherubim. Fill your hands with hot coals from among the cherubim and scatter them over the city." So he went in as I watched.

3 Now the cherubim were standing to the south of the temple when the man went in, and the cloud filled the inner court. **4** Then the glory of the Lord rose from above the cherub to the threshold of the temple. The temple was filled with the cloud, and the court was filled with the brightness of the Lord's glory. **5** The sound of the cherubim's wings could be heard as far as the outer court; it was like the voice of God Almighty when He speaks.

6 After the Lord commanded the man clothed in linen, saying, "Take fire from inside the wheelwork, from among the cherubim," the man went in and stood beside a wheel. **7** Then the cherub reached out his hand to the fire that was among them. He took some, and put it into the hands of the man clothed in linen, who took it and went out. **8** The cherubim appeared to have the form of human hands under their wings.

9 I looked, and there were four wheels beside the cherubim, one wheel beside each cherub. The luster of the wheels was like the gleam of beryl. **10** In

appearance, all four had the same form, like a wheel within a wheel. **11** When they moved, they would go in any of the four directions, without pivoting as they moved. But wherever the head faced, they would go in that direction, without pivoting as they went. **12** Their entire bodies, including their backs, hands, wings, and the wheels that the four of them had, were full of eyes all around.

13 As I listened the wheels were called “the wheelwork.” **14** Each one had four faces: the first face was that of a cherub, the second that of a man, the third that of a lion, and the fourth that of an eagle.

15 The cherubim ascended; these were the living creatures I had seen by the Chebar Canal. **16** When the cherubim moved, the wheels moved beside them, and when they lifted their wings to rise from the earth, even then the wheels did not veer away from them. **17** When the cherubim stood still, the wheels stood still, and when they ascended, the wheels ascended with them, for the spirit of the living creatures was in them.

18 Then the glory of the Lord moved away from the threshold of the temple and stood above the cherubim. **19** The cherubim lifted their wings and ascended from the earth right before my eyes; the wheels were beside them as they went. The glory of the God of Israel was above them, and it stood at the entrance to the eastern gate of the Lord’s house.

20 These were the living creatures I had seen beneath the God of Israel by the Chebar Canal, and I recognized that they were cherubim. **21** Each had four faces and each had four wings, with the form of human hands under their wings.

22 Their faces looked like the same faces I had seen by the Chebar Canal. Each creature went straight ahead.

1. What is happening in this vision of Ezekiel?

2. Why is this significant to the story of Israel?

God’s return to the Temple

Ezekiel 43 tells of God coming and filling the Temple again with his presence, but this is a future event. Just as God departed the Temple and headed east toward Ezekiel in Babylon, the Lord returns from the East to fill his temple. And then after an extensive description is given in chapters 44-46, in Chapter 47 we read of a restorative river flowing from the temple and everywhere this river runs, it brings new life.

3. What are the implications of this vision from Ezekiel, who is writing about 14 years after the city of Jerusalem is destroyed?

How John portrays the Temple/Worship - as we go through these passages, write down Jesus’ interaction with the temple, the result, and how Jesus is greater than that thing.

1:14

“The word became flesh and tabernacled among us and we have seen his glory, the glory of the one and only who comes from the Father full of grace and truth.”

“Dwelted” is the greek word for tabernacled and the idea of beholding his glory is also a reference to the glory God laid upon the tabernacle when he took up residence among his people.

Jesus is a greater version of this still because he is the living tabernacle that anyone can approach. Verses 15-18 Jesus>Moses.

1:51

“Then he said, ‘I assure you: you will see heaven opened and the angels of God ascending and descending not he son of man.’”

This is an allusion to Jacob’s ladder (Gen. 28:10-22). Jacob names the place Bethel which means God’s house.

Thus Jesus constitutes the typological fulfillment the pattern both initiated and anticipated by Bethel, the first “house of God.”

2:14-22

At the heart of the temple clearing is judgement symbolism. Jesus hints at the future destruction of temple, an event probably lying in the recent past for the readers of John’s gospel, and the evangelist identifies the temple as Jesus’ body. John’s first readers were in a position to understand the temple learning as a sign indicating the inner meaning of Jesus’ crucifixion and bodily resurrection, a sign that presented Jesus as both the fulfillment and the replacement of the symbolic meaning of the temple., the new true center of worship for his new messianic community.

4:19-24

The clear implication of Jesus’ words is that, while Jewish worship is clearly superior to Samaritan worship in that it is based, not on ignorance, but on knowledge, even the Jerusalem temple is not the final word on the subject. (Samaritan temple had been destroyed 150 years prior to Jesus’ coming.

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

7:1-8:59

Josephus called tabernacles the greatest and holiest feast of the Jews. For seven days priests march from pool of Siloam to temple and pour out water at the base of the altar (see Isa. 12:3). On 7th day of festival, they used torches. Look at 7:37-38 and 8:12. The festival seems to speak of the joyful restoration of Israel and the inclusion of nations. Jesus goes back to Moses striking the rock in Ex. 17:1-7 and Num 20:8-13 but forward to the when the water would flow from Jerusalem and the temple (Ezk. 47, Zech 14:8).

Thus prophetic symbolism is not only fulfilled but superseded: water would flow not from temple but from believers in the Messiah. Jesus>than Ezekiel’s vision/hope. Jesus>than Moses.

9:38

First major reference to someone in the Gospel worshiping Jesus. Worship is only to be done at the temple location, now we see the true worship taking place.

10:22-39

During the festival of Hanukkah. Dedication of the Temple. Jesus last visit to the Temple in the gospel of John. Jesus is in Solomon’s Colonnade indicating his comparative disengagement from the festival proceedings.

By the end of chapter 10, the temple has been set aside within John’s narrative. This highlights the fulfillment and replacement of the temple in the person of Jesus. It no longer plays a role in God’s redemptive plans. It has been eclipsed.

11:48-52

Jesus is seen as a threat to the nation and to the temple. The temple is seen as an intricate part of the National identity. Little did they know that in their hopes to preserve their temple, they are destroying it and Jesus is rebuilding it. Also, there is irony because the reader knows that it does in fact get destroyed.

20:28

Thomas says, My Lord and My God. This is the climax of the Gospel and authentic worship is given to the resurrected Lord. Worship outside of the Temple is taking place, in spirit and in truth.

Discussion Questions:

4. How do you think Jesus' advent is the answer to Ezekiel's vision in chapter 47? What does this mean for the return from Exile?

5. How has John shown that Jesus has not only replaced the temple but also eclipsed it in importance?

6. Why do you think John would give so much attention to Jesus superseding the temple throughout his ministry? How might this impact his original audience?

7. How do we worship Jesus (the new temple) in spirit and in truth?

8. Since we are believers in this messiah, what are the implications for us as worshipers of the true Temple, Christ?

Final Thoughts

John's objectives are to show his audience who Jesus is and why is greater than anything that has come before him. This means that Jesus is the climax of God's redemptive work in Israel since their beginning way back with his promises to Abraham to bless the world through his descendants.

God had abandoned his place in the temple so that it could be destroyed as judgment on his people. But he gave hope that he would return from the east and God's presence in the temple would be restored. Jesus stands in the place of everything that Israel has lost. In his final week, he even approaches from the east mounted on a colt being ushered in as a victorious king. God has come home to rest among his people but it is not in the manner in which was previously thought by the Jews. He now does it through the Holy Spirit, and we are the continued spring of water giving new life to everything (hopefully) we come into contact with. If this is not happening, then we are not fulfilling our purpose.

