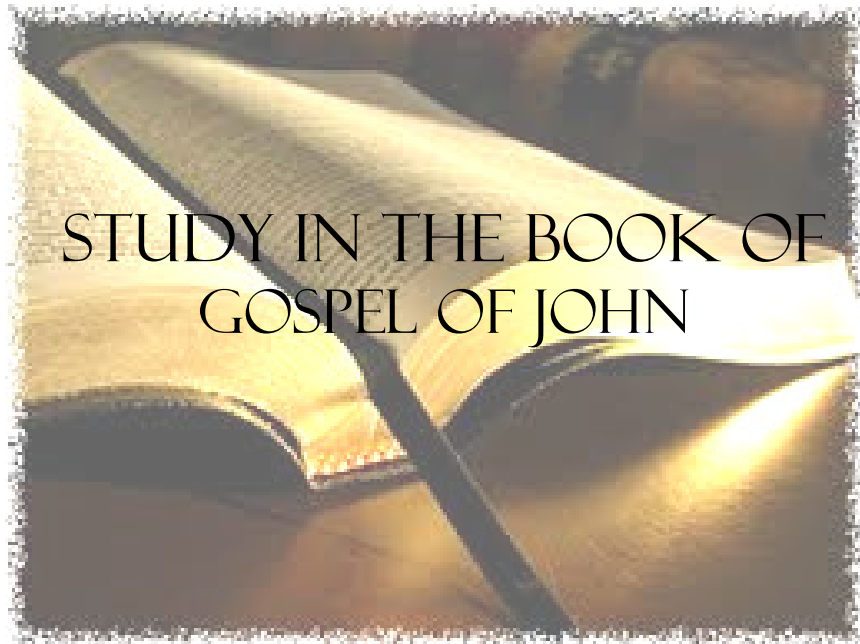


Footprints



CHRISTIAN RESOURCES



By: Bishop Warwick Cole-Edwardes

Footprints into Africa

OUTLINE TO THE GOSPEL OF JOHN

SECTION	SCRIPTURE REF	TITLE
1	1:1-18	PROLOGUE
2	1:19-2:11	INTRODUCTORY EVENTS
3	2:12-4:54	EARLY ENCOUNTERS IN JERUSALEM, SMARIA AND GALILEE
4	5:1-47	HEALING AND DISCOURSE IN JERUSALEM
5	6:1-71	FURTHER SIGNS AND DISCOURSES IN GALILEE
6	7:1-8:59	JESUS AT THE FEAST OF TABERNACLES
7	9:1-10:42	FURTHER HEALING AND TEACHING
8	11:1-57	DEATH AND RAISING OF LAZARUS
9	12:1-50	CLOSE OF THE PUBLIC MINISTRY IN JERUSALEM
10	13:1-17:26	JESUS WITH THE DISCIPLES
11	18:1-21:25	PASSION AND RESURRECTION NARRATIVES

STUDIES IN THE GOSPEL OF JOHN

SECTION 1

THE PROLOGUE - JOHN 1:18)

THE PRE-EXISTENT WORD

(John 1:1-5)

INTRODUCTION

The gospel of John has as its symbol an eagle, because an “eagle” describes this book. It is a gospel which soars, bringing us into fellowship with God, and giving to us this magnificent picture of Jesus.

John wrote this book in the year 85 A.D. and it has a clear purpose.

Cht 20: 31 – “But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name”.

John’s theology is deeper than the other gospels, but at heart it is an evangelistic tract, so that people may believe in the Lord Jesus.

The author is the Apostle John, who was called “the disciple whom Jesus loved”.

Cht 21:20 “Peter turned and saw that the disciple whom Jesus loved was following him”. He was the son of Zebedee, and he was a Jew, knowing Jewish life and customs very well.

We will also notice that he has a deep knowledge of the geography at Palestine.

He wrote this Gospel between 85-90 A.D.

He gives us the most amazing introduction. He does not introduce himself, He does not write of the Christmas stories concerning the birth of Jesus.

Instead he goes all the way back to eternity past, and shows us how Jesus is the Word.

1. THE CHARACTER OF THE WORD

Immediately, as we read this verse, our minds go back to Gen 1:1 “In the beginning”.

John gives us three characteristics of the Word.

- a. He is Eternal
“In the beginning was the Word”.

Jesus did not begin to exist when the earth was made – He was always there.

Col 1:17 “He is before all things, and in Him all things hold together”.

The Lord Jesus is described as eternal.

b. His Personality

“The word was with God”.

The pre-position means that He is one in essence with God.

It speaks of intimate fellowship; within the Trinity there is a unity.

We see that in Gen 1:26 “let us make man”.

The Lord Jesus is therefore portrayed as being one with the Father from all eternity.

c. His Deity – He is Divine

“The Word was God”.

John makes it very clear that Jesus is not created, He is not an angel, He is God.

2. THE WORD IN CREATION V 2-3

a. In the beginning with God

“He was with God the beginning”.

This is the second time in only 2 verses that we read the word beginning. What it says is this:

That Jesus was with the Father before the beginning, but He was also there at the beginning when the world was created.

b. All things were made through Him

Not only is Jesus God, but He is also creator “through Him all things were made”.

Everything came into being through Christ.

c. Without Him nothing was made that has been made

John adds this phrase to make sure that there are no exceptions.

There is not one single thing that Jesus has not created.

3. THE WORD IN CONVERSION V 4,5

“In Him was life, and that life was the light of men”

In this introduction, John now takes us one step further.

a. In Christ there is life

“He who has the Son has life. He who does not have the Son does not have life”.

Life is found only in Jesus, and for those who are in darkness, and without spiritual life can find only in Jesus life.
In Him was life.

b. In Christ there is light

“The light shines in the darkness”.
The Lord Jesus came to those who are in darkness.

Conclusion

This magnificent introduction links Jesus with Genesis one, and while we were yet sinners Christ is a wonderful Saviour. He is the word – He is God – He brings life and He brings light.

STUDIES IN THE GOSPEL OF JOHN

SECTION 1 CONTINUED

THE WITNESS OF JOHN THE BAPTIST TO THE WORD (1:6-8)

INTRODUCTION

In v 1-5 we were given an introduction to the Gospel, whereby John took us back into eternity, describing Jesus as the Word; clarifying that Jesus was God. But now we move away from the person of Christ to the preparation and the person who came to prepare the way for Christ, was John the Baptist.

1) THE METHOD v 6

a) A MAN

- i) Right from the very beginning, God has always used people, not angels, but people.
- ii) E.g. When the Lord wanted to reach China with the message of Salvation he used Hudson Taylor, and when he wanted to reach the Africans, he sent David Livingstone, and so God sends John the Baptist.

b) SENT FROM GOD

These three words are very important, it was God who sent John, it was God who gave him his mission, and it was God who gave him his message.

A man sent from God. Today this is still the great need:

- i) For converted people.
- ii) For consecrated people.
- iii) For commissioned people.

God wants those who are available. Therefore the method has not changed. To reach our world today, God will send men and women.

2) THE MESSAGE (v 7)

“He came as a witness to testify concerning the light so that through Him all men might believe”. This reminds us that John was merely a witness, and that’s all we are – to witness to Christ

a) Christ Centred

A witness points to Christ “to testify concerning the light”.

1 Cor 1:23 “but we preach Christ crucified : a stumbling block to the Jews and foolishness to Gentiles”.

2 Cor 4:5 “For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus sake”.

Acts 8:5 “Philip went down to the city in Samaria and proclaimed Christ there”.

Acts 8:35 “Then Philip began with that very passage of Scripture and told him the good news about Jesus”

b) Led to Conversions

“So that through Him all might believe”.

This is not saying through Christ, but people came to Christ through our witnessing.

We are the means and the instrument through which the Holy Spirit brings people to Christ.

E.g. Peter was saved through Andrew. Nathaniel brought Philip to Christ.

c) Purpose

The purpose is that God may have all the glory.

3) THE MESSENGER V 8

We now learn something more of John.

a) He was not the light

Jesus is the light of the world, but John became a burning and a shining light to Christ.

We must be careful never to focus on ourselves, only focus on Christ.

b) Came only as a witness

Later John would say “He must increase but I must decrease”.

Christ is always the focal point not us.

4) THE MAN V 9

The true light that gives light to every man was coming into the world.

Now the focus is on Jesus – the true light.

