

The Gospel of John

When: Sept 6, 2020 — November 22, 2020

Time: 10:30 a.m. — 11:45 p.m.

Where: Zoom

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Class Webpage: www.TheologyClass.org/john

Gospel of John Overview (11/2/2020)

Section	Week	Passage	Theme
1	1	1:1-18	The word becomes flesh; the word is eternal; The word is creating a new garden
2a	2	1:19-42	John the baptist—Jesus' baptism
2a	2	1:43-51	Jesus calls Philip & Nathaniel; they declare He's the Son of God
2a	3	2:1-25	Wedding at Cana; water into wine; cleanse the temple at passover; Jesus is the better temple
2a	3	3:1-36	Be born again; John exalts Jesus
2a	4	4:1-45	The Samaritan woman
2a	4	4:46-54	Jesus heals the officials' son, giving his second "sign"
2a	5	5:1-47	Heals at the pool, has the authority of God
2a	5	6:1-21	Jesus feeds 5,000; walks on water
2a	5	6:22-71	Jesus is the bread of life and does the will of the father
2a	6	7:1-52	Feast of Booths; religious leaders try to arrest him
2a	6	7:53—8:11	Woman caught in adultery
2a	6	8:12-59	I am the light of the world; Abraham's children
2a	7	9:1-41	Jesus heals a blind man
2a	7	10:1-42	Jesus is the good shepherd; sheep hear his voice; he is one with the father
2a	7	11:1-54	Jesus raises Lazarus
2a	7	11:55-57	Passover—religious leaders try to arrest Jesus
2a	7	12:1-50	Mary anoints Jesus at Bethany; triumphal entry; the son is lifted up
2b	8	13:1-38	Jesus washes feet; Son of Man is glorified; a new command = love one another
2b	8	14:1-14	My Father's house has many rooms; I'm the way; Jesus reveals the Father
2b	8	14:15-31	Jesus gives another helper—won't leave us as orphans
2b	9	15:1-27	Vine and Branches; Disciples in the world; the Helper will come
2b	9	16:1-33	Life will be rough; Jesus will leave, but will send the Helper; you'll have tribulation, but I've overcome the world

2b	10	17:1-26	High priestly prayer - "glorify me"
2c	10	18:1 – 18:11	Betrayal and arrest in the garden
2c	11	18:11 – 18:40	Jesus' trial; my kingdom is not of this world
2c	11	19:1-16	Delivered to be crucified, day of preparation
2c	11	19:17-42	The crucifixion, death, burrial
2c	12	20:1-18	The resurrection; apperance to Mary/disciples
2c	12	20:19-29	Appears to disciples; breathed the Spirit; doubting Thomas; Jesus is God
2c	12	20:30-31	Purpose of the book
3	12	21:1-25	Epilogue; appearances; Jesus and Peter

Intro & Background

Date: 80s-90s

Author: the *beloved disciple* (John the son of Zebedee)

- John isn't named in the Gospel, but is involved in many of the stories
- 21: 24-25

Purpose: 20:31 So that we might have belief: Read the Gospel and come to faith (or be strengthened)

- A polemic to urge followers of John the Baptist that Jesus was the Messiah

Audience: Jews or Greeks?

- Probably writing for Jews who know their OT very well, but were influenced by Hellenistic culture

Organization & Style:

John tells the story in a layered way, always interpret a passage in light of where you're at in the story:

- 1–12 the Book of Signs
 - Stories organized topically to see how Jesus presented himself in public ministry
 - His miracles are only called *signs*
- 12–21 the Book of Glory
 - John wants us to focus on Jesus' private ministry
 - Here Jesus prepares for the great sign, which is the cross

The Eight Signs of John's Gospel (from the NIV Zondervan Study Bible)

NUMBER	SIGN	VERSES
1	Changing water into wine	2:1-11 "The first of the signs"
2	Healing an official's son	4:43-54 "The second sign"
3	Healing a disabled man at the pool	5:1-15
4	Feeding the 5,000	6:1-14
5	Walking on water	6:16-21
6	Healing a man born blind	9:1-12
7	Raising Lazarus from the dead	11:1-44; 12:18
8	Rising from the dead	20:1-31

Jesus' Signs in John's Gospel (from the Zondervan Illustrated Bible Background)

NUMBER	SIGN	VERSES/DATE
1	Changing water into wine	2:1-11 (Winter/Spring A.D. 30)
2	Temple Cleansing	2:13-22 (Spring A.D. 30)
3	Healing of Nobleman's son	4:46-54 (Spring A.D. 31)
4	Healing of Lame Man	5:1-15 (Fall A.D. 31)
5	Feeding of Multitude	6:1-15 (Spring, A.D. 32)
6	Healing of Blind Man	9:1-41 (Fall A.D. 32)
7	Raising of Lazarus	11:1-44 (Spring A.D. 33)