As we go from here into the world around us, we need to remember that we are the spring flowing from the true temple, Christ.

Jewish Major Holidays in the time of Jesus

Holiday	Date Observed	Scripture Basis	General Information
Passover (Pesach)	14 Nissan (March-April)	Leviticus 23:4-7 Exodus 12:1-4	Commemorates God's deliverance of Israel out of Egypt. The Passover meal, seder commemorates the Israelites' deliverance from slavery in Egypt.
Unleavened Bread (Hag Hamatzot)	15-21 Nissan (March-April)	Leviticus 23:6-8 Exodus 12:15-20	Today, this celebration includes Pesach, Unleavened Bread, and First Fruits. They all fall under the title of Passover.
First Fruits (Yom HaBikkurim)	16 Nissan (March - April)	Leviticus 23:9-14	Offerings are given for the Spring Barley Harvest. People offered the first ripe sheaf of barley to the Lord as an act of dedicating the harvest to him. The day of Jesus' resurrection.
Feast of Weeks/ Pentecost (Shavuot)	6 Sivan (May or June)	Leviticus 23:15-22	Offerings are given and commemorates the giving of the Law. Fifty days after Passover is celebrated. It is the time to present an offering of new grain of the summer wheat harvest to the Lord. One of three pilgrimage feasts for Jewish males to go to Jerusalem to appear before the Lord (Deut. 16:16).
Feast of Trumpets/ New Year (Rosh HaShanah)	1 Tishri (September or October)	Leviticus 23:23-25	This commemorates the beginning of the civil new year. Rosh Hashanah, the ten days of repentance that follow it and Yom Kippur make up the High holy days. It was a more serious holiday.
Day of Atonement (Yom Kippur)	10 Tishri (September or October)	Leviticus 16, 23:26-32	This is the most solemn holy day of the Jewish People. Yom means day and Kippur means atonement or covering. The ten days between Rosh HaShanah and Yom Kippur are known as the days of repentance. Yom Kippur is the final day of judgment when God judges the people. The High priest would enter the Holy place to make atonement for the camp.

Holiday	Date Observed	Scripture Basis	General Information
Feast of Booths or Tabernacles (Sukkot)	15-21 Tishri (September or October)	Leviticus 23:33-43	Commemorates the 40 year wilderness journey. A wee long celebration of the fall harvest and a time to build booths (temporary shelters of branches) to remember how the Hebrew people lived under Gods care during their 40 years in the wilderness (Neh. 8:14-17). Another one of the feasts where men were required to go to the Temple.
Feast of Dedication (Hanukkah)	25 Kislev-2 Tevet (Nov. - Dec).	John 10:22 Also see book of Maccabees	Commemorates the purification of the Temple and the Maccabees' victory over the Greeks in 165 BC. Also known as the feast of lights because of a legendary miraculous provision of oil for the eternal light in the Temple. After cleansing the Temple, the supply of oil to relight the eternal fail was only enough for one day. But God performed a great miracle, and the flame burned for 8 days necessary to purify new oil.
Feast of Lots (Purim "Lots")	14/15 Adar	Book of Esther	Commemorates the Preservation of the Jewish People.

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–5; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The table for the bread of the Presence (Ex. 25:23–30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

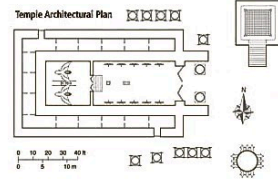
The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).

A structure with three levels was built around the walls of the temple. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (2.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5–6, 8, 10).

Two ornate wooden doors, overlaid with gold, separated the inner sanctuary from the nave (1 Kings 6:31–32).

The nave had clerestory windows with recessed frames (1 Kings 6:4).

The vestibule was 30 feet (9.1 m) wide and 15 feet (4.6 m) deep (1 Kings 6:3; cf. 2 Chron. 3:4)



The hollow bronze pillar on the north was called "Boaz," and the one on the south was called "Jachin" (1 Kings 7:21; cf. 2 Chron. 3:17).

Two ornate wooden, folding doors, overlaid with gold, separated the nave from the vestibule (1 Kings 6:33–35).

The bronze altar for burnt offerings was 15 feet (4.6 m) high and 30 feet (9.1 m) long and wide (cf. 2 Chron. 4:1).

The inner sanctuary (for Most Holy Place) was a 30-foot (9.1-m) cube (1 Kings 6:15–29; 2 Chron. 3:8–10). Such rooms were often elevated in temples of the ancient Near East. Two massive golden cherubim stood on either side of the ark, each 15 feet (4.6 m) tall with 15-foot (4.6 m) wingspan (1 Kings 6:23–26). The ark of the covenant stood between the two cherubim (1 Kings 8:1–11; cf. 2 Chron. 5:2–14).

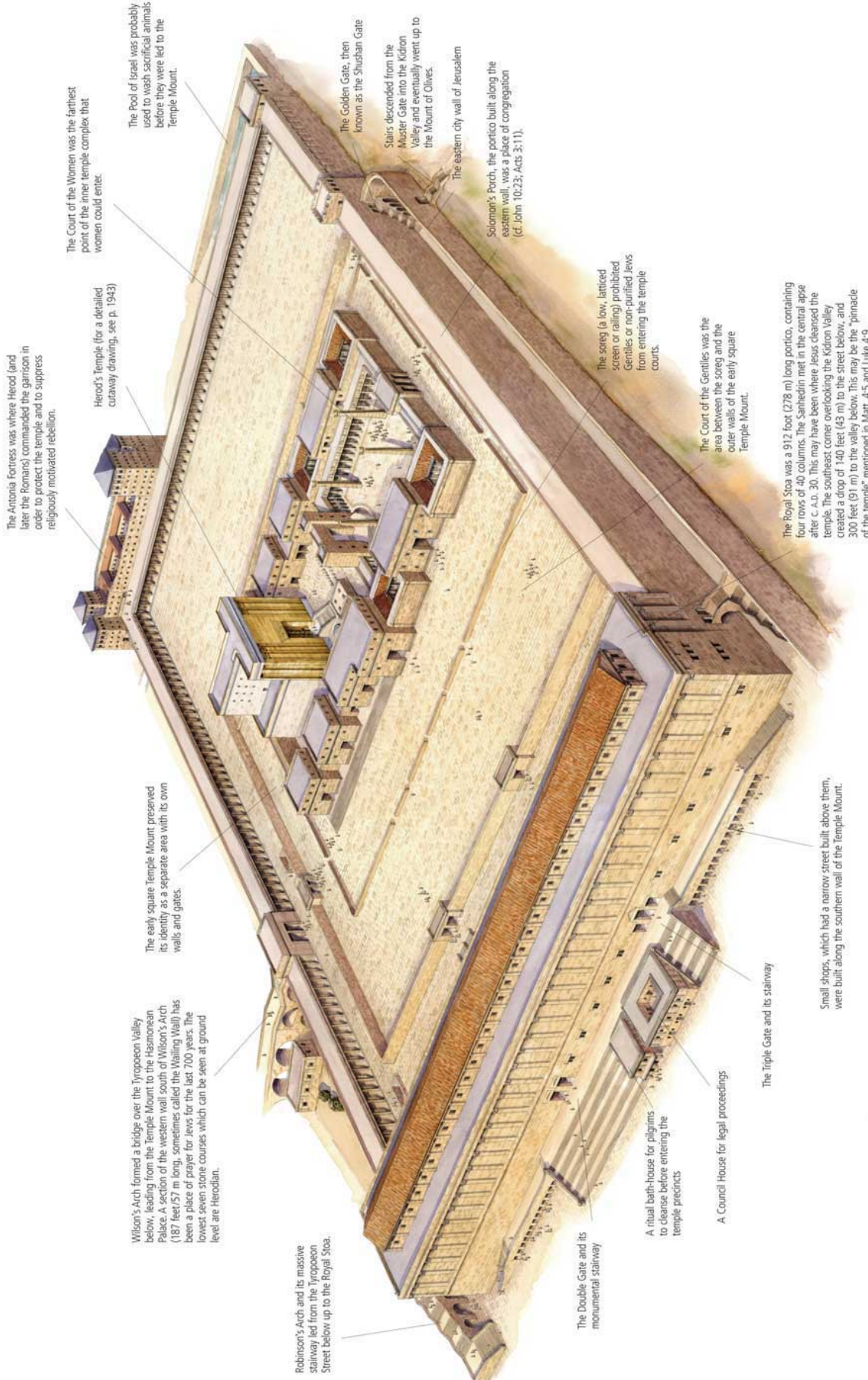
The nave (or Holy Place) was 60 feet (18 m) long and 30 feet (9.1 m) wide (1 Kings 6:15, 17–18; cf. 2 Chron. 3:5–7). It contained the golden altar of incense, the golden table for the bread of the Presence, and 10 golden lampstands, five on the north and five on the south (1 Kings 7:48–49; cf. 2 Chron. 4:7).