Bishop J C Ryle, gives us 4 reasons why Jesus is the true light.

a) Undeceiving

Sometime Satan comes as an angel of light, but Jesus is undeceiving.

b) Real

In contrast to all the ceremonial types and shadows of the OT, Jesus is the true light.

c) Underived

All other lights get their light from Christ, but Jesus is underived.

d) Super - Eminent

“He gives light to every man”.

It is Jesus who gives light to those who respond to the gospel and even today, Jesus is the centre and source of all spiritual light. He alone brings us warmth and growth and beauty.

Conclusion

The opening verses of John have focused on the Word, our Lord Jesus Christ, and on the ministry of John the Baptist.

From v 10 onwards, we will see the response to Jesus.

STUDIES IN THE GOSPEL OF JOHN

SECTION 1 CONTINUED

THE LIGHT COMING TO MEN **THE RESPONSE TO JESUS – John 1 v 10-13**

INTRODUCTION

Ch 1 : 1-18 is known as the prologue to John's gospel.

Not only does it give us a wonderful summary as to who Jesus is, and His work at creation, but in v 10-13 John describes the response that there was to Jesus.

1) HE WAS RESIDENT (v 10)

“He was in the world and though the world was made through Him, the world did not recognize Him”.

a) Before the Birth

In the previous verses John has reminded us that Jesus existed with the Father from all eternity.

He was in the beginning, but in addition to that He was to be seen in what he created.

b) His life on earth

He lived on earth for 33 years. Was born in Bethlehem. Living in Nazareth and then ministering across Israel.

Jesus was in the world. But very sadly the world did not recognize Him. They refused to acknowledge Him as the Son of God, the giver of life and light, as they do today.

He was resident, but rejected.

2) HE WAS REJECTED v 11

This verse goes a step further. “He came into His own, but His own did not receive Him”.

v 10 reminded us that He was not received by the world, but v 11 reminds us that the Jewish nation also did not receive Him.

The Law had spoken about Him, the prophets had prophesied about Him, but still they did not receive His doctrine. They refused to welcome Him as their Saviour. And their chief priests even plotted His death. They were hard and rejected Christ.

3) HE WAS RECEIVED v 12-13

In v 12 we come to one of the great verses of the NT.

a) Description of a true Christian

- Believed on the name of Christ

This means they have put all their trust onto Christ. He is called the Lord of Righteousness. He is called Jesus the Saviour. He is called Immanuel God is with us.

A believer has put their trust onto Christ, had their sins forgiven, been imprinted with Christ's righteousness.

- Received Christ

Rev 3:20 – "Here I am I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me". To become a believer we need not only to believe on the name of Jesus but we need to receive Him into our lives.

b) Description of the Christian's privileges

"To all that received Him, to those who believed in His name, He gave the right to become children of God".

- Adoption

We are given the right to become children of God.

What an honour

Rom 8 : 15 – "For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of Sonship. And by him we cry "Abba Father"

Gal 4 : 4-7 "God sent His Son to redeem those under the law, that we might receive the full rights of sons.... So you are no longer a slave but a son. God has made you also a heir.

As the adopted Children of God, we enjoy His love, His care, His provision and His discipline.

Safety

This great privilege of adoption now means that we are safe. In 10:28 "I give them eternal life, and they shall never perish; no one can snatch them out of my hand".

Rom 8 : 38-39 "For I am convinced that neither death nor life neither angels nor demons, neither the present nor the future nor anything else

in creation will be able to separate us from the love of God that is in Christ Jesus our Lord". Having been adopted into the family of God the Lord will now never let us go.

- Regeneration v 13

"Children born not of natural descent, nor of human decision or a husband's will, but born of God.

This is another strong reminder that we are not converted because of natural descent, nor of a human decision, but born of God.

God has made us alive.

"It is to God's free grace, prevailing, calling, converting, renewing and sanctifying that we are our new birth:. J C Ryle

1 Jn 3:9 "No one who is born of God will continue to sin because God's seed remains in him, he cannot go on sinning because he has been born of God".

1 Jn 5:1 "Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves the child as well".

Conclusion

At the very beginning of this gospel we read of the response to Christ, and what was true then is true today.

STUDIES IN THE GOSPEL OF JOHN

SECTION 1 CONTINUED

THE INCARNATION OF THE WORD (1:14-18)

THE WORD BECAME FLESH

INTRODUCTION

We now come to the closing verses of Section 1 of John's gospel. This deals with the prologue of John 1:1-18.

In these opening 18 verses John links up Jesus with the Word in Gen 1v14-18 contains some of the most amazing verses in the Bible.

Bruce Milne – "this statement is one of the most significant and memorable ever written, it represents the heart of the gospel v14-18.

1) WHO BECAME FLESH ?

v1-4 gave us who the Word was: He was eternal in the beginning, He was person with God, He was divine – was God; and He is creator all things were made through Him.

Other verses of Scripture:

John 1:14 "The word became flesh and made his dwelling in use. We have seen the glory of the one and only who came from the Father. Full of grace and truth.

Gal 4:4 "But when the time had finally come God sent his Son, born of a woman, born under law to redeem those under law, that we might receive the full rights as sons.

Phil 2:7-8 "but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death on a cross".

Col 1 : 21,22 "But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation.

Milne – "It was not the trinity God but the 2nd person of the Trinity that assumed human nature".

For that reason it is better to say "the Word became flesh" than "God became man".

However all three persons of the God Head were active in the incarnation.

Mat 1 : 20 "what is conceived in her is from the Holy Spirit".

Luke 1 : 35 “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

Acts 2:30 – “But he (David) was a prophet and know that God had promised him on oath that he would place one of his descendants on His throne”.

Rom 8 : 3 – “For what the Law was powerless to do in that it was weakened by the sinful nature. God did by sending his own Son in the likeness of sinful men to be a sin offering.

Phil 2 : 7 – “but made himself nothing, taking on the very nature of a servant, being made in human likeness”.
v 14 simply states “the Word became flesh and made His dwelling among us”.

The 2nd person of the Trinity became man. And lived among us.

2) WHAT DID HE DO?

a) He never ceased to be God

His miracles displayed his authority over creation.

Mat 8 “ 23-27 “You of little faith. Why are you so afraid? he got up rebuked the winds and the waves .. Even the winds and waves obey him”.

Also he claimed the right to forgive sins.

Mark 2 : 3-12 “When Jesus saw their faith, he said to the paralytic “Son, your sins are forgiven” , “the Son on man has authority on earth to forgive sins”. He got up took his mat and walked out ... praised God”. We have never seen anything like this! “

But it was His resurrection which confirmed His claims.

Romans 10 : 13 “For everyone who calls on the name of the Lord will be saved”.

He claimed to be equal with God.

Phil 2 : 5,6 “Your attitude should be the same as that of Christ Jesus. Who being in the very nature of God, did not consider equality with God something to be grasped”. And so Jesus never ceased to be God.

b) He always was a perfect man

He had compassion.

Mat 9 : 36 “when he saw the crowds, he had compassion on them they were the sheep without a shepherd.

Love for his friends

John 11 : 35,36 Jesus wept, Then the Jews said “see how he loved them!”.

Thirsty

Jn 19 : 28 “Knowing that all was now completed, and so scripture would be fulfilled Jesus said “I am thirsty”.

Jn 4 : 6 – “Jacobs well was there and Jesus tired as he was from the journey, set down by the well”.

And as a man He was limited in His knowledge.

Mark 13 : 32 “So be on your guard; I have told you everything ahead of time”.

Through His life His identity with us is absolute and unqualified.

c) Perfect union of two distinct natures

In the person of Christ, although he was fully human and fully divine, he was one person.

And throughout the centuries the person of Christ has caused division. He is fully man fully God, but 1 person”.

So John says

“The Word became flesh and made His dwelling among us”.

3) WE BEHELD HIS GLORY

John tells us that when Jesus came He was full of grace and truth. And “we have seen His glory”.

a) Referring to His Essention glory

“the glory of the one and only”
There will never be anyone like Jesus.

b) Also of His official glory

2 Peter 1 : 16 “we told you about the power and coming of our Lord Jesus Christ but we were eyewitnesses of his majesty”.

At the mount of transfiguration they saw the official glory of Jesus.

c) Moral glory

“full of grace and truth”.

In v 17 John says “the Law was given through Moses, grace and truth came through Jesus Christ”.