Jewish Festivals in John's Gospel (from the Zondervan Illustrated Bible Background)

NUMBER	SIGN	VERSES/DATE
1	Passover	2:13, 23 (April 7, A.D. 30)
2	"A feast of the Jews"	5:1 (Oct 21-28, A.D. 31?)
3	Passover	6:4 (April 13/14 A.D. 32)
4	Tabernacles (Booths)	7:2 (Sept 10-17 A.D. 32)
5	Dedication (Hanukkah)	10:22 (Dec 18-25 A.D. 32)
6	Passover	11:55; 12:1 (April 3, A.D. 33)

Week 1: 1:1-18

A. The Prologue

1. A hymn?

B. Thematic Words

1. Life, light (1:4)
2. Witness (1:7)
3. True (being genuine/ultimate) (1:9)
4. World (1:10)
5. Glory/truth (1:14)

C. The Text

1:1-18 Four strophes (turning points)

Every major idea of John is imbedded in the Prologue

FIRST STROPHE 1:1-2 *Jesus' identity with God*

- i. The definition of Jesus comes from above
- ii. To understand Jesus, you need to understand how he relates to God
- iii. The Gospel closes with Thomas identifying Jesus with God (20:28)

1:1 In the beginning was the Word

- *Beginning*: Gen 1:1
- *Was*: Imperfect verb, before creation (time), the Word was already in existence
 - All "was" in vv 1-4
- *The Word: Logos*
 - Hebrew theology: the word of God is connected with God's:
 - Powerful activity in creation (cf. Gen 1:3; Ps 33:6)
 - Revelation (Jer 1:4; Isa 9:8; Ezk 33:7; Amo 3:1, 8)
 - Deliverance (Ps 107:20; Is 55:1)
 - Logos is tied to wisdom
 - In Hebrew theology, the Wisdom of God is often personified (Prov 8:22), becoming an agent of creation

1:1 and the Word was with God, and the Word was God.

- *was with God*
 - The intimacy between the Word and God
- *the Word was God*
 - The divinity that belongs to the rest of the Godhead belongs also to Him
 - John wants us to read the Gospel in light of this verse

SECOND STROPHE 1:3-8 *Jesus' Relationship to Creation*

- i. The Logos (Jewish thinking: the wisdom of God; the mind of God)
- ii. Trinitarian theology (Jesus was with God, but isn't the same person)
- iii. Creation (Gen 1)
- iv. Darkness and Light (Jn. 1:5)

1:3 All things were made through him, and without him was not any thing made that was made.

- He is God's agent of creation of anything that has been created
 - (Cf. Col 1:16-17; Heb 1:2; Rev 3:14)

4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.

- *The light*
 - Revelation which people may receive in active faith to be saved
- *The life*
 - Either resurrection life, or spiritual life
 - Life = like in the Garden
- *Darkness*
 - The absence of light

6 There was a man sent from God, whose name was John.

- was a man
- Name was John
 - The purpose of John's life:
 - To be bear witness about the light (1:7)
 - *so that through him all men might believe* (1:35-37)

THIRD STROPHE 1:9-11 *The Word Divides Its Audience*

- i. The word is going to separate the world (rejected/accepted)
- ii. Jesus does signs (miracles), and these should draw you to believe
- iii. Those who move towards the light become children of God
- iv. Those who stay in the darkness remain children of the devil

9 The true light, which gives light to everyone, was coming into the world. 10 He was in the world, and the world was made through him, yet the world did not know him. 11 He came to his own, and his own people did not receive him

- The True Light...gives light to everyone
 -
- The World
 - First 3 "worlds" = Creation
 - Final "world" (1:10c) = The created realm in rebellion against God

FORTH STROPHE (1:12-18) *Jesus is The New Temple*

- i. He tabernacles amongst the people (1:14)
- ii. God doesn't dwell in temporary houses anymore
- iii. To experience Jesus is to experience Yahweh in the flesh

12 But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

- The Jewish nation didn't receive him
- *...who believed in his name...*
 - To receive is to believe...
 - It's those who believe who become the children of God

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

- The Word...
 - *The Word becomes flesh*
 - *"Dwelt among us"*
 - Alludes to Exod 33:7—34:35
 - *"Tent of Meeting"* (Ex 33:11)
 - dwelt/made his dwelling: Ex 25:8
 - *"Seen his glory, glory as of the only Son from the Father..."*
 - This concept of *glory*, paired with dwelling, has a common OT reference to the glory of God who made himself present in the tabernacle/temple
 - Shekinah-glory: the visible manifestation of God

18 No one has ever seen God; the only God, who is at the Father's side, he has made him known.

- Moses himself wasn't allowed to see God (Ex 33:20)
 - Moses saw the afterglow of the divine glory
 - God spoke to Moses in a diminished sense (Num 12:8)
 - The OT assumption is that God cannot be seen (Ex 33:20; Deut 4:12; Ps 97:2)
- *"The only God..."*
 - *Monogenes*: one and only/best-loved/one of a kind/unique (not only-begotten)
- *"...made him known"*
 - *Exegesato*: Jesus is the exegesis of God