Ten bronze wheeled stands, each holding a large basin, contained water for stripping off the animal parts that were used for the burnt offerings (1 Kings 7:27–28; cf. 2 Chron. 4:6).

The "sea" was a metal basin 7.5 feet (2.3 m) high and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,000 liters) of water for the priests to wash in. It was supported by 12 bronze oxen in sets of three, facing in each direction (1 Kings 7:23–26; cf. 2 Chron. 4:2–5).

SOLOMON'S TEMPLE

Solomon began to build "the house of the Lord" in Jerusalem on Mount Moriah in the spring of 967 or 966 B.C. (1 Kings 6:1; 2 Chron. 3:1–2) and completed it seven years later, in the fall of 960 or 959 (1 Kings 6:38). The temple itself, not including the surrounding chambers on three sides, was 90 feet (27 m) long, 30 feet (9 m) wide, and 45 feet (14 m) high. It stood in the middle of a court with boundary walls.



The Antonia Fortress was where Herod (and later the Romans) commanded the garrison in order to protect the temple and to suppress religiously motivated rebellion.

The Court of the Women was the farthest point of the inner temple complex that women could enter.

The Pool of Israel was probably used to wash sacrificial animals before they were led to the Temple Mount.

Herod's Temple (for a detailed cutaway drawing, see p. 1943)

The Golden Gate, then known as the Shushan Gate

Stairs descended from the Muster Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem

Solomon's Porch, the portico built along the eastern wall, was a place of congregation (cf. John 10:23; Acts 3:11).

The sores (a low, latticed screen or railing) prohibited Gentiles or non-purified Jews from entering the temple courts.

The Court of the Gentiles was the area between the sores and the outer walls of the early square Temple Mount.

The Royal Stoa was a 912 foot (278 m) long portico, containing four rows of 40 columns. The Sanhedrin met in the central apse after c. A.D. 30. This may have been where Jesus cleansed the temple. The southeast corner overlooking the Kidron Valley created a drop of 140 feet (43 m) to the street below, and 300 feet (91 m) to the valley below. This may be the "pinnacle of the temple" mentioned in Matt. 4:5 and Luke 4:9.

The early square Temple Mount preserved its identity as a separate area with its own walls and gates.

Wilson's Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hasmonean Palace. A section of the western wall south of Wilson's Arch (187 feet/57 m long, sometimes called the Walling Wall) has been a place of prayer for Jews for the last 700 years. The lowest seven stone courses which can be seen at ground level are Herodian.

Robinson's Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.

The Double Gate and its monumental stairway

A ritual bath-house for pilgrims to cleanse before entering the Temple precincts

A Council House for legal proceedings

The Triple Gate and its stairway

Small shops, which had a narrow street built above them, were built along the southern wall of the Temple Mount.

THE JEWS

Lesson 8

5:16 For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.

5:18 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.

7:11 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him. **12** 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."

10:11 So the Jews were seeking Him at the feast and were saying, "Where is He?"

11:8 The disciples *said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?"

11:47 Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. **48** 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." **49** But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, **50** 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." **51** 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, **52** 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. **53** So from that day on they planned together to kill Him. **54** 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.

The "Jews" Overview

Who are the "Jews" described in the gospel of John? All Johannine Scholars must acknowledge and assess the author's use of the "Jews" throughout his gospel. This means we need to ask questions like, why did John use this word so many times compared to the other gospels where it is only used a few? What is John trying to say about this group of people he is identifying as "Jews"? And Finally, what does this mean for us when we read those verses with this title?

The gospel of Mat. uses the word Jew: 5

The gospel of Luke uses the word Jew: 6

The gospel of Mark uses the word Jew: 5

The gospel of John uses the word Jew: 77

All the references to the Jews - Examine those in bold and determine if they are positive or negative, and to whom John is specifically referring (Judeans, Alls Jews, Jewish leaders, etc).

1:19	10:31
2:6	10:33
2:13	11:8
2:18	11:19
2:20	11:31
3:1	11:33
3:22	11:36
3:25	11:45
4:9	11:54
4:9	11:55
4:22	12:9
5:1	12:11
5:10	13:33
5:15	18:12
5:16	18:14
5:18	18:20
6:4	18:33
6:41	18:35
6:52	18:36
7:1	18:38
7:2	18:39
7:11	19:3
7:13	19:7
7:15	19:12
7:35	19:14
8:22	19:19
8:31	19:20
8:57	19:21
9:18	19:38
9:22	19:40
9:22	19:42
10:19	20:19
10:24	

Social Memory and Counter Memory

What is Social Memory?

Social Memory is a term used by historians to explore the connection between social identity and historical memory. It asks how and why diverse people come to think of themselves as members of a group with a shared past.

A perfect example of this for the United States is **9/11 The Twin Towers.**

What did the towers represent? Why Muslims attack them? Why impact us?

Social Memory is engrained in every single culture across the globe. It is part of the tribal nature of humanity to think and operate together in groups. However, generally if there is an agreed upon social order of structure, power, regime, and values there is also generally a counter to those concepts within history.

What is Counter Memory?

Answer: Counter Memories do not simply prefer different versions of the past; they are rather, different ways of creating a version of the past. Counter Memories do not just dispute accepted facts (Like the Holocaust or Moon Landing) rather they reconfigure the value of accepted facts by forcing those facts into a new social vision that is radically at odds with the values of a great tradition

A perfect example of this for the United States is **Kneeling NFL Players during Anthem**

Counter memories challenge the status quo of historical events by translating their affects differently than that of the people in power. But what does this have to do with the Gospel of John?

The Gospel of John is a Counter Memory of the events that occurred surrounding the person of Jesus against the controlling people group of John's day, the Jews.

The Gospel with two different time periods in mind.

1. **AD 27-30 The life of Christ**
2. **AD 70+ the persecution from Jews and Rome**

Close investigation shows that some statements are anachronistic in the mouths of Jesus and/or his opponents in the early first century, but instead reflect more accurately the circumstance of the end of the first century.