(a) Grace

- Saves sinners from condemnation

So the underlying message concerns a moment by God towards man. The Father sends the Son, the Word became flesh. God was in Christ. And the purpose was to save sinners.

The salvation promised in the OT was something that only God could fulfill.

The prophets looked forward to the day when God would come in person and defend His people.

Isa 11:12 “He will raise a banner for the nations and gather the exiles of Israel, he will assemble the scattered people.

Psalms 33:16,17 “No king is saved by the size of his army – despite all its great strength it cannot save”.

Jer 14:8 “Oh hope of Israel, its Saviour in times of distress”.

Heb 3:18 “yet I will rejoice in the Lord, I will be joyful in God my Saviour.

- Grace to endure

The grace of God is sufficient for our needs.

- To perform all duties
- In every situation

Therefore by becoming one with us He was able to share our sorrows, bear our burdens, atone for our sins, and unite us to God.

d) Truth

The Lord Jesus Christ did not only claim to teach the truth but He was the truth.

John 14:6 “I am the way and the truth and the life”.

Conclusion

The Word became flesh, God has come right to us in Jesus. He has taken our flesh and blood into union with Himself. By the coming of Jesus, God not only sanctifies our life in the flesh, but He came to reconcile us to God.

STUDIES IN THE GOSPEL OF JOHN

SECTION 2

INTRODUCTORY EVENTS - JOHN 1:19-2:11

THE TESTIMONY OF THE BAPTIST

THE LAMB OF GOD (1 : 19-34)

INTRODUCTION

The main prologue to John's gospel has been given, and now we come to Section 2, which will cover same introductory events.

They took place at the River Jordan, and the focus is on the ministry of John the Baptist.

Without any doubt one of the most remarkable characters in the Bible. His birth was due to a miraculous intervention of God "Luke 1 : 7-13". Elizabeth was barren and they were both well along in years, then an angel of the Lord appeared to him. "Do not be afraid your wife will bear you a son and you are to give him the name John".

He was filled with the Holy Spirit from his mother's womb.

Luke 1 : 15 "For he will be great in the sight of the Lord. He is never to take wine and he will be filled with the Holy Spirit even from birth". He then was a man sent from God.

John 1 : 6 "There came a man who was sent from God; his name was John. In order to prepare the way for Jesus.

Mat 3 : 3 "A voice of one calling in the desert. "Prepare the way for the Lord, make straight paths for Him".

Jesus said of him, among those who are born of women there has not arisen a greater than John the Baptist. Matt 11:11.

And so in this passage we focus on John the Baptist.

1) THE HUMILITY OF JOHN V 19-28

As his influence spread it became impossible for the religious leaders to ignore his ministry.

And one day they sent a deputation, and they asked him who he was. They asked 4 questions:

Are you the Christ ?

John replied "I am not the Christ" the Greek is in a peculiar form of speech, implying a very positive emphatic assertion. No ! I am not !

Are you Elijah the Prophet v 21?

The Bible does say that John came in the spirit of Elijah. Luke 1 : 17 “he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to the children. That he was the Elijah to come.

Matt 11 : 14 “and if you are willing to accept it, he is the Elijah”.

But again John says “no”.

Are you the prophet?

They were referring to :

Deut 18 : 15-18 “The Lord your God will raise up for you a prophet like me from among your own brothers”. But John says adamantly “No I am not”.

Who are you?

His reply was “I am the voice of one calling in the desert”.

The phrase reminds us of his humility. He takes the attention away from himself and he says “I am nothing, just a voice crying in the wilderness”.

He was not in the temple, Jerusalem he was crying out in the wilderness.

The great characterization of John the Baptist was his deep humility.

2) THE BLINDNESS OF THESE RELIGIOUS LEADERS V 24

John the Baptist said to them in v 26 “But among you stands one you do not know”.

That phrase “You do not know” shows us how lost the religious leaders were spiritually.

Although Jesus was in the midst of them, they never knew Him.

J C Ryle – Bishop of Liverpool – said “Money and pleasure and the world they know, but they know not Christ”,

3) THE LAMB OF GOD V 29

The next day John sees Jesus coming towards him. And he made one of the greatest exclamations in the NT. “Look the Lamb of God, who takes away the sin of the world”.

Right through the Bible there is a common theme running ie. the theme of the Lamb of God.

It was a familiar theme to the Jewish people. It begins in Genesis with Cain and Abel.

Cain offered to God the best of his food but Abel offered a lamb. The next time we read of a Lamb is with Abraham Gen 18. Where Abraham was about to offer Isaac, and God provided a lamb.

In Exodus we read of a lamb being sacrificed every morning. And then the Lamb of the Pass over.

The angel of death passed over when he sees the blood of the Lamb.

In the prophets they spoke of a Lamb. Isaiah 53:7 Where he speaks of a Lamb being led to the slaughter. But the Bible ends with the Lamb on the throne. Rev 4,5.

So this theme runs right through the Bible, and one day John says, "Look the Lamb of God".

a) Sacrifice

Col 1:4 "Who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father".

Eph 5 : 2 "Live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God".

b) Substitution

Isaiah 53 : 5 "He is pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was put upon Him, and by His wounds we are healed".

Gal 3 : 13 "Christ redeemed us from the curse of the Law by becoming a curse for us, for it is written "cursed is everyone who is hung on a tree".

1 Peter 3 : 18 "For Christ died for sins once and for all the righteous for the unrighteous, to bring you to God. He was put to death in the body, but made alive by the Spirit.

c) Reconciliation

2 Cor 5 : 18 "All this is from God who reconciled us to himself through Christ and gave us the ministry of reconciliation.

Col 1 : 20 "through Him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through His blood, shed on the cross".

d) Propitiation

1 John 2 : 2 "He is the atoning sacrifice for our sins, and not only for us but also for the sins of the whole world".

Rom 3 : 25 "God presented him as a sacrifice of atonement, through faith in the blood. He did this to demonstrate His justice, because in His death he had left the sins committed beforehand unpunished.

When John pointed to Jesus as being the perfect Lamb of God.

e) Therefore :

Jesus is a perfect Saviour

Fulfilling perfectly all the prophecy of the Bible.

Complete Saviour

He takes away ... Hallelujah

Almighty Saviour

The sin of the world

Personal Saviour

The Lamb needs to become our personal Saviour.

Conclusion

This remarkable event prepares the way for Jesus to now come and commence His ministry.

THE CALLING OF THE FIRST DISCIPLES

From v 38 – 51 (the end of the chapter) we read about Jesus calling His disciples to Himself, so that he can train them for 3 years.

STUDIES IN THE GOSPEL OF JOHN

SECTION 2

INTRODUCTORY EVENTS CONTINUED

REVELATION THROUGH SIGNS

THE WEDDING AT CANA John 2 : 1-11

INTRODUCTION

This miracle performed by Jesus will draw Section 2 to a close. It will also be the first of 7 signs which Jesus performed.

In John's gospel these miracles are known as signs. John prefers that title to miracles and the reason is that John looks beyond the miracle, to what it actually teaches. The 7 signs are :

1. The wedding at Cana
2. The healing of the paralytic
3. The healing of the official's son
4. The feeding of the 5 thousand
5. The coming of the
6. The healing of the blind man
7. The raising of Lazarus from the dead

1. THE WEDDING V 1-2

a. There was the delight of the wedding

John tells us that it happened on the 3rd day. On the previous 2 days we saw how Jesus had called His disciples. There were six of them Peter, Andrew, James and John, Philip and Nathaniel.

Marriage is a wonderful happy occasion, and Jesus made sure he was there.

b. The disciples were present:

Jesus mother and his disciples were also there. It is a reminder to us of how Jesus celebrated with joy, the happiness of his friends.

2. THE WANT V 3-5

a. The problem

Amidst all the laughter and enjoyment of the problem, and it was the wine at the ceremony had run out

b. The plan

Jesus mother said that they should bring it to Jesus, as He alone would be able to help them.

- c. The plea -
Do whatever he tells you.

3. THE WORKING V 6-8

- a. The pots

At the entrance hall to the wedding 6 big pots in order to wash Mark 7 : 3 and Luke 7 : 44. They were reminders of the old religious ideas : wash your hands according to religion and you will be clean.

- b. The plan

Jesus commanded that the pots be filled with water, and after they had done this, miraculously, the water turned into wine.

4. THE WONDER V 9-11

As a result of this miracle the Master of Ceremony was shocked he couldn't understand why the best wine still went onto the end.