Week 2: 1:19-51**1:19-28**

1:19 John is giving his testimony (witness) to the identity of Jesus

1:20 John knows who he is NOT

- Marker of a Disciple: A disciple of Jesus always knows his place and identity (self-denial)
 - A marker of a disciple is personal self-denial as he embraces Jesus

1:25 John's baptism

- For the repentance for Israel (Matt 3:6-15; Mark 1:9-12; Luke 3:21)
 - OT ends with exile (2 Chron 36)
 - Israel in slavery on the land God gave them (exile)
 - Is 7:14 Immanuel will come (Matt 1:23)
 - God would deliver Israel from exile
 - Is 40:3; Mark 1:2-3
 - But Israel needs to repent
 - Ezra 9:6-15; Neh 9:6-37

1:29-34

1:29 "...Behold, the Lamb of God..."

- Mark of a disciple: John correctly identifies Jesus
- Jesus is the fulfillment of the yearly Passover lamb (Ex 12) whose bones must not be broken (cf Jn 19:36; 19:14)

1:32 The Spirit descended *like* a dove and remained on Jesus

- In the OT the Spirit would rest on the king of Israel, but wouldn't remain if he left office
 - Messianic prophecy: Isaiah 11:2; 61:1
- Trinitarian experience
 - Father sending the Spirit to empower the Son
 - John's Gospel has a high theology of the Spirit
- John's example of discipleship:
 - *Disciples have a testimony, they use self-denial, and they know whom they follow*

1:35-42

1:38, 41 "Rabbi (which means teacher)..." "...the Messiah (which means Christ)..."

- John is explaining these things for his audience (probably a Gentile audience)

1:39 The disciples "*stayed*" with him (remained)

- Disciples remain and reside with Jesus, just as the Spirit remained with Jesus

1:41 Andrew correctly identified Jesus (as Messiah)

- Jesus' followers correctly identify him
- In the OT "the messiah" could refer to the:
 - King of Israel (1 Sam 16:6); High priest (Lev 4:3)

1:43-51

1:43 *"Follow me"*

- Jesus' practice of calling his followers
 - Counter to the 1st cent practice where disciples attached themselves to a rabbi of their choice (cf 15:16)

1:45 *"...we have found him of whom Moses...wrote"*

- Jesus' followers don't merely attach themselves to him, they bring others to him as well

1:51 *"...you will see heaven opened, and the angels of God ascending and descending on the Son of Man."*

- Son of Man
 - Prophet (Ezekiel)
 - Daniel 7:13-14
- Heaven descending on the Son of Man
 - Jesus is the new Temple

Titles of Jesus in John 1:

Homework: Starting in chapter 1, how many "days" has John alluded to? What might be the significance to this?

Week 3: 2:1—3:362:1 *“on the third day...”*2:1 *“Cana”* a village north of Nazareth

- Jewish Weddings
- Weddings in your village were the greatest times of celebration in ancient Judaism
- Wedding imagery is what was used to describe what would happen once the Messiah arrived
- End times wedding imagery
 - Is 54
 - Is 24—25 end times banquet where God sits down with his bride at the ultimate wedding

2:6 *“six stone water jars”*

- Amos 9:13

2:11 *“the first of his signs...”*

- A sign signifies something deeper than a mere miracle
 - Miracle: this is what he did
 - Sign: here is the significance of it
- Significance of water/wine?

2:14 *“men selling cattle, sheep, doves...others exchanging money”*

- *Doves/pigeons* were required for the purification of women (Lev 12:6), the cleansing of people with certain skin conditions (Lev 14:22), and other purposes (Lev 15:14, 29)

3:3 *“...unless one is born again...”*

- Again: “From above”
- OT prophetic passages (new beginnings/new creation):
 - Jer 31:33-4; Ezek 11:19-20; **36:25-27**

3:3 *“the Kingdom of God”*

- In the OT, Yahweh is king over creation (Ex 15:18; Ps 93:1; 103:19)
 - The Jews expected a future kingdom ruled by the son of David (Is 9:1-7; 11:1-5, 10-11; Ezek 34:23-24)

3:14 *“Moses lifted up the serpent...”*

- Num 21:4-9;

3:16 *“For God so loved the world”*

- God’s love extends not merely to Israel but the “the whole world”

3:16 *“only Son”*

- (Cf 1:14, 18)
- Like Abraham (Gen 22) who offered his “only son”

Week 4:1-54

4:4 *“He had to pass through Samaria”*

- Jews/Samaritans were bitter enemies

4:7 *“A woman from Samaria came to draw water”*

- A chore done by women
 - This is where wives were met:
 - Isaac (Gen 24:17)
 - Jacob (Gen 29:10)