John is giving an alternative translation of the historical facts of Jesus' life and death. This alternative look at history is in direct opposition to those whom surround John, mainly the Jewish brothers who are denying fellowship in the synagogues to John's community (and/or the gnostic Christians who are threatening his christian community), and the Romans who are threatening their existence through severe persecution.

Now what does this all have to do with the "Jews" in the gospel of John? How does this help us understand why John uses the word "Jews" so often in his Gospel or what he might be trying to tell us. The central story for us to look at is where they convene to finally get rid of Jesus to save the nation.

Conspiracy to Kill Jesus and Counter Memory

11:47 Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. **48** *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.*" **49** But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, **50** *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.*" **51** 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, **52** 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. **53** So from that day on they planned together to kill Him. **54** **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.

In the years that John is writing this Gospel, he is experiencing great persecution from the Romans, the Jews, and heretics from within. This story connects all those people together in this counter memory.

1. The Romans are the **Foreign Oppressors**
2. The Religious Leaders are the **Enemies in the Synagogues bereft of Temple/Nation**
3. The children of God (echoing 1:11-13) are those who faithfully follow **John's Message**

This is a counter memory because in the eyes of those three groups, Jesus' death is seen either as victory or untrue. This counters that by reinterpreting the council's meaning to say Jesus is victorious in death because he saves the world and that he truly did die.

How Should we Understand the "Jew" references?

The "Jews" are **Stylized types** of those who either reject Christ or are at least on the outside of John's community (And by extension, Christendom) making Jesus and his followers look like the Heroes.

Example: In the stories of Sherlock Holmes, the private investigator Sherlock is the Hero and Scotland Yard is seen as the part of the dull, slow, easily thrown off the scent characters who are either unimportant to the novel's plot or a pawn of Sherlock to unlock the truth. There are often references of both pejorative and celebratory in nature because they are not necessarily bad or good. They are just there to point out the true Hero of the Story, Sherlock as told by his most beloved side-kick, Dr. Watson.

The Jews of John's gospel are a blanket statement of people (mostly with no specific person in mind). It no longer designates a religious body of persons, because the author has used it to make them simply a type, not specific persons. There is no interest in them as a people. For the most part, the interest in them is restricted to the role they play as types of unbelief. Going back to the author's original audience, he has blanketed the roll of the dull unbeliever as Jews to:

- (1) enhance the depiction of Jesus as Hero, and
- (2) placed this identification on the enemies of John 60 years later.

The Short Answer:

In Short, Jesus is the Sherlock of the story outwitting the unbelieving dull Jews who fall into Jesus master plan and John is Dr. *John* Watson, his beloved sidekick who recounts the story to make full impact on the experiences of his community in their day by countering the collective memories of their “enemies.”

Final Thoughts:

Today we talked a lot about counter memory and social memory and how we can use that to better understand John’s writing style and meaning. We are all part of a social memory, one that has its roots deep in American ideology. The challenge I want to offer you today is not all that unlike the challenge John makes to his community in AD 90. We must walk a line of national identity verses who we are as members of God’s kingdom. The Social understanding of patriotism and national righteousness is for us what the Jews and Rome were for John. We are to reconstruct history not through the lens of the political leaders of our day or even the parties we might affiliate with but rather through the Gospel of Jesus Christ which is the power of salvation to all who believe. That is what John does in his Gospel. That is what we are to do, preach Christ crucified and continue to live a life counter to the ideals of the culture and nation around us.

CAIAPHAS

Lesson 9

Introduction:

The closing part of the narrative of the Gospel of John can all be seen as Jesus overcoming the imperialism of Rome. One of the claims of the gospel news is that Jesus is the Christ, but also that he is the king of the world. He gained this title in his resurrection from the dead, something we will get to in lesson 11. But for now, let's look at how Jesus overcomes the Romans.

The Roman influence in the gospel can be seen similar to a three-headed dog. They are three facades, masks, or characters, but behind all three of them is the same evil beast ready to devour Jesus, and that is Rome. The three faces of Rome in the Gospel are: The High Priest, Caiaphas; Pontus Pilate and the trial; and finally the cross itself.

This week we will look at some literary issues prevalent in the gospel that make us believe the Gospel has a Roman audience (at least non-Jewish), How Jesus overcomes Caiaphas, and then Pilate. The next lesson will focus specifically on the Cross and death.

Literary Issues:

John explains Israel Palestine & interprets Hebrew

John rarely uses "Kingdom of God" Language

Overcoming Caiaphas

Jesus Overcoming Caiaphas is more of an elaboration or furthering of the previous lesson where Jesus overcomes the Jews. There, as a refresher, we presented the idea that they are stylized types that are there to visually make Jesus (and his followers) the Hero of the story much like the Inspectors for Scotland Yard make Sherlock look great and heroic.

Specifically, though, Caiaphas was as much a Roman authority as Pilate. Herod the Great began choosing the High Priest for himself after there was an allegation that the reigning high Priest was a co-conspirator in the defacing of a Golden Eagle statue that hung over one of the Gates to the temple Complex (Probably the entrance that was a bridge to upper Jerusalem where the aristocracy lived).

Let's once again look at the secret council scene where they decide to put Jesus to death.

The Council of Chief Priests and Pharisees

11:47 Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. **48** *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.*" **49** But one of them, Caiaphas, who was high priest that year,

said to them, “You know nothing at all, **50** *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.*”

51 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, **52** 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. **53** So from that day on they planned together to kill Him.

54 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.

1. Verses 47-48 seem to express a particular emotion of distress and at wits end. What is leading them to this desperate posture?

The very fact that Jesus, a Jewish Peasant is completely beyond their control and ability to will into submission.

2. Caiaphas' solution to the Jesus problem is to put him to death by execution. Now, read John 7:32, 45-47, 8:20, 8:59, and 10:39. What should the the reader think of this plan of Caiaphas in light of the texts we have just read?

Why should Caiaphas think his plan will work when Jesus has thwarted any previous attempts at his arrest? The reader of the story should think, this guy is an idiot.

3. In light of verses 51-52, should we expect this representation of Rome to have any real power of Jesus? Explain.

No, because Caiaphas doesn't even have control over his own tongue. Rather, it was God's plan all along for this to happen.

Now, let's go to the trial the Jewish authorities carry out:

Jesus before Annas/Caiaphas/Pilate

12 So the *Roman* cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, **13** and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. **14** Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people
... [cutting out Peter's first denial of Jesus] ...

19 The high priest then questioned Jesus about His disciples, and about His teaching. **20** 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. **21** Why do you question Me? Question those who have heard what I spoke to them; they know what I said.” **22** When He had said this, one of the officers standing nearby struck Jesus, saying, “Is that the way You answer the high priest?” **23** Jesus answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?” **24** So Annas sent Him bound to Caiaphas the high priest

... [Cutting out Peter's 2nd and 3rd denial of Christ] ...

28 Then they *led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but

might eat the Passover. **29** Therefore Pilate went out to them and *said, “What accusation do you bring against this Man?” **30** They answered and said to him, “If this Man were not an evildoer, we would not have delivered Him to you.” **31** 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,” **32** to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

4. What is completely missing from this story (Other than the obvious cuts I made to Peter’s denial)? [Read Mark 14:53-65 for a comparison]

The entire trial before Caiaphas and High Priests is missing. There is no testimony against Jesus, no one accuses him of threatening to destroy the temple, Caiaphas does not ask him if he is the Messiah, Jesus does not commit blasphemy.