And verse 11 says "He thus revealed his glory, and his disciples put their faith in him". Now this amazing which was the 1st of the signs in John has 4 important lessons:

The Lord Jesus honors marriage.

The Lord Jesus always gives gifts lavishly

It shows Jesus to not only be a Savior of power but also of love.

These 3 were all important but not the main lesson.

Therefore, the main lesson of the miracle is:

The transforming power of Jesus – He performs this miracle first, because it would show that Jesus came to change the water of Judaism into the water of Christianity, the water of Christ-listeners into the wine of the newness and the of external life which is in Christ, the writer of the Law into the wine of the gospel.

STUDIES IN THE GOSPEL OF JOHN

SECTION 3

EARLY ENCOUNTERS IN JERUSALEM SAMARIA AND GALILEE JOHN 2: 12-4:54)

AT CAPERNAUM AND JERUSALEM

THE CLEANSING OF THE TEMPLE 2 : 12-25

INTRODUCTION

We now come to one of the most important events in the ministry of Jesus. Earlier, He Had turned the water into wine at the wedding of Canan. The great lesson was, that Jesus had come to turn the water of Judaism into the wine of Christianity.

Now this section, where He cleanses the temple will follow naturally after the call of the first disciples, and also the turning of the water into wine.

Especially we will see that Judaism is finished. And the gospel ministry of Jesus has now begun.

1) CAUSE OF JESUS WRATH

It was the time of the Passover, the greatest of all the Jewish feast.

It was laid down that every adult male Jer 12 and had to attend.

The result was that people came from all over the world. There could have been around 2 million people in Jerusalem at that time.

When Jesus arrives at the temple He saw 2 terrible things happening.

a) Money Changers

When they came into the temple, they all had to pay temple-tax. This was important so that all the sacrifices and the work of the temple could carry on. When the people came to Jerusalem from all over the world, their currencies were all valid.

eg. from Rome, Greece, Egypt etc. they all come. But when they come to the Temple, they had to pay temple tax which could only be paid in Galilion shekels.

So the people would arrive and go immediately to the money changers where their money was changed into Galilian shekels. Tragically what happened is that they robbed the people in the name of religion.

b) Sellers of animals

Jewish law required that when they brought their animals for sacrifice, they had to be perfect. There could not be any blemish, but again the temple officials were horrendous. When the people brought their sacrifices they said it was not good enough and demanded that they buy animals from them.

There was exploitation and desecration.

“How do you turn my Father’s house into a market, instead of solemn dignity and the moment of prayer there was the bellowing of cattle and the bleating of sheep, instead of brokenness and contrition of holy adoration, there is only noisy commerce. D A Coson

These two problems are all over the church today

2) WRATH OF JESUS IN ACTION

The Lord Jesus took some rope made a whip and drove them out of the temple, driven by a burning zeal for the honour of His Father.

“Have done your turn my Father’s house into a market?”

a) Reminder of the wrath of Jesus

One day when He returns for the day of judgement we will see the wrath of the Lamb.

b) He rebukes the religion of the day

Instead of being a house of prayer, it had become a den of robbers.

c) Jesus said destroy this Temple & I will rebuild it in 3 days

He was speaking of his own body and the temple of the Holy Spirit.

3) REACTION TO JESUS WRATH

a) Disciples v 17

They remembered what was written in Psalm 69 : 9 “zeal for your house will consume me”.

b) Jews

The Jews demanded a sign from Jesus as to where His authority came from. And He uses that situation to teach a very important lesson.

Conclusion

Jesus answer to the Jews is looking beyond the age at temple-worship to the time when worship will be offered in the Holy Spirit and on the basis of the

sacrificial death of the Lamb of God who is symbolized in these Pass-over animals which Jesus has just thrown out the temple.

Jesus is doing nothing less than the reconstituting of the entire worship of God's people around His own person and mission.

Therefore the Temple is going to pass away. Not only because it was physically raised to the ground, but because it was spiritually finished.

- 1) Who is Jesus – Word : God.
- 2) What He came to do?
 - i) Water of Judaism to wine of Christianity
 - ii) Temple worship cover
Time worship done in Holy Spirit on base of work of Jesus
Temple desecration
- 3) How do you enter in?

STUDIES IN THE GOSPEL OF JOHN

EARLY ENCOUNTERS IN JERUSALEM SAMARIA AND GALILEE CONTINUED

THE NEW BIRTH (3 : 1-21)

INTRODUCTION

In Ch 1 we were given a description of who Jesus is.

In Ch 2 we saw that the Lord Jesus had come to turn the water of Judaism into the wine of Christianity.

But in Ch 3 we will learn how we enter into the Kingdom of God.

It is one of the most important passages in the whole Bible.

1) THE MAN NICODEMUS v 1-2

a) CHARACTER

i) Name

The name Nicodemis means “Conqueror of the people”.

ii) Religious

“He was a member of the Pharisees”. They were a group of people which started at the time before the Macabean wars, and they were a reaction against the worldly, secular spirit of Judaism.

They produced very famous men.

Gamileel

Paul the apostle

Josephus the Historian

While they were correct on many points of doctrine, they made one massive mistake, and that was to externalize religion.

It became a religion of laws, but nothing in the head. In fact, they had 613 laws.

iii) High Position

He was a member of the Jewish ruling council, the Sinhenderin called (Itwas).

iv) Financial

In John 19 : 39 we read of how he paid for the burial of Jesus. He was a very wealthy man.

And so we can see that he was a man with the very best credentials. Wealthy, religious and influential.

b) In Great Need

He came one night to see Jesus, because in spite of his religion and his money he needed forgiveness. And he longed for a personal relationship with God.

2) JESUS ANSWER V 3-5

The Lord says to Nicodemus:

“I tell you the truth, unless a man is born again, he cannot see the kingdom of heaven”.

This would have come as a great shock to Nicodemus. Jesus is not wanting just a reformation, or some moral change, but something radical.

He must be born again. He must become a new creation and pass from death to life.

And the reasons were:

a) Needed a new heart

Jer 17 : 9 “The heart is deceitful above all things and beyond cure. Who understood it ?

Ps 51 : 5 “Surely I was sinful at birth, sinful from the time my mother conceived me”.

Remind us that we have a heart that is wicked and deceitful.

His money and influence and religion could not help him. He needed a new heart.

b) Was Dead Spiritually

He asks Jesus in v 4 “How can he be born if he is old”. Which shows us he was completely spiritually dead”.

In v 10 Jesus said to him, “You are Israel’s teacher and you do not understand these things”.

c) Needed Forgiveness

Rom 3 : 23 “All have sinned and fall short of the glory of God”.

Rom 6 : 23 “The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord”.

Religion of money cannot bring forgiveness.

d) Urgent

Would not receive the Kingdom now v 3

Without being born again, he would have no forgiveness, no peace with God.

Would never get into heaven

Unless he is born again he would never get into heaven, but go to hell. This was shattering to Nicodemus. He thought he had everything. So the question is "how can I be born again"? v 9

3) JESUS EXPLAINS HOW V 6

a) Supernatural v 6

This means that it is the work of God "flesh gives birth to flesh, but the Spirit gives birth to the spirit". v 6
Only God can give spiritual life.
Jesus explains to him it is a work of the Spirit.

b) Sovereign v 8

The wind blows wherever it pleases, you hear its sound but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.
The Spirit works in His own way. Invisible and irresistible.

c) Sudden

It may take time to bring us to the rebirth, but then it is sudden.
The dead came to life, the blind see, the deaf hear, the dumb speak.
The Spirit of God comes to live in the soul of man and we are born again.

4) CONSEQUENCES

When someone is born again there are three radical changes:

a) A Brand New Person

2 Cor 5 : 17 "The old is finished, and everything becomes new".

b) A New Relationship

Rom 8 : 15 "You received the Spirit of Sonship and by this we cry "Abba Father". Almighty God becomes our Father and we enter into a wonderful relationship with Jesus".

c) A New Purpose

I.e. to no longer live for myself, but to live for Christ. It is Radical.

By the grace of God Nicodemus was born again. Later in John we read of Nicodemus taking the leading role in the burial of His Lord.

Conclusion

Ch 3 explains how we enter into the Kingdom of God.

Having explained that to Nicodemus, Jesus reminded him that what the Lord came to do was very similar to when Moses lifted up the snake in the desert”.