4:10 *“If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”*

- Discipleship is about knowing something
- Living water: The Jewish description of water used for purification
 - OT reference:
 - Jer: God is the spring of living water
 - Joel 3:18

4:18 *“for you have had five husbands”*

- Women couldn’t initiate divorce

4:21 *“the hour is coming” (a time is coming)*

- A common prophetic phrase
 - Cf. 1 Sam 2:31; 2 Kings 20:17; Jer 31:31

4:29 *“Come, see a man who told me...”*

- Hebrew tradition/Torah didn’t allow for the testimony of a woman

4:46 *“So he came again to Cana”*

- The section of the “signs of the institutions” begins and ends in Cana

4:46 *“there was an official”*

- The official is from Capernaum (probably wealthy)
- Disciples are interested in loyalty to Jesus, not how it will benefit you

Week 5: 5:1 –6:725:2 *pool called Bethesda*

- Public pool used for people to go through ritual purification before they entered Jerusalem

5:9 *“Now that day was the Sabbath”*

- Jesus invited him to violate the Sabbath

5:17 *“My Father is working until now, and I am working.”*

- Jesus is claiming the authority to do something that only God can

5:18 *“This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.”*

- The audience is realizing that this isn't merely Jesus the messiah, but this is a divine visitation
 - 1. Breaking the Sabbath
 - 2. His claim to divine authority

5:25 *“...an hour is coming...when the dead will hear the voice of the Son of God, and those who hear will live...”*

- Ezekiel's vision of the valley of dry bones (Ez 37)

5:27 *“...because he is the Son of Man...”*

- Cf Dan 7:13-14

5:31 *“If I alone bear witness about myself, my testimony is not true”*

- The OT Law that two witnesses are necessary to prove a capital case (Dt 17:6; 19:15)

5:39 *“you search the scriptures because you think that in them you have eternal life...bear witness about me”*

- The whole Bible is about Jesus
 - Cf. Luke 24; 2 Cor 1:20

6:13 *“...filled 12 baskets...”*

- Alludes to Jesus' restoration of Israel (12 Tribes)

6:14 *“...this is indeed the Prophet...”*

- The prophet like Moses (Dt 18:15-18)

6:19 *“...they saw Jesus walking on the sea...”*

- This is language used in the Psalms to describe the Exodus (Ps 77:19)

6:30-31 *“What sign...”*

- Wanting confirmation that Jesus is doing a Moses-like event
- Rabbinic theory: “treasury of manna” in heaven

Week 6: John 7:1 – 8:59**Structure:**

- Chaps 5—10 are the festivals (how is Jesus recognized IN the festivals)
 - Sabbath (ch 5)
 - Passover (ch 6)
 - Festival of Tabernacles (ch 7, 8, 9)
 - Hanukkah (ch 10)

Feast of Tabernacles/booths (major festival):

- What is Tabernacles?
 - Israel wandered in the wilderness and then came to Mt. Sinai
 - They stayed in tents (shelters, temporary homes)
 - When they were in the wilderness God gave them water from a rock
 - When they were in the wilderness God led them with a pillar of fire
 - In the Exodus there was much murmuring/grumbling/complaining

7:12 *“he is a good man...leading the people astray...”*

- Making judgments about the character and trustworthiness of Jesus
- As Jesus reveals more about himself, his audience is dividing

7:15 *“...how is it that this man has learning, when he has never studied?”*

- 7:16 *“my teaching is not mine, but his who sent me”*
 - Jesus is saying that “God was my mentor”
 - His authority isn’t rabbinic, it’s from heaven

7:28-29 *“I have no come of my own accord. He who sent me...I come from him, and he sent me.”*

- I have come from heaven. My origins are not what you’d expect

7:35 *Dispersion*

- Jews either lived inside of Judea or outside (Babylon, in the west, etc)
- Jesus’ is returning to his origin = heaven

Feast of Tabernacles (Booths)

- AKA: Sukkot
 - Happens in Sept/Oct
 - Lev 23:33-43
- 8-day long festival, culminating on the final day in a great feast
 - Built booths/shelters to remember how the Hebrew people lived under God’s care during their 40 years in the wilderness
- On the last day of the week the temple had a “water ceremony”
 - On the final day of the festival they do this 7 times

7:38 *“Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’”*

- Alternate translation:
 - *“If anyone thirsts, let him who comes to me and drink—who believes in me. As the Scripture said, ‘Out of his heart shall flow rivers of living water.’”* (Burge)

7:39 *“Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified”*

- John 19, he becomes a fountain of living water
 - Blood/Water gushes from him

[7:53—8:11] “Pericope Adulterae”