5. What can we surmise from the fact that both Annas and Caiaphas are silent in these proceedings? And, what can we extrapolate from the fact that John includes the trial with Annas but complete leaves out the trial before Caiaphas?

No, because Caiaphas doesn’t even have control over his own tongue. Rather, it was God’s plan all along for this to happen.

6. John 18:30 seems like a very ambiguous and vague accusation for someone they are demanding to be put to death. The accusation of him committing Blasphemy doesn’t come until 19:7. At the end of the trial with Pilate, Jesus is presented as the King of the Jews and the Chief Priests answer, “We have no king by Caesar.” What does all of this seem to point out about the Chief Priests/Pharisees/Caiaphas?

The Chief Priests/Caiaphas are completely powerless to put Jesus to death even though that is what they want to do in 11:47-53. They cannot complete their mission without Rome. They who have power over the people are powerless over Jesus

PONTIUS PILATE

Lesson 10

*This lesson and the previous lesson used to be one. However, I have broken them up into two different lessons for time and focus.

Introduction:

Now that we have thought through how Jesus overcomes the weak Caiaphas and High Priests, the first head of the Roman beast, let us now look upon the second. While John's account of the Sanhedrin hearings is only about half the size of Mark's, his Pilate trial is three times longer. Pilate is clearly an imperial figure in the gospel and Jesus most sustained interaction with a Roman in any of the gospels. This conversation between Pilate and Jesus should give us great insight into Jesus' view of Empire and how John sees Jesus overcoming Rome.

18:28 Then they *led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves **did not enter into the Praetorium** so that they would not be defiled, but might eat the Passover. **29 Therefore Pilate went out** to them and *said, "What accusation do you bring against this Man?" **30** They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."

31 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," **32** to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

33 Therefore **Pilate entered again** into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" **34** Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" **35** Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?" **36** Jesus answered, "My kingdom 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 of this realm."

37 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." **38** 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. **39** But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?" **40** So they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.

19:1 Pilate then took Jesus and scourged Him. 2 And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; **3** and they *began* to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps *in the face*.

4 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." **5** Jesus then came out, wearing the crown of thorns and the purple robe. *Pilate* *said to them, "Behold, the Man!" **6** 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." **7** 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." **8** Therefore when Pilate heard this statement, he was *even* more afraid;

9 and he **entered into the Praetorium** again and *said to Jesus, "Where are You from?" But Jesus gave him no answer. **10** 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?" **11** Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has *the* greater sin."

12 As a result of this Pilate 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 opposes Caesar." **13** Therefore when Pilate heard these words, **he brought Jesus out**, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. **14** Now it was the day of preparation for the Passover; it was about the sixth hour. And he *said to the Jews, "Behold, your King!" **15** 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." **16** So he then handed Him over to them to be crucified.

At the outset, John explains that the Jewish authorities are unwilling to enter the Praetorium because they wish to remain ritually pure for the Passover feast (18:28). As a result, Pilate must go back and forth between Jesus inside and the Jews outside. This gives an oscillating structure to the text that matches his internal expression to the struggle taking place within his soul. For his certainty of Jesus' innocence increases at the same rate as does the political pressure forcing him to condemn Jesus.

Raymond Brown gives this Chiastic structure for Jesus' trial before Pilate.

- A. **Outside: Jews Demand Jesus' death 18:28-32**
- B. **Inside: Pilate asks Jesus about his Kingship 33-38a**
- C. **Outside: Pilate declares Jesus innocent and offers B. 38b-40**
- D. **Inside: Soldiers scourge Jesus 19:1-3**
- C'. **Outside: Pilate declares Jesus innocent 19:4-8**
- B'. **inside: Jesus says his Kingdom is not from this world 9-11**
- A'. **Outside: The Jews demand Jesus death 12-15**

Breakdown of the encounter with Pilate and Chief Priests

A (18:28-32): The insights inserted into the story reveal that the entire trial that occurs is entirely out of their control. (Vs. 32).

B (33-38a): Three important facts to point out:

1. Jesus Responds (compared to Mk 15:2-5, Mt. 27:11-14, Lk 23:1-11)
2. Jesus Responds as an Equal (vs. 34, 36)
3. Jesus Responds as a superior (vs. 37) philosophical, truth.

C (38b-40): Pilate begins an attempt to take political advantage of this Jew/ Jesus situation by leveraging a man against them as their king who He knows they hate. But Why?

Why do you think Pilate, who has just declared Jesus innocent of anything would then, (1) relate to Jesus as their King and (2) offer Barabbas in a trade?

Pilate wants to mock them by getting them to admit that Caesar (a self professed son of God) is their only king on a holiday where they celebrate YHWH as their only God. It's a power play. (1) Pilate gets to scourge king of jews, and (2) mock their justice.

D (19:1-3): Pilate has Jesus tortured for possibly a couple of reasons. These reasons seem to differ from that of the Synoptics. This is the turning point of the story.

1. Pilate wants to show power over the Jews by torturing a man for no apparent reason to them, He has already declared Jesus Innocent.
2. Pilate wants to torture Jesus to break him into submission, get a confession that he is lying about being a King "not from this world."

C' (4-8): Pilate presents the scourged Jesus as King with crown and robes. Pilate tries to get them to admit their submission to Caesar by needing him (Pilate) to do their dirty work. However, The charge finally comes down, He claims to be the son of God. This is important for two reasons:

1. The reader knows this to be true in light of Caesar's claim to be the son of God,
2. Pilate Fears (Jesus) this particular statement is the same thing as Caesar (Jesus) fearing this statement "WORD" (*touton ton logon*) because he is Caesar's representative. This is the only occasion where we get an inward look to Pilate's psychology. The truth has been revealed to him, finally, per his question "What is truth?" And it terrifies him.

This particular scene has three layers of depth to it. As we progress through them we get closer to John's intent to subvert the entire Imperial understanding of power.

Layer 1: Pilate is losing control of the Mob, unable to secure freedom

Layer 2: Pilate is playing the jews in service of his own Political agenda

Layer 3: Christ is completely in control, not the Jews or Pilate.

B' (9-11): The inside scene reveals that Jesus is in fact in control of the situation and perhaps Pilate is becoming aware of this fact. Jesus is insolent to Pilate's questions and straight up tells him, he is not in charge.

1. Jesus' sudden refusal to speak picks up on the Synoptic "silence" before his accusers theme. Yet, within the public transcripts of ancient Roman culture Jesus' refusal to speak would communicate either deference to or rejection of Pilate's authority. Pilate's follow-up question reveals it is the latter.

2. **11** Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has *the* greater sin."

a. This does not Exonerate Pilate.

b. Pilate is the Pawn of Jesus.

A' (12-16): Pilate attempts to free Jesus as a result of his conversation with him. The Jews make this an impossibility. Therefore, Pilate returns to his attempt to get a political confession from them as subordinates. This final scene is full of great irony.

1. Pilate declares Jesus as King in an attempt to Mock the Jews, a statement with more truth than Pilate understands. Remember, "What is truth?"

2. The Jews declare Caesar as their king, which is in fact blasphemy. Yet, they are accusing Jesus of blasphemy. They submit themselves to Pilate and to Rome by confessing Caesar as King. And They get their wish, Jesus dies to "save the nation." But he is in fact saving the world.