“so that everyone who believes in Him may have everlasting life, for God so loved the world that He gave His one and only Son that whosoever believes in Him shall not perish but have life eternal”.

The Chapter closes with a summary of the testimony of John the Baptist v 22-36.

STUDIES IN THE GOSPEL OF JOHN

EARLY ENCOUNTERS IN JERUSALEM SAMARIA AND GALILEE CONTINUED

JESUS IN SAMARIA

JESUS AT THE WELL – John 4 : 1-26

INTRODUCTION

In Ch 1 we saw who Jesus is, Ch 2 why he came, Ch 3 how do we enter the kingdom. And now in Ch 4 “who is the gospel for?” for all people Jews and Gentiles.

Ch 4 is the beautiful story of the Lord Jesus visiting the well and dealing with a lost sinner. In many ways it is a precedent for us, showing us how to be soul winners.

In Ch 3 Jesus was dealing with a self-righteous religious person, Nicodemus.

But in Ch 4 He is dealing with a woman who is living with her boyfriend in sin (after being married 4 times).

1) CHRIST’S CONDESCENSION TO A CARELESS SINNER V 7-8

a) What a gracious act

It was hot at mid-day and Jesus breaks all cultural tradition and He speaks to a woman, more than that, a Samaritan woman. He says to her “give me a drink”.

b) What Marvelous Condescension

The pure spotless Lamb of God speaking to a very sinful Samaritan woman. Amazing love and incredible compassion.

c) What Wisdom

He begins with something common to them both, water. He did not begin with religion.

2) CHRIST’S READINESS TO GIVE MERCY TO CARELESS SINNERS V 9-12

Reveals her spiritual deadness

She replies to Him, “How is it possible that He being a Jew could ask her for water, when she is a Gentile”.

Jesus said “if you know the gift of God and who it is that asks you for a drink you would’ve asked and He would’ve given you living water.

He promises to give her the Living Water

She could bring Jesus water but He promises something more. He promises her living water, which is a clear reference to the Holy Spirit.

3) THE PRICELESS EXCELLENCE OF CHRIST COMPARED TO THE WORLD V 13

“Jesus answered, Everyone who drinks this water will be thirsty again, but whoever drinks the water that I give him will never be thirsty again.

- It is Eternal
- It is from Within
- It is like a Fountain

The water that Jesus gives far outweighs the water that the woman could give.

Paul says the same in Phil 3 : 7 “everything was nought compared to riches that I found in Christ”.

The woman is slowly understanding the gospel, but there was still one thing lacking.

4) NECESSITY OF CONVICTION OF SIN BEFORE CONVERSION V 14-20

The woman says to Jesus, “Sir give me this water.”

Jesus said, “First go and call your husband.”

I have no husband, the woman says.

Jesus tells her that he knows she has had five husbands and now she lives in adultery. What Jesus wanted to see was a real conviction of sin, but she tried one more thing.

5) USEFULNESS OF RELIGION WHICH IS ONLY FORMAL (V21-26)

She says that her fathers worshipped on this mountain, you worship in Jerusalem.

Jesus replied, doesn't matter where you worship, what is important is that you worship in Spirit and in Truth.

6) JESUS REVEALS HIMSELF

“I who speak to you am He”.

He shows Himself to be the truth.

Conclusion

As a result of Jesus gentle loving ministry she was wonderfully converted.

She left her water pot, goes back to the city and invites people to come and see Jesus.

As a result many were wonderfully converted.

It is the most wonderful guideline as to how to win souls to Christ.

STUDIES IN THE GOSPEL OF JOHN

SECTION 4

HEALING AND DISCOURSE IN JERUSALEM - JOHN 5:1-47

CHRIST MAKES THE LAME TO WALK

THE HEALING OF THE INVALID – John 5 : 1-15

INTRODUCTION

We now come to section 4 which will cover 5 : 1-47. It will give to us the healing of the invalid, which is the 3rd of the 7 signs.

Water to wine
Healing of official's son

BACKGROUND

v 1 says "sometime later Jesus went up to Jerusalem for a feast of the Jews".

This meant that there were a lot of people in Jerusalem and it was also on the Sabbath day.

It takes place near the pool of Bethesda where a number of blind lame and paralyzed people would go to be healed, and Jesus focuses on one particular man.

1) THE NEED OF THIS MAN V 5

He was a man who was 38 years completely paralyzed unable to help himself. His situation was desperate. He was friendless, helpless and hopeless.

No one was able to help him.

2) JESUS KNEW HIS NEED

"When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked the man "do you want to be made well?"

This may seem, a very silly question but we must remember that a beggar in those days would lose a good living if they were cured.

The man replied "Sir I have no one to help me into the pool when the water is stirred".

3) JESUS ACTED V 8

"Then Jesus said to him, get up, pick up your mat and walk".
We see not only the amazing compassion of Jesus but also His healing power.

4) RESULTS V 9 – 15

a) Cured v 9

“At once the man was cured. he picked up his mat and he walked”.

After 38 years, yourself of being paralyzed it happened immediately.

b) Worshipped v 14

“Later Jesus found him at the temple”.

When you touch the heart you touch the life.

c) Witnessed

The man went away and he told the Jews that it was Jesus who had made him well”.

APPLICATION

This is another beautiful record of Jesus bringing physical and spiritual healing to the lost. But as a result, Jesus was again questioned in v 19,20. He asserted His unity with God.

In v 21 He asserted His power to give life. In v 22 He asserted His authority to judge the world. And He then closed the section with a wonderful promise.

v 24 “I tell you the truth whoever hears my word and believes Him who sent me has eternal life and will not be condemned, he has crossed over from death to life”.

STUDIES IN THE GOSPEL OF JOHN

SECTION 5

FURTHER SIGNS AND DISCOURSES IN GALILEE

JOHN (6:1-71)

THE FEEDING OF 5000 (6 : 1-15)

INTRODUCTION

In Ch 5 Jesus shared Himself to be equal to the Father, and the one with authority to give life and to judge.

But now in Ch 6 we will see Jesus confirming Himself as the true Redeemer. The Only one able to give life and the One about whom Moses wrote.

This wonderful theme is a popular O.T. idea where God rescued His people from slavery in Egypt and led them into the Promised Land.

Isaiah 11 : 15-16 speaks of a new leading coming and a greater rescue. "The Lord will dry up the gulf of the Egyptian sea, so that men can cross over in sandals ... as there was for Israel when they came up from Egypt".

1) THE PLACE AND THE TIME (1-4)

a) Country

- b) The Lord Jesus has now crossed over the Sea of Galilee, and He goes to the city of Tiberius.

As a people the Galileans were a distinct people. They lived close to the soil, and they worked hard for their wages.

c) v 2 Company

A large crowd followed Jesus because they had seen the miracles He performed.

d) Time

It was about 1 year after the cleansing of the temple, it therefore took place about the month of April in the year 29 AD, a year before Christ's death.

2) THE MIRACLE

This is now the 4th of the 7 signs.

a) The sympathy Jesus had on the crowd v 5

As He looked over this large congregation, He saw them in great need. They needed food as well as gospel teaching.

b) He enquired how He would provide for them v 6

“And so He said to Phillip, where shall we buy bread for these people to eat?” That question had 3 thoughts behind it:

Test Philip's faith

He did not want food from Phillip but faith

Test Philips love

Test of Phillip's

In Mark 6 : 35 the other disciples said, send them away. “This is a remote place” they said, “and it's already very late! Send the people away so they can go by themselves something to eat”.

a) Philip's answer v 6

Philips answer was despair. “8 months wages will not be enough bread for each one to have a bite”.

At that point Philip is a confession Christian, but a practicing atheist.

b) Little boy v 8

Andrew was a lovely man. Whenever you read of Andrew he is bringing people to Christ, and he brings a little boy to Jesus.

He's got 5 loaves and 2 fish enough for himself. But, he knew that that little amount of food would feed 5000 people in the hands of Jesus.

Associated with Jesus

In his own hands they were nothing, but the moment they were associated with Jesus it changes.

v 11 Transferred to Jesus

Jesus then took the loaves from the little boy.

Accepted by Jesus

Blessed and increased by Jews

c) Jesus directions v 10

He takes the 5 loaves and 2 fish

Made all sit down (orderly)

Gave thanks

Distributed

“As much as they wanted”.

3) RESULTS

People's needs met

Some people were fed with 5 loaves and 2 fish.