- Not contained in the earliest manuscripts.
 - Not original; represents a later addition
 - Doesn't appear in the Eastern Greek manuscripts until AD 900
 - In the Western church it does appear in the Latin (300s-400s), but not in any Greek manuscripts until late
- Reasons to not think it's original to John:
 - It interrupts the flow of the festivals
 - The Greek grammar is similar to Luke's Gospel
- Our question:
 - “Is this an authentic story from Jesus?”
- The point:
 - Jewish law considered adultery a capital offense
 - 2-3 witnesses
 - Is this a trap?
 - The people aren't concerned with religious purity, they're here to trap Jesus
 - Jesus' conclusion is that grace needs to confront sin

8:12 This is still connected to the Tabernacles feast from ch 7

- Jesus already identified with the water ceremony in ch 7 (come to me and drink)
- He continues to exploit the Jewish images from the festivals to teach about himself
- In the Court of the Women (8:20):
 - 16 large stands have been erected for the festival (4 in each corner)
 - 16 golden bowls (reached with ladders)
 - Filled with lamp oil/wicks
 - This pointed towards Zechariah's prophecy of the day of the Lord, when water would flow from Jerusalem and night would be as bright as day (Zech 14:7)
 - *6 On that day there shall be no light, cold, or frost. 7 And there shall be a unique day, which is known to the LORD, neither day nor night, but at evening time there shall be light.*

8:39 *“...Abraham is our father...”*

- They're confident that their DNA puts them in good favor with God
- But they don't ACT like Abraham's children

8:58 *“...before Abraham was, I am.”*

- Background of the LXX (Exod 3:14-15)
 - *God said to Moses, “I am who I am.” And he said, “Say this to the people of Israel: ‘I am has sent me to you.’” 15 God also said to Moses, “Say this to the people of Israel: ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’*

Week 7: 9:1 – 12:50

Still in the Festival of Tabernacles (Booths)

- Main themes: Light and Water
 - Water (Ch 7)
 - Light (Ch 8)
- Ch 9—Case study
 - Previous case studies
 - (ch 3—Nicodemus)
 - (ch 4—Samaritan Woman)

9:6-7 [healed the blind man]

- v7 wash in the pool of Siloam
 - At the bottom of the hill from Jerusalem

Another interrogation

9:8-12

- The neighbors (who was this man; who healed you; how did this happen?)

9:9 *“he kept saying, I am the man”*

- “He keeps insisting, ‘ego eimi’

The blind-man begins to rightly identify Jesus (just like the Samaritan woman)

- 9:9 “he is the man”
- 9:17 “he is a prophet”
- 9:22 “if anyone should confess Jesus to be the Christ...”

9:34-34

- Jesus is cast out of the community

9:38 *“...Lord, I believe, and he worshiped Him”*

- Physical blindness to physical light
- Spiritual darkness to spiritual light

Disciples of Jesus move from the dark to the light

- But sometimes those who can see, are spiritually blind

New Festival

- Ch 5 Sabbath
- Ch 6 Passover
- Ch 7-9 Tabernacles
- Ch 10 Hanukkah

Ch 10 overview

- Ch 10 actually closes his public ministry
- Jesus gives his assessment of Jewish leadership
 - The bad shepherds of Hanukkah
 - (comparing with Ezek 34)

Hanukkah (Feast of Dedication)

- A minor festival of Judaism
- Jerusalem under Greek control
 - Many temple priests compromised their roles
 - They would make many concessions to the Greeks
 - This led to the Maccabean revolt
 - Jewish armies able to reclaim Jerusalem after a few years of war
 - When Judas Maccabaeus finally gets to the temple he finds it desecrated
 - It was being used by Hellenistic worship
 - They take apart the altar, rebuild it, and then *rededicate* the temple
- By the 1st cent, the religious leaders pondered the original Hanukkah
 - Ezek 34 was seen as a backdrop of Hanukkah
 - “Who are the good/false *shepherds*?”

10:11 “...I am the good shepherd...”

- Spins the metaphor
 - Imagery from Ezek 34 (where God is the good shepherd)

10:16 “...I have other sheep that are not of this fold...”

- Gentiles

10:22 “...the Feast of Dedication”

- The Hanukkah event

10:24, 25 “...are you the messiah?”

- 10:28 Goes back to the light/darkness motif
 - “I give life” (life is the light of man)
 - Sheep who belong to the shepherd will recognize and be drawn to him

10:30 “I am the Father are one”

- “I and the Father we are one”

10:34 “is it not written in your Law, I said you are gods...”

- Ps 82:6

10:36 “do you say of him who the Father consecrated and sent into the world...”