3. Jesus has played both sides to bring about this situation and is now going to fulfill his glory, submitting to death even death on a cross.

7. What do you make of this trial scene? What are your thoughts?

8. How do you see the "Social Memory" vs. "Counter Memory" scenario playing out in these trial scenes?

Final Thoughts

When I've studied this passage, I'm always amazed at all the different factors at play. We have a mob demanding the death of a beloved Rabbi, there is an immoral man known for his abuses and violence against the people he reigned trying to assert his dominance over the people once again, and then there is the son of God calculating every word and every action. It is the perfect storm that brought Christ to the cross precisely when he meant to.

The Gospel of John is different from the other three in many ways that we have explored already, but perhaps one of its greatest characteristics is John's attempt to even re-evaluate the role Christ had in his own crucifixion. He would have to overcome so much in order to get there.

The obvious application for us today with this message is that we have world powers vying for dominance through violence and manipulation. The Jews and Pilate used violence and manipulation to try and get what they thought they wanted. All political leaders have either violence or manipulation. However, we know that Christ is the prince of peace and will one day give his kingdom over to his father in Heaven, the King. Christ's pacifism is his control of the situation. He has greater power that does not require violence to bring about his will, which does bring violence upon him rather than upon us (God's People). The irony of the prince of peace is at the heart of the gospel message.

We will continue to be the subjects of Violence and Manipulation as the world goes on fighting itself for power. But we are citizens of a kingdom that is not of this world, and as citizens of this kingdom should never result to violence to assert it's agenda.

CRUCIFIXION

Lesson 11

16 So he then handed Him over to them to be crucified.

17 They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha. **18** There they crucified Him, and with Him two other men, one on either side, and Jesus in between. **19** Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." **20** Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin *and* in Greek. **21** 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.'" **22** Pilate answered, "What I have written I have written."

23 Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and *also* the tunic; now the tunic was seamless, woven in one piece. **24** 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 lots." **25** 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. **26** When Jesus then saw His mother, and the disciple whom He loved standing nearby, He *said* to His mother, "Woman, behold, your son!" **27** Then He *said* to the disciple, "Behold, your mother!" From that hour the disciple took her into his own *household*.

28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said*, "I am thirsty." **29** 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.

30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away. **32** So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; **33** but coming to Jesus, when they saw that He was already dead, they did not break His legs. **34** But one of the soldiers pierced His side with a spear, and immediately blood and water came out. **35** 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. **36** For these things came to pass to fulfill the Scripture, "Not a bone of Him shall be broken." **37** And again another Scripture says, "They shall look on Him whom they pierced."

38 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. **39** Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds *weight*.

40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. **41** 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. **42** Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

We are continuing the theme of Jesus overcoming. In this particular lesson, we will see Jesus overcome the third face of the Empire. We will look at this by John's use of prophesy fulfillment as well as Jesus' words. But first, we will cover some basic information of Crucifixion.

Crucifixion:

Crucifixion derives from the Latin noun of process *crucifixio*.

Cruci = **Cross** + *ficere* = **Fixed to a**

Surprisingly, there is only one piece of physical evidence that Crucifixion actually took place in Antiquity even though it was developed by the **Persians** in the 4th century BC.

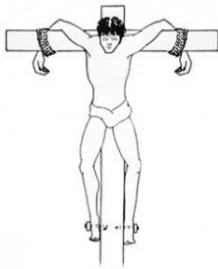
The image to the right is that of a nail piercing a heel. It was found inside an Ossuary (Bone Box) of man named Yehohanan in the 1970s dated to the first century AD. The man is in his twenties.



There is traces of **Wood** at both ends of the nail, meaning they used a plank as a washer.

The man who was crucified was not alone in this ossuary. It is believed that his son, also named Yehohanan was placed in the box with him.

There were no evidence of nails piercing the **Hands** or **Wrists** leaving the assumption that this man's hands were **Tied with rope** to the cross as seen in the image below.



Literary sources giving insight into the history of crucifixion indicate that Roman crucifixion methods had the condemned person carry to the execution site only the crossbar. Wood was scarce and the vertical pole was kept stationary and used repeatedly.

It is believed that the common cause of death during the crucifixion was not blood loss, starvation, or dehydration but rather **Asphyxiation**. This was caused by the condemned's blood-supply slowly draining away to a quantity insufficient to supply the required oxygen to vital organs. The dead body was left up for vultures and other birds to consume.

Josephus tells a story of the Romans crucifying people along the walls of Jerusalem. He also says that the Roman soldiers would amuse themselves by crucifying criminals in different positions. In Roman-style crucifixion, the condemned took days to die slowly.

There seem to be no **Standard** way of crucifying. Seneca (Roman philosopher) said of Nero's brutality, "I see crosses not just of one kind but made in many different ways. Crucifixion was outlawed by Rome around AD 313 by emperor Constantine.

Prophecy:

Why do you think recording fulfillment of Prophecy is important to the narrative? Explain why John would want to record these instances.

How could scriptural citations for fulfillment of scripture help make the case that John is writing a counter memory of a common crucifixion scene?

The Fourth Gospel’s death story includes six major scenes:

1. The trip to Golgotha and the crucifixion 19:16-18
2. Pilate’s debate with the chief priests over the placard “King of the Jews’ on the cross 19-22
3. The soldier’s division of Jesus’ clothing 23-25
4. Jesus’ remarks to his mother and the beloved disciple 25-27
5. Jesus’ death 28-30
6. The piercing with a spear 31-37

Scenes 3, 5, and 6 are explicitly connect with OT prophecies. Here I will argue that John’s way of working scriptural citations in his passion account supports a two-leveled, counter-memory reading strategy that we have promoted the last few lessons.

Scene 3: 19:23 Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and *also* the tunic; now the tunic was seamless, woven in one piece. **24** 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 lots.” **25** Therefore the soldiers did these things.

Quoting Psalm 22:18, “They divided my garments among them, and for my clothing they cast lots.”

“this was” is a from the greek word *iva hina* “so that” which is subordinate to the main verb of the sentence, *ειπον eipon* “they said”:

Another way to write this in sentence with the relevant data in English could be: “so that the scripture would be fulfilled [and not because a torn garment would be useless] . . . the soldiers said to one another. . .” - the prophecy literally puts the words right into their mouths.

The grammatical construction reflects John’s counter-memory reading of the event in question:

Regardless of what they think they are doing, Jesus’ executioners are unwitting puppets who move on God’s string.

Scene 5: 19:28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, *said, “I am thirsty.” **29** 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. **30** Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

Referencing **Psalm 69:21** _____, They also gave me gall for my food And for my thirst they gave me vinegar to drink.

This will be discussed in the next section too, but here it matters because of the fulfillment of scripture. After committing his mother to the care of the Beloved Disciple, Jesus suddenly realizes that a certain verse remains unfulfilled and says, “I am thirsty.” It stands to reason that any crucifixion victim would be thirsty, yet the thought process John describes would require remarkable presence of mind for a person in Jesus’ condition. Christ, however, is not a victim of anything; lest there be any doubt, the double repeat of the verb “finished” at John 19:28-30 clarifies that Jesus is simply taking care of some things that just be done before he can go back to the father.

After these things, Jesus, knowing that everything had been finished [*tetelestai* from telos which means completion, finish, fulfillment] already,

Said “ I am thirsty” so that ht e scripture would be finished [*teleioo*].

Then . . . Jesus said, “it is finished [*tetelestai*].”