Christ was glorified

Left overs

Jesus resources are without limit. He does meet all our needs and more.

If we would only learn to believe Jesus sufficiently, and to trust Him. He will take us and multiply what we have to reach people.

Conclusion

Following in from the feeding of the 5 000 the Lord Jesus then performs His 5th sign, which was the walking on the water.

The most amazing proof of who He is. The chapter will then close when Jesus said, “ I am the bread of life, he who come to me will never go hungry, and he who believes in me will never go thirsty”.

Sadly the Lord Jesus was now beginning to clash with the religious leaders and many who were following Jesus left Him and went back to Judaism. So Jesus asked the twelve “do you also want to go?”

Peter said “Lord to whom shall we go, you alone have the Words of eternal life”

STUDIES IN THE GOSPEL OF JOHN

SECTION 6

JESUS AT FEAST OF TABERNACLES (7:1-8:59)

COME AND DRINK (7:37-39)

INTRODUCTION

In section 6 we will see how Jesus now moves from Galilee to Jerusalem, and He will celebrate the feast of Tabernacles.

Background

"It was on the last and the greatest day of the feast"

The feast of Tabernacles was the 3rd of the great Jewish festivals, and it was compulsory for all adult male Jews who lived within 20km of Jerusalem to a tent.

The 3 main festivals were:

- I) The Pass-Over
- II) Pentecost, and
- III) Tabernacles

1) Historical

Throughout this festival, the people would leave their homes, and they lived in little booths which they set up everywhere; sometimes in their garden, or on the roof of their house, and it reminded them of their wanderings in the desert.

2) Agricultural Significance

This festival was supremely a harvest thanksgiving festival, sometimes called the Feast of the Ingathering.

*Exodus 23:16 - You shall keep the Feast of Harvest, of the firstfruits of your labor, of what you sow in the field. **You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labor.***

*Exodus 34:22 - You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the **Feast of Ingathering at the year's end.***

For the Jews this was the most popular of all the feasts. On everyday of the festival the people would come to the temple with palms in their hands and march around the altar. And then the priest would take a jug, go down to the pool of Salom and fill it with water, return back to the people and pour the water out on the altar. And as they did that the people sang from Isa 12:3 "with joy you shall draw water out of the wells of salvation".

It was now the last day of the feast, as this was happening Jesus said, "if anyone is thirsty, let him come unto me and drink".

I) The Supposed Need (v.37)

“If any man is thirsty”

There is no doubt that this is referring to a spiritual thirst.

a) Breath of Invitation

The call is to anyone. Anyone who ever he may be, who is thirsty!

b) Persons Invited

The Lord Jesus invites anyone who is thirsty.

II) The Remedy

“Let him come to me”

a) Come to Jesus personally

b) We Find abundance in Jesus

“whoever believes in me as the Scripture has said, streams of living water will flow from within him.”

c) In Jesus it is a varied supply

Whatever our need, it is met in Jesus.

2) Come to me and drink

III) The Promise

“Streams of living water will flow from within him, by this He meant the Spirit”

a) Living Water

The Water that they got from the pool of Salome is nothing compared to the living water.

b) Rivers of living water

c) From within

This great promise said Jesus, has reference to the work of the Holy Spirit in us.

IV) Entreaty

“On the last and greatest day of the feast, Jesus stood and He said in a loud voice”

Throughout John we’ve seen how the Lord Jesus has come to expose Judaism. E.g. At the wedding in Cana, he came to turn the water of Judaism into the wine of Christianity.

Now He comes on the Feast of Tabernacles to offer living water.

Conclusion

Throughout John we've seen the words of Jesus speaking life to the people, and this would be beautifully illustrated in 8:1-11 with the woman caught in adultery. Here is a woman absolutely guilty. She is guilty and was caught in bed with another man committing adultery. But when she was brought to Jesus, there were 3 wonderful lessons which Christ illustrates:

1) The plea for understanding.

The teachers of the law wanted to have her stoned, but not Jesus. He pleaded for understanding.

2) He taught forgiveness

No matter what you have done there is forgiveness at the cross.

3) It must be followed with obedience

He said to the woman, "go and sin no more...go and leave your life of sin". It was the most amazing illustration of Jesus. And section 6 then closes where Jesus says 8:12, "I am the light of the world, whoever follows me will never walk in darkness, but have the light of life". The woman has now seen how that is true.

STUDIES IN THE GOSPEL OF JOHN

SECTION 7 – FURTHER HEALING AND TEACHING

THE MAN BORN BLIND

INTRODUCTION

As we have worked through John's gospel, we've seen how people came to Jesus from all the walks of life. There were government officials, fishermen, Pharisees, prostitutes; but as a result of their meeting with Jesus they were transformed – never to be the same again.

It was to be the same with this man who was born blind.

I) The Man (v.1)

“As he went along, he saw a man blind from birth”

a) Blind from Birth

Of all the crosses which we may endure in life, perhaps none is harder than to be blind. It closes us in to our own little world, and we are totally dependent on other people.

b) Beggar (v.8)

“His neighbours and those who had seen him begging”

Every day he was begging for food.

c) Spiritually Lost

Of course his greatest need, and one day Jesus came by.

II) The Healer (v.2-4)

The compassion of Jesus is beautifully portrayed in this moving story. His disciples asked Jesus, “Rabbi, who sinned? This man or his parents, that he was born blind?” And Jesus said, “neither this man nor his parents sinned, but this happened so that the work of God might be displayed in his life”.

a) Feelings for those in need

The tragic teaching in that day, was that he was blind because of sin – and you hear it even today. But Jesus says no, he is blind not because anyone has sinned, but it has happened so that the work of God might be displayed in his life.

b) Hard Worker (v.4)

“I must work the works of Him who sent me while it is day, because the night is coming when no man can work”.

The Lord Jesus never lost an opportunity. He was driven to help people.

III) Means Jesus Used (v.5-6)

Driven by love and hard work he was going to help this man.

a) Seemed Eccentric

He spat on the ground, made mud with the saliva and put it on his eyes.

b) Seemed Offensive

c) Seemed Common-Place

d) Seemed Inadequate

But in the hands of Jesus it performed a miracle!

IV) Command (v.7)

"7 and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing."

The Lord Jesus says to him:

a) Specific

Go and wash in the pool of Salome...

b) Personal

He spoke the man.

c) Involved Obedience

Blessing only comes after obedience, and he did what Jesus told him to do

V) Result (v.8-41)

a) Could See (v.7, 25)

"...and came back seeing..."

"...Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see."

b) Was Converted (v.11, 33, 38)

v.38 He said, "Lord, I believe," and he worshiped him.

c) Others Noticed Transformation

The transformation was big; they could not believe that it was the same man.

d) Jesus was glorified (v.10, 15, 38)

...and he worshiped him.

Conclusion

As a result of His preaching and His miracles people are turning to Him.

In ch.10 He makes 2 of the most wonderful statements in His teaching.

v.7 "I tell you the truth, I am the gate for the sheep"

He has come to turn the water of Judaism into the wine of Christianity. You cannot enter into the people of God through Judaism.

"I am the gate"

v.14 "I am the Good Shepherd"

In v.19-21 we read of the effects of this teaching. Some said Jesus was demon-possessed, others said He was raving man, but others believed and put their faith and their trust in Him.

In the following chapter we will read of the 7th and the final sign which Jesus performed; i.e. the raising of Lazarus from the dead.

STUDIES IN THE GOSPEL OF JOHN

SECTION 8

THE DEATH AND RAISING OF LAZARUS

We now come to section 8 of John's gospel – the death and the raising of Lazarus. This will be the 7th and the final sign.

The revealing of His glory (1:18) through the seven signs (2:11), will now reach its final stage with the greatest of all the signs – the raising of Lazarus. Ch.12-21, will then describe the ministry of Jesus in Jerusalem.

THE RAISING OF LAZARUS (11:1-43)

Introduction

Lazarus together with his two sisters Martha & Mary lived in the little village of Bethany. The Lord Jesus loved to visit that home.

v.5 “Jesus loved Martha and her sister and Lazarus”

I) LOVE PERMITS PAIN

v.1 “Now a certain man was sick, named Lazarus”

v.3 “Lord, he whom Thou lovest is sick”

Into this beautiful home, suddenly Lazarus becomes very, very ill.