- Consecrated (*hagiazō*)
 - 1 Maccabees 4, what Judas Maccabeus needs to do to the temple
 - The temple isn’t a common building, it’s God’s building used for something special
- God the father consecrated the Son to make him holy
 - Another description of Jesus as the temple

11:1 "*Lazarus*"

- In Hebrew this word means "God Helps" (Eliazar)

11:17 "*...Lazarus was already in the tomb four days...*"

- 1st cent Jewish belief that the soul would linger around the body for 3-days, and then a person dies

11:48 "*if we let him go on like this, everyone will believe in him...*"

- They don't challenge his actual claims
 - They have political questions

11:49-50 "*Caiaphas...it is better for you that one man should die for the people, not that the whole nation should perish...*"

- Caiaphas is making a political claim
 - John's deeper meaning: Caiaphas is speaking prophetically (one man will die on behalf of the world)
- Caiaphas isn't seeing the right political kingdom (Jerusalem/Rome vs. the Kingdom of God)

12:1-8 Jesus is anointed

- Pure nard: an expensive burial spice
 - He would still smell of nard when he goes to the cross

12:16 The Triumphal Entry

12:20 "*some Greeks...came to Philip*"

- the "other sheep not of this fold" are arriving

12:23 "*The hour has come for the Son of Man to be glorified*"

- The hour is triggered by the arrival of the Greeks

Week 8: 13:1 – 14:31

Book of Signs (Chs. 1–12)

Book of Glory (Chs 13–21)

- One Sign: the Cross

Chs 13–16

- Farewell Discourse

13:5 “...to wash the disciples’ feet...”

- This was to model his role as messiah
- John is gives a sign that goes beneath the surface
 - Foot washing: Jesus is going to cleanse them
 - Water motif in John

In the Book of Signs we were given explanations of what Jesus was going to do

- In the Book of Glory we are given explanations of what disciples are supposed to *do* and *be*
- Book of signs: Jesus’ mission and identity in the world
- Book of glory: the disciples’ mission and identity in the world

Jesus' Farewell discourse

- Popular in Jewish writings
- Standard formula
 - Plea for obedience to the Law
 - Writings are left behind
 - Spirit-filled representative left behind
 - Interest in the comfort of those being left

14:2 "...my Father's house are many rooms"

- *Meno*: remain/abide/dwell
- *Monai*: rooms

14:6 "I am the way, truth life..."

- The way to get there is a life of attachment to Jesus
 - Cf 14:18 (I won't leave you as orphans)

14:15-17 "...you know him, for he dwells with you and will be in you..."

- The hope shifts from a place of dwelling to indwelling
 - Dwells: *meno*

14:16 "...he will give you another Helper..."

- *Parakletos*: one who appears in another's behalf, mediator, intercessor, helper
 - To strengthen as you come alongside someone; an advocate/defender in a court of law; one who helps understand your case and strengthen it

14:18, 19, 20 "I will not leave you as orphans; I will come to you...the world will see me no more, but you will see me. Because I live...in that day you will know..."

- Jesus uses language used for his second coming for his resurrection
- John is giving us a glimpse at the Trinity

14:23 "...we will come to him and make our home with him"

- Home: *monai*
 - This refers back to 14:2
 - The comfort that Jesus brings his disciples is not just that he has a place in heaven, but that God will have a place with them NOW

14:26 "the helper....will teach you all things and bring to your remembrance all that I have said to you."

- The second function of the Spirit.

Week 9: 15:1 – 17:26

Middle of Jesus' Farewell Discourse (13:31 – 17:26)

Goal of disciples' relationship with Jesus: an interior life

- Ch 14: we will have a room built inside of our life, in which the father/son indwell through the Spirit
 - The houses of dwelling become houses of indwelling
- Ch 15 becomes an explanation of what this indwelling looks like
 - Continues the theme of "abide" (μενω); this happens through God dwelling in us
 - True dwelling produces fruit (a fruitful life, just like in a vineyard)

Vine is one of the premier symbols of Jewish life

- OT background
 - Ps 80; Is 5:1-7; Jer 2:21; Ezek 15:1-8; 17:5-10; 19:10-14; Hos 10:1

15:1 – 16:4a

What does abiding look like:

- 15:7 *"ask whatever you wish"* (pray with confidence)
- 15:8 *"that..."*
 - Purpose clause
- 15:9 *"so have I loved you"*
 - You experience the love of Jesus in a way that no one has before...
- 15:11 *"that my joy may be in you, and that your joy may be full."*
 - Jesus transformed the way you think about the world, dwells in you = you have joy

15:12-17

- We have fruit-bearing that changes the lives of others around us
 - Ch 13: "If I wash your feet, then you wash other people's feet"
 - Ch 14: "I chose you in love, so love one another"

15:26

- The Helper (*parakletos*)
 - A comforter, defender, attorney
 - Not mere emotional encouragement

FIVE promises of the Holy Spirit

- 1. Special endowment of the Spirit (14:16)
- 2. Remembrance (14:26)
- 3. Defense (15:16)
- 4. Reverse prosecution and bring judgment (16:7-8)
- 5. Prophetic Role (16:13)

16:4-33

16:5 *“but now I am going to him....”*

- Mirrors ch 14 (going to prepare a place...many rooms)

16:24 *“...that your joy may be full.”*

- The joy that we will experience at his final second coming will be realized with the coming of the HS
- His coming isn't limited to the final consummation of his kingdom (Rev 21-22), but begins after the cross

16:32,33 *“...you will be scattered...in the world you will have tribulation...”*

- Things will get bad, but don't worry, you will have peace
- But you need to make sure that you abide/are connected with him

Week 10: 17:1 – 18:11**Jesus' final prayer (High Priestly Prayer)**

17:1 *"the hour has come..."*

- The climax to "the hour"?