The dying word of the Johannine Jesus seems to mean that the scriptures finish with the completion of his mission, which ends with his death on the cross.

Scene 6: 19:31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away. **32** So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; **33** but coming to Jesus, when they saw that He was already dead, they did not break His legs. **34** But one of the soldiers pierced His side with a spear, and immediately blood and water came out. **35** 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. **36** For these things came to pass to fulfill the Scripture, “Not a bone of Him shall be broken.” **37** And again another Scripture says, “They shall look on Him whom they pierced.”

(A) Referencing **Exodus 12:46** _____, “It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.”

or **Numbers 9:12** _____. “They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it.

The logic of this action can be followed through the story. (1) you have criminals hanging naked on stakes, bleeding at the entry to the city. (2) Jews don’t want

this to defile the city during their holy festivities. (3) they ask Pilate to break their legs, a common practice among Romans to speed up the process if necessary. (4) they don't break Jesus' legs because he is already dead.

Some have asked the question, why not break Jesus' legs? Do they suddenly care for his body so as to preserve it? It is simpler to break his legs even if he is already dead then be taken down with the others than to put down the hammer and grab a spear.

Regardless of the internal logic of the story, the reference to scripture subverts the reasons. "For these things came to pass to fulfill scripture . . ." the very act of identifying the Jews/Romans action with OT prophesy is to subvert their actions and identify them as actors carrying out God's cosmic play of redemption.

This is the only reference to "in fulfillment of scripture" where something doesn't happen. i.e. they do not break his legs.

This is clearly another reference to Jesus representing the Passover lamb for Israel which corresponds nicely with our lesson on Timelines and the date and time of Jesus death.

(B) Quoting Zechariah 12:10 , 10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

What does the references to fulfillment of scripture mean for us? What does it tell us?

Jesus' Words:

In the Gospel of John, Jesus only says three things:

1. "Woman, behold your son. [Man] behold your mother."
2. I am thirsty
3. It is finished.

What do we seem to notice about these three phrases? Brainstorm some ideas:

Why is Jesus' care for his mother's wellbeing worthy of being recorded here when it isn't recorded in any of the other gospels?

We have already talked about Jesus' request for water from the prophesy side, however what do you think these words mean in the present context of his suffering?

What could Jesus possibly mean when he says the words, "It is finished"?

Ultimately, It should be noted that in each of these instances, the cross in no way **Hindered** Jesus' ability to achieve his **Mission**.

So what marks John's recorded words of Jesus out from that of Matthew, Mark and Luke?

1. The Johannine Jesus does not need to say as much as his Lukan counterpart, simply because he has already said everything that needs to be said long before he gets to Golgatha.
2. Despite their brevity, Jesus' words from the cross are imbued with the same tone of absolute authority that he has characterized his discourse throughout the Fourth Gospel.
3. John, like Luke, replaces the incoherent death scream of Mark and Matthew (Mk 15:37; 27:50) with a specific statement.
4. John's three cross sayings would make just as much sense if they had been accidentally placed in chapters 16 or 17.

Finally, Christ does not die in the gospel of John at the hands of the Jews or the Romans. He doesn't die because of his suffering or crucifixion. Rather, Jesus dies in the fourth gospel because he gave up his life.

Jn 10:18 "No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again."

Jn 19:30 "IT IS FINISHED! And he bowed His head and gave up his spirit."

Final Thoughts:

John's Christology emerges from the space between the public meaning of the events he records and his little tradition reinterpretation of those events. Crucifixion victims were forced to play a scripted role in the great tradition fable of imperial power, a power so great that it destroyed and dehumanized those who dared to resist. The Johannine Jesus, however, is "dehumanized" by the cross only in the sense that his divine identity is completely exposed by everything that the Romans do to him, revealing the glory of God beneath the skin of a broken man - a glory that was revealed when and only because Christ chose to reveal it. Indeed, "in the case of the fourth gospel, 'passion' is a misnomer; Jesus controls and orchestrates the whole performance." This is the same Jesus who continues to orchestrate the world events to bring about his future through his church full of his people.

DEATH

Lesson 12

Introduction:

The last half of this series is all about learning what Jesus had to overcome. So far we have seen Jesus overcome the Temple, the Jews, Caiaphas, Pilate, and the Cross. This week we will see how Jesus overcame the final obstacle in his journey to glory, Death. Clearly we are talking about the Resurrection of Jesus. While we will not look at the workings of the miracle, we are going to review the events of chapter 20 through the structure of the resurrection account, how it resembles closely with the Prologue creating a bookend feel, and the issue of belief. But first, for the sake of being thorough on this topic, let's cover a brief doctrine of the Resurrection.

A Theology of the Resurrection

- I. **CENTERPIECE** of Christianity (Acts 2:22-36; 4:2, 33; 23:6; 24:15; Rom 1:4; 6:5; 1 Cor 15; Eph 1:18; 2:4-7; Phil 3:10-11; 1 Thess 4:13-18; 1 Pet 3:18-22; Rev 20:5-6).
 - A. If this falls, all falls (1 Cor 15:13-14).
 - B. It is the central theme of nearly every sermon in the book of Acts (2:24-36 [2 vv. describe his life and death; 13 vv. describe his resurrection]; 3:15; 4:10-11; 5:30-32; 7:55-56; 10:40; 13:32-37; 17:31; 23:6-8; 24:15; 26:23). The only exceptions are Stephen's speech in Acts 7 and Paul's defense in Acts 22 & 24 which were each cut short due to an angry mob.
 - C. It is an essential creed (Rom 10:9) and part of the core gospel message (1 Cor 15:3-4). And it is certainly not too incredible to believe (Acts 26:8).
- II. What it meant to Jesus
 - A. His work was **COMPLETE**
 1. He fulfilled O.T. prophecy (Psa 16:8-11; 110:1-4; Isa 53:10) as well as his own predictions (Mt 16:21; 17:9, 23; 20:19). Hence we can listen to all his self-acclamations and teachings.
 2. He defeated death (Rom 6:9; 1 Cor 15:20, 55-57).
 3. It establishes our justification (Rom 4:25).
 - B. He is **EXALTED** to God's right hand (Acts 2:32-33; Eph 1:20), Therefore:
 1. Lord and Christ (Acts 2:36), God's own son (Acts 17:31; Rom 1:4).
 2. He is worthy of the highest praise (Phil 2:9-11).
 3. NOTE: The Resurrection and ascension are connected with the crucifixion. The three, together, comprise the glorification of Jesus (Jn 3:14; 12:16, 23; 13:31; Phil 2:6-11)
 4. He was established as the cornerstone/capstone of the church (Acts 4:10-12) and the exclusive source of eternal life.
- III. What it means to us
 - A. We have an **ADVOCATE** at God's right hand (Rom 8:31-39), hence, no one can bring a legal charge against us; Jesus grants repentance and forgiveness (Acts 5:30-31; 13:38). Thus the judgment holds no dread for us (Jn 5:28-30; Acts 17:31).
 - B. We have **FELLOWSHIP** with Jesus in suffering and death (Jn 6:54; Rom 6:4; Phil 3:10-11)