Of course Jesus could instantly have healed him, but in His love for the family He allowed this to happen.

a) Drives us to the Saviour

In the O.T. we read of Job who fell onto his knees and worshipped, and we read of Hezekiah as he cries to the Lord; and so it is with Mary & Martha – it drove them to call upon Jesus.

b) Reveals unrealised side of Jesus

Jesus' attitude to sickness is very similar here to

9:3 - Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him.

where the sickness provides a platform for the work of God to be revealed.

By nature we rebel against this; we want Jesus to just heal our sicknesses; but Jesus said “no”. He allowed pain so that He might bring glory to Himself.

c) Pain is Suggestive of the Noblest Acts

During those moments of pain and sickness, it is often at those times where the most beautiful literature has been written, or the most amazing hymns composed.

II) LOVE

When Mary and Martha asked Jesus to come, He did not go immediately.

v.6 “He stayed where He was for an extra two days”

And often that happens today. The Lord Jesus may delay in answering prayer, but at that moment there are two important lessons to remember:

a) Wisdom of God

Bishop Ryle said, “We forget that Christ is too wise a physician to make any mistakes.”

b) Knows best time

III) LOVE COMES AT LAST

By now Lazarus has died, and when Jesus arrived Martha said to Him, “Lord if You had been here my brother would not have died”. But Jesus replied, “I am the Resurrection and the Life, he who believes in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die” (v.25,26)

This statement of Jesus, and the raising of Lazarus from the dead, is the CLIMAX of the unfolding revelation in the previous chapters.

In the previous chapters Jesus has been revealed as the giver of life.

a) Materially

He turned the water into wine.

b) Spiritually

He brought spiritual life to Nicodemus.

c) Physically

He healed the paralytic

Jesus goes down into the tomb and He says, “Lazarus come out” – and Lazarus raised from the dead begins to walk. And that gives Jesus the platform on which to bring His teaching.

Conclusion

This concludes section 8 of John. His miracles are now over. John has given us the seven signs.

In the next chapter, Jesus will wash the feet of His disciples, and in ch.14-16 He will teach His disciples for the last time. In ch.17 He will pray for them, and then He goes to the cross and is raised from the dead.

STUDIES IN THE GOSPEL OF JOHN

SECTION 9

THE CLOSE OF HIS PUBLIC MINISTRY IN JERUSALEM

THE DEVOTION OF MARY (12-1-8)

Introduction

The last week of Jesus' life now commences, and we find Jesus back in Bethany. It was here where Jesus had raised Lazarus from the dead, and it was a home that He loved to visit. And there was a dinner that was given in honour of Jesus, and Martha was serving the people. When Mary comes forward, and took some very expensive perfume, poured it onto Jesus' feet, and wiped His feet with her hair.

It was a beautiful picture of devotion to Jesus.

I) MARY

Love always wants to give, and so it is Mary.

a) Glorified Jesus

To her Jesus was everything; her Lord, her Teacher, her Friend, and her all.

b) An act of pure love

She did it not because of what Jesus had done for her, but because of whom He was.

c) The very best

v. 3 Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

We cannot put a price to it, but we can say it was equivalent to one year's wages.

When you love you are prepared to sacrifice.

Mary gives her very best to Christ, and it cost her a lot.

d) Without a word

Mat 6:3 - But when you give to the needy, do not let your left hand know what your right hand is doing,

e) With reference to His death

Jesus said, "Leave her alone, so that she may keep it for the day of my burial.

Mary is a massive example to us. When we love Jesus we give him our best

II) JUDAS

v.4 But Judas Iscariot, one of his disciples (he who was about to betray him), said, 5 "Why was this ointment not sold for three hundred denarii and given to the poor?" 6 He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.

In comparison to what Mary had done, Judas is a tragic picture. He rebuked her for wasting the perfume – she should've sold it and given the money to the poor – but he did not care for the poor, he wanted the money.

III) THE MASTER

The Lord then respond:

a) He shielded her

v.7 Jesus said, "Leave her alone, so that she may keep it for the day of my burial. 8 For the poor you always have with you, but you do not always have me."

b) He approved of her work

Mark 14:6 - But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to me.

c) He interpreted her inner purpose

Conclusion

As we read this story, so let us dedicate ourselves afresh; our lives and everything we have, for Him, so that the perfume of sacrifice may fill the homes where we live, and the places where we work.

Take my life and let it be consecrated Lord to Thee.

STUDIES IN THE GOSPEL OF JOHN

SECTION 9 CONTINUED A KING'S WELCOME (12:12-19)

ENTRY INTO JERUSALEM

Introduction

John has given us the wonderful account of the anointing that Jesus had at Bethany.

v. 12 - The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem.

Just like a king going to his coronation, or a conqueror marching to his victory, Jesus now leaves Bethany, and enters into Jerusalem. It was full of people; they had come from all-over for the feast of the Passover. John will now describe Jesus' Triumphal Entry.

I) THE PROVISION

v. 14 - And Jesus found a young donkey and sat on it, just as it is written,
Mark's gospel gives us greater detail as to the provision (Mark 14)

a) The omniscience of Jesus

Jesus has told the disciple that there would be a donkey in the city, He also knew that no one had ever sat on it. He also knew exactly the questions that would be asked.
Jesus knew everything that was happening.

b) The honesty of Jesus

As the King of all kings, Jesus owned everything, but He was honest and asked if the owner would let Him use it.

II) PROPHECY FULFILLED (v.15)

550 years earlier the prophet Zechariah had prophecies exactly how this event would happen:

*Zech 9:9 The Coming King of Zion
Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.*

It again is a wonderful reminder of:

a) The Bible is inspired

From Genesis to Revelation, it all is about Jesus.

b) Christ is King

This is the reason why the prophet Zechariah has made it so clear. "Your King is coming"

(a) King of Peace

(b) King of David's line

(c) Redeemer King

c) Christ is a meek King

Jesus the King now enters Jerusalem on a donkey. I.e. by doing this Jesus deliberately demilitarises their vision. And He declares clearly the nature of His rule. It is to be a rule of peace, gentleness, and universal tolerance.

III) THE PROCESSION

Jesus comes down the Mt. of Olives into Jerusalem. The people took palm branches and shouted, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!"

Sadly, these very same people who were shouting His praise would soon shout, "Crucify Him". The problem was that they only saw Jesus as apolitical Saviour.

LESSONS

This beautiful story is the story of King Jesus coming from His coronation; the Redeemer King, from the line of David. He totally turns the political views upside down by riding on a donkey, by showing He was a King of humility. But also this shows us how incredibly fickle people are. Today they were shouting His praises, in a few day-time they were shouting Crucify Him – people are fickle.

Conclusion

Section 9 then closes with the question from the Greeks, which Jesus used to teach them a great lesson in life. He taught in v.23-25 that death is the way to glorification.

"the man who loves his life will lose it,, while the man who hates his life in this world will keep it for eternal life."

Whoever serves Me must follow Me. Death to self is the way to glorification. v.27-50 Jesus withdraws. And that will conclude section 9.

STUDIES IN THE GOSPLE OF JOHN

SECTION 10

JESUS WITH HIS DISCIPLES (13:1 – 17:26)

JESUS WITH THE DISCIPLES

Introduction

The public ministry of Jesus is now over, and the Lord Jesus is alone with His disciples. Up to this point the disciples have not been neglected, but Jesus was largely preoccupied with the outsider. This section will now see a change of focus, and from chapter 13 to chapter 17 the Lord Jesus is going to be alone with His disciples.

There were three main issues which Jesus carried out:

I) THE WASHING OF HIS DISCIPLES' FEET, AND IT SEQUENCE (13:1 – 20)

This is an amazing lesson for us today; that the King of kings, and the Lord of lords; now gets on to His knees, pours water into a basin, and He washes of the feet of His disciples. The lesson learnt is huge; that the one mark that God looks for in a worker is that of humility and servant-hood.

Ryle – "Perhaps there is no sight so displeasing in God's eyes, as a self conceited, a self satisfied stuck-up professor of religion."

The Lord Jesus has set us the most incredible example, and we are called to follow His example; to live a life of humility, and follow the pathway of servant-hood.

The Lord Jesus after performing this act, then are reminded His disciples;

v. 34 A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. 35 By this all people will know that you are my disciples, if you have love for one another."

The Lord Jesus reminds His disciples that this is a mark of a disciple. He calls it a "new command", but this commandment to love is throughout the Bible, but it is a new in this sheer in depth and demand that it makes; we are to love as Christ loved us. Therefore the newness lies in the fact that it was the Law of the new covenant which the Lord Jesus established through his death; as it ought to be the very characteristic of the Christian community.