17:1 *"glorify your Son that the Son may glorify you."*

- Is. 42:8; 48:11

17:2 *"since you have given him authority over all flesh"*

- God's granting of authority to Jesus marks the inbreaking of a new era
 - Dan 7:13-14

17:3 *"And this is eternal life, that they know you..."*

- Not mere knowledge of, but living in fellowship with

17:3 *"...and Jesus Christ whom you have sent."*

- Places Jesus as being equal with God
- 1 Corinthians 8:6: The new *Shema* (Deut 6:4)

17:6 *"I have manifested your name"*

- To glorify God by revealing the Name of the father
- Jesus is the glory of God that has come into the world

17:10 *"All mine are yours, and yours are mine, and I am glorified in them"*

- The disciples will also be glorifying the Son

17:11 *"...your name, which you have given me."*

- Cf. Phil 2:9-10 (Rev 19:12)

17:12 *"that the Scripture might be fulfilled"*

- Probably Ps 41:10

17:21 *"that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me"*

- Unity and Love is the aim of the church

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

- A unified church is the means by which we perfectly represent the Father to the world
- Not for passive-aggressive unity (false unity)

17:26 *"that the love with which you have loved me may be in them, and I in them."*

- Continues abiding language (w/o *meno*)

The Passion story (arrest, trial, crucifixion)

18:5 “Jesus said to them, I am he...they drew back and fell to the ground”

- Literally *ego eimi*

18:6 “they drew back and fell to the ground”

- This is a regular, biblical reaction to divine revelation

18:10 “having a sword”

- The word for a relatively short sword or other sharp instrument, like a dagger

Week 11: 18:12–19:42**Jesus' trial**

- The Gospels present two trials:
 - 1. Jewish
 - Started with an informal hearing before Annas (18:12-14, 19-24)
 - A meeting of the highest Jewish body (Mt 26:57-68; Mk 14:53-65) then leads to formal charges and the sending of a delegation to Pilate (Mt 27:1-2; Lk 22:66-71)
 - 2. Roman
 - Initial interrogation by Pilate (Mt 27:11-14; Jn 18:28-38)
 - Followed by an appearance before Herod (Lk 23:6-12)
 - And final summons before Pilate (Mt 27:15-31; John 18:38–19:16)

18:15-18 Peter's denial as Jesus' disciple

18:19 *"...then questioned Jesus about..."*

- Testimony of 2-3 witnesses?

18:19 *"...about his disciples and his teaching."*

- The Jewish leadership views Jesus as a false prophet, who secretly entices people to fall away from Yahweh

18:22 *"...struck Jesus with his hand..."*

- This Greek word describes a sharp blow with the flat of one's hand

18:25-27 Peter's second denial as Jesus' disciple

18:28 *"...they themselves did not enter..."*

- Gentile homes were unclean, would prevent Jews from celebrating the Passover

18:33 Pilate's first question: *"Are you the King of the Jews?"*

- Roman hearings were public; the accused had opportunity to defend themselves

18:37 *"You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice."*

- light/darkness, my sheep hear my voice, those who the father draws will come to me, etc.

18:40 *"Barabbas"*

- Not a personal name, means "son of the father"

19:1-4 Jesus' coronation ceremony: Pilate crowns Jesus as King

- Crown (2)
- Purple Robe (2)
- "Hail king of the Jews" (3)

19:12 *"if you release this man, you are not Caesar's friend..."*

- Caesar's friend is a technical term in the Roman Empire

- Asserts that they are no longer patriotic, an ally to the state, no longer trustworthy to support Caesar
- The Jewish delegation wants Pilate to be loyal to Caesar

19:14 *“day of preparation of the passover”*

- The day preceding the Sabbath

19:15 *“The chief priests answered, we have no king but Caesar...”*

- The backwardness of this scene
 - In 19:1-4 Rome crowns Jesus as king
 - In 19:15 Jerusalem crowns Rome as king
- Confirms the judgment from 5:42
 - *“But I know that you do not have the love of God within you.”*
 - Reveals that the Jewish leaders were more concerned with preserving their own political status than pursuing God’s will: to love God and celebrate his messenger

The Crucifixion

19:24 *“...to fulfill the Scripture...”*

- Ps 22:18

19:25 *“standing by the cross...”*

- The tall-erected crosses are influenced by European art from the Renaissance
- Crosses would have been much shorter/close to the ground

19:26-27 Jesus’ mother and the disciple whom he loved...