1. Through baptism (Rom 6:5; Col 2:12; 1 Pet 3:21), self-denial (Phil 3:10-11), and persecution (Heb 11:35); since this is a stumbling block to both Greek philosophy (Acts 17:18, 32) and Hebrew religion (Acts 23:6-8)
 2. We become death to: Sin (Rom 6:11-14), Law (Acts 13:37-39; Rom 7:1-5; 8:1-4), and to the thoughts and things of this world (Col 3:1; Rom 6:5-7; 8:5).
- C. We have **POWER** through the Holy Spirit (Jn 14:26; Acts 2:33; 5:30-32) gives us courage and power to proclamation the Gospel (Acts 4:13-14).
- D. We have **HOPE** (1 Cor 15:20; 1 Pet 1:3). If Jesus was raised then we can be too (Jn 5:21; 6:39-40, 44; 11:24-26; Acts 4:2; 1 Cor 6:14; 2 Cor 4:14), not merely from the dead but to the right hand of God (Eph 2:6).
1. In two resurrections (Jn 5:24-29; Rev 20:4-6), both Spiritually (Jn 11:26) and Physically (1 Cor 15:42), of both the wicked and the righteous (Acts 24:15).
 2. Our new body will be, according to 1 Cor 15: Heavenly (40), Imperishable (42), Glorified and Powerful (43), Spiritual (44), Like Jesus (49), Suddenly changed (52) and Immortal (54).
 3. We will not experience marriage (Mt 22:28-30) or death (Lk 20:35-36). Reward (Lk 14:14); co-heirs with Christ (Rom 8:17); and fellow rulers with him (Rev 20:6).

Discussion Questions:

What does the Resurrection Mean to you?

How has the Resurrection changed your life?

John's Writing of the Resurrection:

John puts the resurrection account in chiastic form:

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. **2** 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." **3** So Peter and the other disciple went forth, and they were going to the tomb. **4** The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; **5** and stooping and looking in, he *saw the linen wrappings lying *there*; but he did not go in. **6** And so Simon Peter also *came, following him, and entered the tomb; and he *saw the linen wrappings lying *there*, **7** and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. **8** So the other disciple who had first come to the tomb then also entered, and he saw and believed. **9** For as yet they did not understand the Scripture, that He must rise again from the dead. **10** So the disciples went away again to their own homes.

11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; **12** 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. **13** 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." **14** When she had said this, she turned around and *saw Jesus standing *there*, and did not know that it was Jesus. **15** 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." **16** Jesus *said to her, "Mary!" She turned and *said to Him in Hebrew, "Rabboni!" (which means, Teacher). **17** 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.'" **18** Mary Magdalene *came, announcing to the disciples, "I have seen the Lord," and *that* He had said these things to her.

A. **V. 1 - Mary sees stone rolled away** _____

B. **V. 2-4a - Mary tells Peter and John, they run to see for themselves** _____

Peter is at the center (d), the other disciple at (c) and (c'). The two together at (b) and (b'). Mary at (a) and (a')

C. **v. 4b-5 - John arrives first see linen cloths, but does not go in.** _____

D. **v. 6-7 - Peter enters sees tomb is empty** _____

C' **v. 8-9 John enters, sees and believes** _____

B' **V. 10 - Peter and John go back to their homes** _____

A' **V. 11-18 - Sees risen Lord and does to tell disciples** _____

Discussion Questions

What is the significance of "D" being in the middle of this narrative?

Group project:

With a partner, Re-read John 1:1-18 (The Prologue)

Then Read John 20:1-31.

Using your creative imaginations and collective cognitive prowess, Compare the two chapters content and see what similarities they share. I have listed specific passages to cross reference to aid you.

- 1:1-2 & 20:22
- 1:4-5 & 20:1,19
- 1:1-5, 17 & 20:12
- 1:12-13 & 20:17
- 1:14 & 20:14

1:15 & 20:11, 18
1:18 & 20:18, 28-29

John 1:1-5 stresses new creation. Chapter 20 makes the same point by stressing Easter was first day of the week. 7th day Jesus rests in tomb. 7th day God rests. 8th day we have new creation. Prologue tells us the world rejected him, but a few receive him. John 20 tells us the doors are locked because his own rejected him. But the band of disciples are told that His father is their father. His God is their God. They have the new birth spoken of in 1.13.

Jesus breathed upon his own disciples as God breathed life into Adam.

Word becomes flesh, Jesus' resurrection ties him to flesh for eternity. Touched his scars. "dont cling to me."

Thomas' confession of faith is similar to 1:18, No one has ever seen God, but God, . . .

The new day dawns on Sunday with the darkness fleeing it. 1:4-5 Light shines in the darkness. . .

The two angels sitting on either side of where Jesus laid is like the ark of the covenant where God dwelled. This is like John 1:1.

What do you find interesting about these similarities? why?

What do we learn about Jesus when comparing these two passages? What do we learn about the Gospel of John?

Seeing is Believing or Believing is Seeing?

Not only must Jesus overcome death through the Resurrection, he must overcome the greater difficulty of people's unbelief. Imagine John writing to his community of churches that are being tested from all directions. As a minister or a shepherd, what would your message be to them?

8 So the other disciple who had first come to the tomb then also entered, and he saw and believed.

18 Mary Magdalene *came, announcing to the disciples, "I have seen the Lord," and *that* He had said these things to her.

20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.

25 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."

27 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.”
28 Thomas answered and said to Him, “My Lord and my God!” **29** Jesus *said to him, “Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed.”

30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; **31** but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

The message of John 20 is more than just an account of the Resurrection of Jesus it is about believing in the resurrection of Jesus. John has written this chapter (and the whole Gospel as it seems!) to give reasons for faith.

“Seeing is Believing” is the example we get from Mary, Peter, Thomas, etc. “Believing is Seeing” is the idea that it doesn’t make sense until you believe. Once you believe then you can truly see. So which is it? In the case of this gospel record for us?, is it “Seeing is Believing” or is it “Believing is seeing?” Which is greater?

John 1:14 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.

John 9:35 Jesus heard that they had put him out, and finding him, He said, “Do you believe in the Son of Man?” **36** He answered, “Who is He, Lord, that I may believe in Him?” **37** Jesus said to him, “You have both seen Him, and He is the one who is talking with you.” **38** And he said, “Lord, I believe.” And he worshiped Him. **39** 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.” **40** Those of the Pharisees who were with Him heard these things and said to Him, “We are not blind too, are we?” **41** Jesus said to them, “If you were blind, you would have no sin; but since you say, ‘We see,’ your sin remains.

Final Thoughts

There is no more important truth than the resurrection of Jesus. It is the center of our faith from which all things look toward. If you remove John 20, none of the rest of the gospel of John makes sense. It is a sad end for a hopeful zealot. It wraps up everything we have seen throughout the entire gospel. It is the capstone or the climax of the story where we see the great proclamation of Thomas, “My Lord and My God.”

May you come to see that the resurrection defines you. Our identity comes from Jesus’ identity that he revealed about himself in his ministry/life on earth as well as the obstacles that he overcame. We cannot understand who we are unless we understand the MAN of Jesus. The gospel comes down to this, do you believe that Jesus arose from the dead? If we say yes, we are marked among the children of God. If we say no, we are living in darkness apart from God’s people.

The great irony of the gospel of John is this, those in his churches in Asia Minor who are struggling with what to do with this Jesus in light of all the persecution from within and without, those believers who struggle and remain have a greater faith than those who saw the resurrected savior. Sure, Peter, Paul and the other Apostles experienced persecution, but they had the absolute knowledge that Jesus was alive compelling them forward. They saw and then believed. John's audience and by extension you and I, we believe and then are granted sight.

Believe, and see God working around you.

CONCLUSION

Lesson 13

EXTRAS