II) THE DISCOURSE TO THE DISCIPLES (14:1 -16:33)

Remember that Jesus is now giving His final teaching to the disciples. He is given them the example, but now He will come with His teaching. He begins in chapter 14: 1-5 by reminding them of heaven.

v. 1 "Let not your hearts be troubled. Believe in God; believe also in me. 2 In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place

for you, I will come again and will take you to myself, that where I am you may be also. 4 And you know the way to where I am going."

Our home is not here, our home is in heaven. And in verse six Jesus will remind His disciples;

v.6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

The disciples must understand clearly that there is only one way to God. Having taught them about heaven, the Lord Jesus then teaches them about the Holy Spirit in verse 14 - 26.

v.16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

When Jesus was to leave them they must know that they are not on their own, but that the Holy Spirit would be with them, and equip them. And Jesus closes chapter 14 by saying;

v. 27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

We're going home, never make this your home.

In chapter 15 we read the parable of the Vine and the Branches in 15:1-7. And in these verses Jesus is going to explain to the disciples how Mission is their top priority.

Tasker – "The Lord Jesus now teaches His disciples by means of a simple parable, the demands that their discipleship makes upon them, and the conditions under which they can become effective (15:1-17). In this parable we have the Gardener, our Lord Jesus, and the branches; and the very close relationship that He has with the branches.

v.4 Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

And the one aspect of this life of abiding in Christ will be prayer.

v. 7 If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.

Having stressed the priority of Mission, the Lord Jesus then reminds them of the cost of Mission (15:18-16:4). The Lord Jesus reminds them that as He goes, it will not be easy.

v. 18 If the world hates you, know that it has hated me before it hated you.

The cost of Missions is big.

His teaching will then close as he reminds his disciples about their resources which are available (16:5-33). And again Jesus reminds them of the work of the Holy Spirit.

v. 13 When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

These final hours with His disciples had seen Jesus washing their feet, setting the example of humility and servant-hood; and then He gives them His final teaching.

III) THE PRAYER OF JESUS (17:1-26)

There was only one thing left now, the prayer of Jesus (17: 1 -26).

Introduction

Chapter 17 has been called the Holy of holies in John.

William Temple said, "The most sacred passage in the 4 Gospels"

J. C. Ryle said, "There is nothing like it"

His ministry is now over, also His final teaching to the disciples is over; and Jesus now comes to prayer before going to the cross.

The prayer is divided into 3 sections:

1) JESUS PRAYERS FOR HIMSELF (v.1-5)

a) To whom He prays

The prayer begins with the word Father. In the Bible we have 21 prayers of Jesus, but He always refers to God as "Father"

b) Then He prays for Himself.

He says, "the time has come", and His longing is that the Son may be glorified (v.1)

c) For the Commission that He was given

v. 2 since you have given him authority over all flesh, to give eternal life to all whom you have given him. 3 And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.

d) His finished work

v. 4 I glorified you on earth, having accomplished the work that you gave me to do.

This part of His prayer was for dedication.

2) **NOW JESUS PRAYS FOR HIS DISCIPLES** (v.6-19)

In this section of His prayer, Jesus asks for 4 things for His disciples:

a) He prays for their protection

v. 11 And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.

The dangers were going to be great, and now the Lord was going to heaven, and He prays for their preservation.

b) He prays that they would be dedicated

v. 17 Sanctify them in the truth; your word is truth.

The tool that God uses to sanctify us is the Bible.

c) He prays that they would be united

v. 11 ... that they may be one, even as we are one.

And the purpose is;

v. 18 As you sent me into the world, so I have sent them into the world.

That they may be united in God's Purpose.

d) That they may be delighted

v. 13 But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

3) **HE PRAYS THE FOR ALL BELIEVERS**

The Lord Jesus now draws this prayer to a close, and now He prays for all believers. There were 3 things that He asked for them:

a) That they would be united

This again is on the heart of Jesus.

v. 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...23 I in them and you in me, that they may become perfectly one so that the world may know that you sent me and loved them even as you loved me.

And the purpose is so that the world may believe.

b) That the world may be reached

“To let the world know that you have loved them”

c) That the mission would be completed (v.24-26)

Conclusion

As we study this prayer of Jesus, we see what is on the heart of Christ. His prayer is for unity among His people; for evangelism to be taking place; and for the task to be completed. The job is not done.

Having prayed this prayer, the Lord Jesus will now be betrayed, and he will go to the cross, rise again from the dead; and this Jesus sends us on our mission.

STUDIES IN THE GOSPLE OF JOHN

SECTION 11

PASSION & RESURRECTION NARRATIVES (18:1-21:25)

Introduction

The Lord Jesus has given His final teaching to the disciples in ch.14-16; and then in ch.17 we listened to Jesus at prayer.

In this final section of John there are 5 events recorded:

THE BETRAYAL AND TRIAL OF JESUS (18:1-19:16)

The Lord Jesus left the upper room and He went into the Garden of Gethsemane, and there the Lord again prayed. While He was there, Judas Iscariot brought the Roman soldiers to Jesus, and betrayed Him.

Jesus is taken into the city, where we have a record of the denial by Peter; 3 times Peter the leader of the apostles denied Jesus. At the end of the third one, it says, "He wept bitterly". He wept before God, conscience of what he had done. From there Jesus was taken to Pontius Pilate (18:28-40).

Pilate was confronted by the morality and the majesty of Jesus. He knew that Jesus was innocent, but he was weak. His wife even said to him to release Jesus, but for fear of the Jews he handed Jesus over to be crucified.

In (ch.19:1-5) we have a record of how they flogged Jesus, put a crown of thorns on His head, a robe on His body, and they spat in His face.

1 Then Pilate took Jesus and flogged him. 2 And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. 3 They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. 4 Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." 5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"

THE CRUCIFIXION (19:17-37)

The Lord Jesus has lived the perfect life, without sin; and now He is to make the perfect sacrifice. He was then crucified between two thieves. There were 7 times Jesus spoke:

- a) Father forgive them
- b) Women behold your son
- c) (To the thief) Today you will be with me in Paradise
- d) My Lord and my God
- e) I am thirsty
- f) It is finished

g) Into your hands I commit my Spirit.

The Lord Jesus has finished the work; He has lived the life, He has offered Himself as a sacrifice for sin, He has propitiated the wrath of God, and fulfilled all of the O.T. ceremonies; and He cries, "It is finished".

THE BURIAL (19:38-42)

Two men came forward to bury Jesus; Joseph of Arimathea, and Nicodemus. Both of these men had been deeply moved by the life of Jesus and converted, and very lovingly and reverently they took Jesus down from the cross, and made careful preparation for His burial.

THE RESURRECTION (20:1-3)

The resurrection day, the greatest of all days, saw Mary Magdalene going to the tomb. She was the woman out of whom Jesus had cast 7 demons. She went with some of her friends. As she arrives at the tomb, she began to cry, but she became the first person to see Jesus, "she turned around and she saw Jesus standing there", but at the start she did not recognize Him, and then in (v.16) Jesus said to her, "Mary".

The Lord then tells her to go to the disciples and tell them that He has been raised from the dead. There are 3 very important truths to remember with regard to the resurrection

- a. It is historical
- b. Jesus rose again from the dead; as a seal upon all His work
- c. It is personal in it's application
- d. Because of the resurrection we may know that the past is forgiven. We can enjoy present fellowship with the Lord; and a promising future.
- e. The resurrection is universal

Mary and the disciples were to go and tell.

In (v.25-28) special reference is made to Thomas. When he saw Jesus, touched His side, he says, "my Lord and my God".

25 So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."

26 Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." 27 Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." 28 Thomas answered him, "My Lord and my God!"

THE EPILOGUE (21:1-25)

This lovely picture draws the gospel to a close. The disciples were fishing in the Sea of Galilee, they toiled all night, but caught nothing. Early the next morning they see Jesus on the shore, and He says to them, "cast your net onto the other side, and you will catch some fish"; which they did, and caught 153 fish. Peter jumps out the boat and he runs to Jesus.

And the Gospel ends on a wonderful note, where Jesus teaches the secret of effective missions. It comes in response to prayer and obedience.

The scope of missions is the world, and in v.15-17 Peter is restored by a loving Lord.

15 When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." 16 He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." 17 He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."