- John?
- Jesus is doing his job as a first-born son, to give his mother’s care to someone else

19:28 *“...I thirst...”*

- To fulfill Scripture (maybe Ps 69:21)
- Ironic statement of water
 - The source of Living Water (ch 4 & 7) thirsts...
 - He thirsts because the Living Water is emptying from him

19:29 *“sponge full of sour wine on a hyssop branch...”*

- Hyssop is a branch used in the Exodus (12:22) to paint the blood over the doorpost

19:30 *“It is finished...”*

- *Tetelestai* (perfect, passive indicative)
 - To complete an activity or process, bring to an end, finish, complete

19:30 *“...gave up his spirit.”*

- Ways the synoptics described this moment (standard Greek ways of describing death)
 - Matt 27:50 *“yielded up his spirit”*
 - Mark 15:37 *“Breathed his last”*
 - Luke 23:46 *“Breathed his last”*
- The Greek in John isn’t “gave up”...should be translated “hand over”
 - *Gave up* is passive

19:31 *“...the Jews asked Pilate that their legs might be broken...”*

- Theories of what caused death at a crucifixion
 - 1. Asphyxiation (a deficiency in oxygen, causing one to suffocate)
 - 2. Traumatic shock (hypovolemia shock)
- They didn't break the legs (19:33)
 - Highlights of the passover lamb here

19:34 *“one of the soldiers pierced his side with a spear, and at once there came out blood and water”*

- Naturalistic explanation: fluid forms around the heart; blood from the violence, etc
- The Son of God, who has offered Living Water to the world, who spoke of his blood as being the drink of his disciples.

19:41 *“in the garden a new tomb in which no one had yet been laid”*

- New creation, a new garden, with a new Adam

Week 12: 20:1 – 21:25

20:1 “...the stone had been taken away...”

- The opening is at ground level, being no higher than a yard
 - Larger tombs had a hallway leading to several burial chambers further back

20:11 “...Mary...”

- Gk: *Maria*

20:15 “...Supposing him to be the gardener...”

- Eden/Creation language

20:16 “...Mary.”

- Gk: *Marium*

20:19, 21 “peace be with you...peace be with you...as the father has sent me, even so I am sending you”

- Common Jewish greeting (*shalom*)

20:22 “...he breathed on them as said to them, ‘receive the Holy Spirit’”

- “He breathed on them...”
 - Breathed: *Emphysao*
 - The same word used in the LXX of the creation story (Gen 2:7)
 - Different from the Acts Spirit event
 - Here he empowers & equips his disciples with the Spirit
- This is a symbolic promise of the soon-to-be-given gift of the Spirit

20:23 “If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

- Tells them their ministry

20:28 “my Lord and my God”

- Gk: And Thomas said directly to Jesus, “The Lord of me and the God of me”

2:29 “Blessed are those who have not seen and yet have believed”

- Faith that has real virtue is anchored to the message, and not simply to the evidence

20:31 “but these are written so that you may believe....”

- Purpose statement of the book

21:11 *"...full of large fish, 153 of them."*

- How do we interpret the number?
 - Is it literal, symbolic, allegorical, etc?
 - A way of stating "ABUNDANCE"

21:13 *"...took the bread and gave it to them, and so with the fish."*

- Performing the act of the Jewish host
- Reminds us of the feeding miracle/sign

21:14 *"...Jesus was revealed to the disciples after he was raised from the dead."*

- This is not a phantom/spirit Jesus
- 1:14 *"And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."*
 - Jesus still retained his humanity, but it is now in a transformed way
 - Hypostatic Union:
 - *Hypostaseis* (substance/person)
 - The nature of Jesus: 100% human, 100% divine
 - Athanasian Creed

21:15-17 *"...do you love me more than these?"*

- Play on words in Greek
 - 21:15 Jesus: "Do you love [*agapao*] me?"
 - Peter: "Yes...you know I love [*phileo*] you."
 - 21:16 Jesus: "do you love [*agapao*] me?"
 - Peter: "Yes...you know that I love [*phileo*] you."
 - 21:17 Jesus: "Do you love [*phileo*] me?"
 - Peter: "You know that I love [*phileo*] you."
- During the 1st cent, there isn't a distinction between the different forms of "love" in Greek
- Paralleling Peter's 3 denials of Jesus

21:15 *"...feed my lambs/sheep"*

- Parallel to ch 10
 - This is a commissioning of Peter's ministry (not an exhortation/test of what to do)

21:21 *"...what about this man?"*

- The beloved disciple
- A rumor that John will not die before Jesus returns

21:25 *"...the world itself could not contain the books that would be written"*

- Hyperbolic statement